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A HISTORY OF SOUTH-EAST ASIA



A HISTORY OF SOUTH-EAST ASIA

BY

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PREFACE

THE present work, large and detailed though it may appear to the reader unfamiliar with the subject, is a bare outline, perilously compressed and oversimplified in many parts. As an introduction to South-East Asian history, designed as much for the non-specialist reader as for the student intending to pursue the subject further, its story is told with as few distracting footnotes as possible. Special care, however, has been bestowed upon the selection and arrangement of titles for the bibliography. The available literature, it may be remarked, is immense, running to many thousands of books, articles and collections of printed documents. For the earlier periods there are thousands of inscriptions and a great mass of local chronicles still inadequately explored. For the later periods the contemporary accounts, documents and memoirs listed in Section III of the bibliography are of quite unusual interest.

So much research work is in progress, by European scholars and, happily, an ever-increasing number of Asian ones, that it is difficult to keep pace with the progress of discovery and interpretation over the whole field. Hence the treatment of many subjects, especially in the very important pre-European period, must be regarded as provisional only. For instance, Burma's wealth of inscriptions—and she is incomparably richer in this respect than any other region of South-East Asia—is likely soon to yield results of no little importance as a result of the devoted labours of Gordon Luce over many years. These will certainly lead to modifications in the account of the Pagan period given here. Then, also, research by both Dutch and Indonesian scholars during the past twenty years or so is likely to lead to considerable revision of N. J. Krom's version of Old Javanese history. An attempt has been made here to indicate the importance of C. C. Berg's recent series of attacks upon accepted notions regarding the story of Airlangga's division of his kingdom, the reign of Kertanagara and the early Majapahit period. A final pronouncement on these matters is at present impossible, and it is well to take into account the prudent assessment of the situation by J. G. de Casparis in his valuable 'Twin-tig jaar studie van de oudere geschiedenis van Indonesië'.¹

¹ *Oriëntatie*, no. 46, 1954, pp. 638-41.

The early chapters of this book owe much to George Coedès's *Les États hindouisés d'Indochine et d'Indonésie*, to which the highest tribute must be paid, not only as a work of rare scholarship but also for presenting for the first time the early history of South-East Asia as a whole. Previously the history of the individual states had been treated so much in isolation that the significance of their many parallel developments was hardly realized. The attention drawn to them by Coedès has been immensely stimulating to thought and research.

The work that has been done by European scholars in the discovery of South-East Asian history is beyond praise. Krom's monumental *Hindoe-Javaansche Geschiedenis*, indeed, takes its place among the great works of pioneer research. There are, however, today signs of dissatisfaction on the part of European scholars themselves with their previous approach to the subject, which, it is felt, has been too much influenced by certain preconceptions inherent in their own training and outlook. De Casparis applies the epithet 'Europe-centric' to this approach, and contends that it shows itself clearly in F. W. Stapel's ponderous five-volume *Geschiedenis van Nederlandsch Indië*, in which the 'Hindu period' of Indonesian history is treated as if it were a sort of prelude or introduction to the history of Dutch activities. Similarly, Indian writers, who largely through the work of the French and the Dutch have come to discover 'Greater India', may be accused of an India-centric approach. The revolutionary change that has come over South-East Asia since the Second World War has inevitably led to much re-examination of the older conceptions of its history, and to attempts at a reorientation of outlook.

It is in this respect that Berg's work assumes special significance. For not only has he made a lifelong study of Indonesian historical literature, but he has laid down also a method of approach to its interpretation which, though admittedly imposing a heavy task on the historian, is the only one which he believes is capable of giving trustworthy results. He explains it as the need to see a people's history-writing as an element in its culture pattern, which is not isolated, either structurally or in its evolutionary and dynamic aspect, from the remainder. The literatures of the peoples of South-East Asia abound in writings which are either in chronicle form or connected with historical events. Their number is legion; some are of great length. Relatively few have as yet been used by historical writers. The great majority still await exploration and comparative study. The significance of Berg's challenge therefore extends far beyond his own field of research.

This book is in the main based upon lecture courses delivered to university classes in London, Rangoon and Singapore. Parts of it have been used in lectures delivered in the University of Indonesia at Djakarta and the Chulalongkorn University at Bangkok. It was as a result of the experience gained while conducting these classes, and through contacts with students and teachers in South-East Asia, that the author came to realize the need for some such book as the present one. It represents, therefore, a survey of work already published in one form or another. He has, however, incorporated in several chapters—those dealing with Arakan, the background to Singapore and the reign of Bodawpaya of Burma—the results of his own recent researches, not as yet published.

The completely objective history has never been produced, nor are one man's knowledge and judgement adequate for a fully satisfactory treatment of so vast a subject as the present one. What is attempted here is first and foremost to present South-East Asia historically as an area worthy of consideration in its own right, and not merely when brought into contact with China, India or the West. Its history cannot be safely viewed from any other perspective until seen from its own. With the available literature for its present study this is not at all easy, particularly in the case of the period after 1511, the history of which in European writings tends to be rather that of European activities in South-East Asia than of South-East Asia itself. To many of them—though not all¹—de Casparis's epithet 'Europe-centric' applies with special force.

The extent to which this book manages to achieve its declared object is a matter over which opinions may differ, but the writer hopes that the sources of its inspiration—the delight he has had in his long association with South-East Asian students, and the friendship and kindness they have always shown him—have made it possible for him to treat the history of their peoples with sympathy and understanding, and to convey some sense of the intellectual stimulus and illumination to be derived from its study.

The spelling of proper names has presented many problems. Various systems of romanization have been used by European writers. These are discussed on pages 99–104 of the author's section on South-East Asia in C. H. Philips's *Handbook of Oriental History* (Royal Hist. Soc., 1951). Writers of history have tended to vary these according to taste, and usually with the object of avoiding the excessive use of

¹ Notable exceptions are the histories of Burma by A. P. Phayre and G. E. Harvey respectively, and W. A. R. Wood's *History of Siam*.

diacritical signs. Moreover, there is no uniformity of practice as between the different states today, so that in a work such as this absolute consistency in the representation of sounds is impossible. Here the method followed has been to simplify spellings and avoid inconsistencies wherever possible. The result may not please the language scholar, but it has seemed the best way out of the difficulty. The following points are a useful guide to pronunciation:

- (i) Vowels have Italian values; consonants generally English ones.
- (ii) In Burmese words a consonant is aspirated by placing 'h' *before* it; in Tai words by placing the 'h' *after* it. But since this may cause confusion in the cases of 't' and 'p', the method used here is to show the aspirated forms by the use of an apostrophe after these letters, except in the case of the word 'Thailand', which is the form officially adopted by that country.
- (iii) Special cases:
 'g' is hard, but the Burmese 'gy' is pronounced 'j';
 initial 'ky' is pronounced 'ch';
 final 'n' in Burmese represents a nazalization of the preceding vowel;
 initial 'ng' is pronounced like the final 'ng' in 'sing';
 'ś' in Sanskrit words, e.g. Śrīvijaya, is pronounced 'sh';
 'ou' is normally pronounced 'oo', but in 'Toungoo', an older form of spelling, it represents 'ow' as in 'plow'.

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My special thanks are due to Professor W. Ph. Coolhaas, Professor C. H. Philips, Mr. A. H. Christie and Mr. C. D. Cowan, who read portions of my script before it went to the press, and to Mr. H. R. Klieneberger of the Library staff of the School of Oriental and African Studies for checking the entries in the bibliography. Dr. Coolhaas's detailed notes on my treatment of Dutch activities were of much help, and if we were unable to agree on a number of matters, I am none the less deeply grateful to him for his help.

I must also thank the various institutions and individuals who have kindly allowed me to reproduce illustrations of which they hold the copyright. Their names are recorded in the list of illustrations on pp. xiii-xv. To Mr. A. H. Christie I am specially indebted for permission to use his map of the Prehistory of Eastern Asia, and much help in the preparation of other maps.

My wife has given unstinted help in the preparation of the typescript, and in proof-reading and indexing; and even more in the patience she has shown during many months when all my spare time was devoted to the writing of this book.

D.G.E.H.

CONTENTS

	PAGE
PREFACE	v
LIST OF ILLUSTRATIONS	xiii
LIST OF MAPS	xv
ABBREVIATIONS	xvi

PART I

THE PRE-EUROPEAN PERIOD

CHAPTER

1. AUSTRO-ASIATIC CULTURE	3
2. INDIAN CULTURAL INFLUENCE	12
(a) The early relations of South-East Asia with India	
(b) The earliest traces of Indianized states; Funan, the Lin-yi	
(c) The second stage of Indian influence; the earliest inscriptions	
3. THE ISLAND EMPIRES (1)	37
(a) The emergence of Śrīvijaya; the Śailendras	
(b) The greatness and decline of Śrīvijaya	
4. THE ISLAND EMPIRES (2)	58
(a) Java to the Mongol invasion of 1293	
(b) Majapahit, 1293-c.1520	
5. THE KHMERS AND ANGKOR	85
(a) The Khmer kingdom of Cambodia to 1001	
(b) From 1001 to the abandonment of Angkor in 1432	
6. BURMA AND ARAKAN	119
(a) The pre-Pagan period	
(b) The empire of Pagan, 1044-1287	
(c) From the Mongol conquest of Pagan (1287) to the Shan sack of Ava (1527)	

CHAPTER	PAGE
7. THE T'AI S AND THE KINGDOM OF AYUT'IA	144
8. THE KINGDOM OF CHAMPA	159
9. ANNAM AND TONGKING	169
10. MALACCA AND THE SPREAD OF ISLAM	176
11. THE COMING OF THE EUROPEAN	186

PART II*

SOUTH-EAST ASIA DURING THE EARLIER PHASE
OF EUROPEAN EXPANSION

12. THE PORTUGUESE IN SOUTH-EAST ASIA	197
13. BURMA AND THE T'AI KINGDOMS IN THE SIXTEENTH CENTURY	207
(a) To 1570	
(b) From 1570 to 1599	
14. THE INTRUSION OF THE ENGLISH AND THE DUTCH	224
(a) The Anglo-Dutch assault on the 'ring fence'	
(b) The Anglo-Dutch struggle for the spice trade	
15. THE EXPANSION OF THE V.O.C., 1623-84	252
16. THE ZENITH AND DECLINE OF THE V.O.C., 1684-1799	266
17. THE MALAY POWERS FROM THE FALL OF MALACCA (1511) TO THE END OF THE EIGHTEENTH CENTURY	283
18. SIAM AND THE EUROPEAN POWERS IN THE SEVENTEENTH CENTURY	297
19. BURMA UNDER THE RESTORED TOUNGOO DYNASTY, 1600- 1752	315
20. THE RISE AND FALL OF THE KINGDOM OF MROHAUNG IN ARAKAN	328
21. THE BEGINNINGS OF THE KONBAUNG DYNASTY IN BURMA, 1752-82	343

22.	ANNAM AND TONGKING, 1620-1820	355.
	(a) The struggle of Trinh and Nguyen, 1620-1777	
	(b) The establishment of the Nguyen empire of Cochin China, Annam and Tongking, 1777-1820	

23.	THE KINGDOM OF LAOS, 1591-1836	376 .
-----	--	-------

24.	SIAM FROM 1688 TO 1851	386
-----	----------------------------------	-----

PART III

THE PERIOD OF EUROPEAN TERRITORIAL EXPANSION

25.	INDONESIA FROM THE FALL OF THE V.O.C. TO THE RECALL OF RAFFLES, 1799-1816	405
-----	--	-----

26.	BRITISH BEGINNINGS IN MALAYA: BACKGROUND TO SINGAPORE	421
-----	--	-----

27.	THE STRAITS SETTLEMENTS AND BORNEO, 1786-1867	434
	(a) From the acquisition of Penang to the Anglo-Dutch Treaty of 1824	
	(b) The Straits Settlements from 1824 to 1867	
	(c) Piracy and the work of Raja James Brooke	

28.	THE RESTORED DUTCH RÉGIME IN INDONESIA AND THE CULTURE SYSTEM, 1816-48	461
-----	---	-----

29.	THE BRITISH FORWARD MOVEMENT IN MALAYA	473
-----	--	-----

30.	THE DUTCH FORWARD MOVEMENT IN INDONESIA	490
-----	---	-----

31.	THE REIGN OF BODAWPAYA AND THE FIRST ANGLO- BURMESE WAR, 1782-1826	502
-----	---	-----

32.	BURMA FROM THE TREATY OF YANDABO TO THE CREATION OF THE PROVINCE OF BRITISH BURMA, 1826-62	519
-----	---	-----

33.	THE LAST DAYS OF THE KONBAUNG DYNASTY AT MAN- DALAY, 1862-85	536
-----	---	-----

34.	VIETNAM AND THE BEGINNINGS OF FRENCH EXPANSION IN INDO-CHINA, 1820-70	556
-----	--	-----

35.	THE SECOND STAGE OF FRENCH EXPANSION IN INDO- CHINA, 1870-1900	568
-----	---	-----

CHAPTER

36.	SIAM UNDER MONGKUT AND CHULALONGKORN, 1851-1910	578
37.	BRITAIN, FRANCE AND THE SIAMESE QUESTION	591
	(a) Luang Prabang	
	(b) The Mekong question	
	(c) Paknam and after	

PART IV

NATIONALISM AND THE CHALLENGE TO
EUROPEAN DOMINATION

38.	THE RESURGENCE OF SOUTH-EAST ASIA	615
39.	BRITISH BURMA, 1886-1942	620
40.	THE DUTCH 'NEW COURSE' AND NATIONALISM IN INDONESIA, 1900-42	633
41.	FRENCH ADMINISTRATION AND NATIONALISM IN INDOSIA	642
42.	THE ECONOMIC ASPECT OF EUROPEAN DOMINATION	649
	(a) British Burma	
	(b) French Indo-China	
	(c) The Netherlands Indies	
	(d) Malaya	
43.	SIAM IN TRANSITION, 1910-42	672
44.	THE JAPANESE IMPACT	683
45.	AFTER THE WAR, 1945-50	698
	(a) Malaya	
	(b) Burma	
	(c) French Indo-China	
	(d) Indonesia	
	(e) Siam	

APPENDIX: Dynastic lists, with governors and governors-general	728
--	-----

SELECT BIBLIOGRAPHY	762
---------------------	-----

INDEX	791
-------	-----

LIST OF ILLUSTRATIONS

	PAGE
CHANDI MENDUT <i>Copyright, Tan Tathin Studio, Jogjakarta</i>	48
CHANDI MENDUT (INTERIOR) <i>Copyright, Tan Tathin Studio, Jogjakarta</i>	48
BURIAL IMAGE OF KING AIRLANGGA FROM BELAHAN (now in Mojokerto Museum, Java) <i>J. B. Wolters' Uitgeverijmaatschappij N.V., Groningen</i>	61
BURIAL IMAGE OF KERTANAGARA <i>Photographic Archives of the Koninklijk Instituut v/d Tropen</i>	75
BALINESE TEMPLE <i>Photographic Archives of the Koninklijk Instituut v/d Tropen</i>	78
JAVANESE WAYANG PUPPET <i>Photo, School of Oriental and African Studies, London</i>	82
THE BUDDHA WITH SNAKE BACKGROUND TO HEAD, ANGKOR <i>Copyright, Musée Guimet, Paris</i>	95
BANTEAY SREI: NORTH LIBRARY AND CENTRAL PRASAT <i>from A. H. Brodrick, Little Vehicle, Hutchinson</i>	98
RELIEF FROM THE BANTEAY SREI <i>Copyright, Musée Guimet, Paris</i>	102
ANGKOR WAT <i>from A. H. Brodrick, Little Vehicle, Hutchinson</i>	104
ANGKOR THOM: THE PINNACLES OF THE BAYON <i>from A. H. Brodrick, Little Vehicle, Hutchinson</i>	110
TEN-ARMED BODHISATTVA, ANGKOR <i>Copyright, Musée Guimet, Paris</i>	113
THE SORABA GATE IN OLD PAGAN <i>Union of Burma Ministry of Information photograph</i>	125
ANANDA TEMPLE, PAGAN <i>from R. Le May, The Culture of South-East Asia, Allen and Unwin</i>	128
KHMER TOWERS AT LOPBURI, SIAM—THE PHRA PRANG SAM YOT <i>Photo, R. Bunnag, 1017 Silom Road, Bangkok</i>	145
CHAM DANCER, c. SEVENTH CENTURY (now in the Tourane Museum) <i>Copyright, Musée Guimet, Paris</i>	160
PORTUGUESE MALACCA <i>Survey Department, Federation of Malaya</i>	200
TERNATE IN THE SEVENTEENTH CENTURY <i>from Valentijn, Oud en Nieuw Oost Indiën</i> <i>Photo, School of Oriental and African Studies, London</i>	236

	PAGE
BATAVIA IN THE SEVENTEENTH CENTURY <i>from Valentijn, Oud en Nieuw Oost Indiën</i>	268
SIAMESE DANCING <i>(from a book on Buddhist cosmology, Ayut'ia c. 1550)</i> <i>Copyright, National Culture Institute, Bangkok</i>	298
SEVENTEENTH CENTURY AYUT'IA <i>(from La Loubère, Du Royaume de Siam, Paris, 1691)</i> <i>Photo, School of Oriental and African Studies, London</i>	308
KAUNGHMUDAW PAGODA NEAR SAGAING <i>Union of Burma Ministry of Information photograph</i>	325
MROHAUNG IN THE SEVENTEENTH CENTURY <i>from Maurice Collis, Land of the Great Image, Faber and Faber</i>	336
GATEWAY AND ANCIENT CITY WALL AT KORAT <i>Photo, E. H. S. Simmonds</i>	382
RUINS OF PHRA MONGKHONBOPIT, AYUT'IA <i>Photo, E. H. S. Simmonds</i>	391
SIAMESE SHADOW PUPPET <i>Copyright, the National Culture Institute, Bangkok</i>	393
THE ROYAL BALLET, PHNOM PENH, CAMBODIA <i>from A. H. Brodrick, Little Vehicle, Hutchinson</i>	396
A RONGGENG OR DANCING GIRL <i>from Raffles, History of Java</i> <i>Photo, School of Oriental and African Studies, London</i>	414
RECEPTION OF BRITISH ENVOY AT THE PALACE AT AMARAPURA <i>from Michael Symes, Mission to Ava, London, 1880</i> <i>Photo, School of Oriental and African Studies, London</i>	506
QUEEN'S GOLDEN MONASTERY, MANDALAY <i>Copyright, Archaeological Department, Union of Burma</i>	540
THE SHWE DAGON PAGODA, RANGOON <i>Union of Burma Ministry of Information photograph</i>	545
THE GOLDEN PALACE, MANDALAY	551
VERANDAH, MANDALAY PALACE	554
RAMA IV (KING MONGKUT) OF SIAM <i>from Dr. Malcolm Smith, A Physician at the Court of Siam, Country Life, Ltd.</i>	580
WAT BENCHAMA BOPHIT, BANGKOK <i>Photo, R. Bunnag, 1017 Silom Road, Bangkok</i>	587
RADEN ADJENG KARTINI <i>Photographie Archives of the Koninklijk Instituut v/d Tropen</i> <i>(Reproduced by J. Giel)</i>	635
RICE CULTIVATION IN JAVA <i>Photographie Archives of the Koninklijk Instituut v/d Tropen</i> <i>(Reproduced by P. Saluitema)</i>	660
GENERAL AUNG SAN <i>Copyright, Keystone Press Agency, Ltd.</i>	709
INDEPENDENCE MONUMENT, RANGOON <i>Union of Burma Ministry of Information photograph</i>	711

LIST OF ILLUSTRATIONS

	XV PAGE
PANDIT NEHRU AND U NU	712
<i>Copyright, Keystone Press Agency, Ltd.</i>	
BAO DAI AT THE HUÉ PALACE	715
<i>Copyright, E.N.A.</i>	
HO CHI MINH	716
<i>Copyright, E.N.A.</i>	
RESIDENT SUKARNO (with Haji Agus Salim in the background)	719
<i>Picture Post Library</i>	

LIST OF MAPS

PREHISTORY OF EASTERN ASIA	2
<i>Copyright, A. H. Christie</i>	
SOUTH-EAST ASIA, INDIA AND CHINA	<i>facing page</i> 13
(to illustrate early contacts)	
MEDIAEVAL JAVA	58
PLAN OF THE ANGKOR GROUP	109
MAINLAND MONARCHIES	148
THE SPREAD OF ISLAM	178
<i>Adapted from H. J. de Graaf's "Geschiedenis van Indonesië" N. V. Uitgeverij W. Van Hoeve, 's-Gravenhage, 1949</i>	
THE LINSCHOTEN MAP, 1599	230
DUTCH EXPANSION IN JAVA	267
LA LOUBÈRE'S MAP OF SIAM, 1691	313
<i>(from Du Royaume de Siam) Photo, School of Oriental and African Studies</i>	
THE FRANCO-SIAMESE QUESTION, 1893	600
SOUTH-EAST ASIA	<i>at end of volume</i>

ABBREVIATIONS

BEFEO	Bulletin de l'Ecole Française d'Extrême Orient (Hanoi).
BKI	Bijdragen van het Koninklijk Instituut voor de Taal-Land-en Volkenkunde ('s-Gravenhage).
BSEI	Bulletin de la Société des Etudes Indochinoises de Saigon.
BSOAS	Bulletin of the School of Oriental and African Studies (London).
CEFEO	Cahiers de l'Ecole Française d'Extrême Orient (Hanoi).
DNB	Dictionary of National Biography (London).
FEQ	Far Eastern Quarterly (Ithaca, N.Y.).
FES	Far Eastern Survey (New York).
JA	Journal Asiatique.
J.Am.O.Soc.	Journal of the American Oriental Society (Newhaven, Conn.)
JBRs	Journal of the Burma Research Society (Rangoon).
JGIS	Journal of the Greater India Society (Calcutta).
JRAS	Journal of the Royal Asiatic Society (London).
JRASMB	Journal of the Royal Asiatic Society, Malayan Branch (Singapore).
JSS	Journal of the Siam Society (Bangkok).
RAA	Revue des Arts Asiatiques (Paris).
TBG	Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen (Batavia, now Jakarta).

PART I
THE PRE-EUROPEAN PERIOD



CHAPTER I

AUSTRO-ASIATIC CULTURE

SOUTH-EAST ASIA is a term which came into general use during the Second World War to describe the territories of the eastern Asiatic mainland forming the Indo-Chinese peninsula and the immense archipelago which includes Indonesia and the Philippines. In using the term American writers have standardized the form 'Southeast' and have been followed by Victor Purcell¹ and E. H. G. Dobby.² But there seems to be no valid reason for coining a new form in preference to either 'South-East' or 'South East', both of which have the sanction of long usage. The Royal Navy uses the hyphen. During the war SEAC used the unhyphenated form, but the Mountbatten Report³ reverts to the use of the hyphen. Like all terms applied to a large area for the sake of convenience, it is open to a number of objections. Discussion of these here is unnecessary, since our use of the term is dictated solely by convenience.

The area with which the present work is concerned includes Burma, Thailand, Indo-China, Malaya, and the islands stretching away eastwards from the Andamans and Nicobars to New Guinea. It does not include Assam on the one side or the Philippines on the other, since both stand outside its main stream of historical developments. It is an area upon which from very early times Chinese and Indian influences have been brought to bear, and in one part of which, Annam and Cochin China, there was for many centuries an intense struggle between them for supremacy. Its cultural history is of marked interest, therefore, especially during the period of the Middle Ages in Europe, when, under the stimulus of Indian influences, art and architecture developed to a pitch which bears comparison with anything the rest of the world can show.

By the end of the Middle Ages, when the Portuguese appeared on the scene, South-East Asia was divided into two main cultural areas: one called by the French scholars *l'Inde extérieure*, where Indian

¹ *The Chinese in Southeast Asia*, 1951.

² *Southeast Asia*, 1950.

³ *Report to the Combined Chiefs of Staff by the Supreme Allied Commander South-East Asia*, 1951.

influences predominated, and the other, consisting of Tongking, Annam and Cochin China, where, with the fall of the "Hinduized" kingdom of Champa in the fifteenth century, Chinese influences had the mastery.

The reader must be warned, however, against the insidious tendency to overstress the part played by the imported cultures and to under-rate the importance of the indigenous ones of the area. The use of such terms as 'Further India', 'Greater India' or 'Little China' is to be highly deprecated. Even such well-worn terms as 'Indo-China' and 'Indonesia' are open to serious objections, since they obscure the fact that the areas involved are not mere cultural appendages of India or China but have their own strongly-marked individuality. The art and architecture which blossomed so gorgeously in Angkor, Pagan, central Java and the old kingdom of Champa are strangely different from that of Hindu and Buddhist India. For the real key to its understanding one has to study the indigenous cultures of the peoples who produced it. And all of them, it must be realized, have developed on markedly individualistic lines.

Indian influence, which, unlike Chinese, had no political implications, was, in the process of absorption by the native societies in South-East Asia, transformed just as much as, for example, that of ancient Greece was in its impact upon western Europe. For the peoples who felt the stimulus of Indian culture were, as George Coedès puts it,¹ not 'wild men' but communities with a relatively high civilization of their own. And even the Vietnamese, who were under Chinese rule from 111 B.C. to A.D. 939, and under the Han were subjected to intensive sinization, developed a culture which, while owing an immense amount to China, nevertheless preserved its own identity, with its roots going back to a pre-Chinese past.

The main reason for this failure to pay due regard to the indigenous culture of the peoples of our region is easy to see. Both politically and culturally, South-East Asia has been overshadowed by India and China, which were great powers with established civilizations long before her own historical period begins. And it was only through the fertilizing impact of their cultures that her own began to develop and achieve greatness. For obvious reasons also, when European scholars became aware of it their attention was concentrated upon rulers, Courts and temples, where the external influences were strongest, while their approach had necessarily to be made in the first instance through Chinese or Sanskrit writings.

¹ *Les Etats hindouisés d'Indochine et d'Indonésie*, 1948, p. 27.

The evidence of the life of the common people has been much harder to come by, and so far all too little has been discovered. What does exist, however, points indubitably to the fact that in the so-called 'Hinduized' states the great mass of the people was for long either untouched by Indian culture or in absorbing it changed it by bringing it into line with indigenous ideas and practices. Thus the structure of society was largely unaffected by Indian influences. The caste system, which is fundamental to Hinduism, has had notably little influence, and woman has largely maintained the high place accorded her before the earliest impact of Indian culture, a far higher one than she has ever occupied in India during recorded history. Moreover, after the introduction of Hinduism and Buddhism the religious ideas and practices of earlier times persisted with immense vitality, and in coming to terms with them both religions were profoundly changed.

South-East Asia today is an anthropologist's paradise. In its mountains and jungles live the remnants of a great variety of peoples representing early stages of its ethnological history: pigmy Negritos living as primitive nomads, peoples akin to the Australian aborigines, and others that would appear to be Indonesians in more backward stages of development. There has obviously been a great deal of intermixture between the earlier inhabitants and later comers. The whole area, indeed, has been described as a chaos of races and languages.

Traces of extremely early human types have been discovered in Java. Eugène Dubois's *Pithecanthropus erectus* and von Koenigswald's even earlier *Homo modjokertensis* belong to the early pleistocene age, and were once thought to form a race apart in human history. The late pleistocene age has yielded eleven skulls, found at Ngandong in the Solo valley, which are of a more advanced human type, but with a reasonably close affinity to the pithecanthropoid type. Then there are the Wadjak skulls of late pleistocene or post-pleistocene age, which appear to be related to proto-australoid man.

Homo modjokertensis and *Pithecanthropus erectus* have been shown to be closely related with *Sinanthropus* or Peking Man, and their artefacts, like his, are akin to those of the Soan culture of north-west India and the Anyathian of Burma. On the basis of the evidence so far examined two hypotheses of outstanding interest have been formulated: (a) that the mongoloid peoples are ultimately derived from this stem, and (b) that a clear line may be traced linking *Pithecanthropus erectus* through *Homo soloensis* (i.e. the Ngandong skulls) with *Homo australicus*. If this should turn out to be true, (a) the mongoloid features that are so widespread today over our area were not, as was

once thought, introduced for the first time by neolithic or bronze-age immigrants; (b) a branch of *homo sapiens* must have evolved in South-East Asia, since there is no evidence of its having done so in Australia; and (c) the theory that the mesolithic Veddoid peoples were the original inhabitants of South-East Asia is exploded.

The traces of a mesolithic culture are widespread. It has been named Bacsono-Hoabinhian from the regions where the greatest number of its artefacts has been found, the provinces of Bacson and Hoabinh in Tongking. The distinguishing feature of its stone implements is that they are worked on one side only. With them have been found bone utensils and pottery. The human remains have been interpreted to indicate a dark-skinned race of small stature and of Australoid-Veddoid type. Traces of a Melanesoid type have been found in Indo-China. Artefacts of these peoples have been found in northern Annam, Luang Prabang, Siam, Malaya, and on the east coast of Sumatra. Anthropologists have classified these people as Veddoid after the Vedda tribes of Ceylon, and assign to this group the Senoi and Sakai hill-tribes of Malaya, and other backward peoples of south Celebes and on the Engano and Mentawai Islands off the west coast of Sumatra.

They practised ritual cannibalism. The men were hunters, fishermen and collectors; the women in some cases used a primitive mattock for cultivating the soil. Canoes made out of hollowed-out tree trunks were in use. There has been much speculation as to the possible connection of this culture with the neolithic, which succeeded it. Von Heine-Geldern, for instance, has ventured the theory, challenged by other scholars, that the neolithic oval-axe culture found in northern Burma, among the Nagas of Assam, in Cambodia and in the eastern islands of the Archipelago, is connected with the use of a plank-built canoe, and that both represent a development of mesolithic culture.

Two other forms of celt come from the neolithic period: the shouldered axe found in many places from the Ganges to Japan, but not south of a line drawn through the middle of the Malay Peninsula, and, most widespread of all, the rectangular axe, found in the river valleys of the Hoang-Ho, Yangtse, Mekong, Salween, Irrawaddy and Brahmaputra, as well as throughout Indonesia. As it is found in its purest form on the Malay Peninsula and in middle and south Sumatra, this has been taken to have been the route by which it reached Indonesia.

Discussion has centred round the possible relationship between the shouldered axe and the rectangular axe, and the connection of both

with the spread of the Austro-Asiatic languages. Von Heine-Geldern identifies the shouldered axe with the culture of the Mon-Khmer peoples of the mainland, and thinks that the neolithic peoples who brought the rectangular-axe culture spread also the Indonesian languages.

This culture was not only the most widespread but also the most important of the stone-age cultures, because of the great developments in the arts achieved by the immigrants bringing it. The cousins P. and F. Sarasin called them the 'Proto-Malays' to distinguish them from the later immigrants, who introduced metals. These latter they called 'Deutero-Malays'. Hendrik Kern, the pioneer of research into the origin of the Indonesian languages, thought that the linguistic evidence pointed to the region of Champa, Cochin China and Cambodia as the birthplace of their culture. Von Heine-Geldern traces their original home farther back to the region in western China where the great rivers of East and South-East Asia have their origin. Their tools show them to have been excellent wood-workers. They decorated their wooden houses with beautiful carving, produced pottery and are thought to have made woven materials.

The immigrants who introduced the age of metals were of the same racial type as the 'Proto-Malays'. Both are more generally referred to as Indonesians. The later comers came from the same original home and by the same route as their predecessors. In South-East Asia they mingled freely with the 'Proto-Malays', but pushed some of them inland. Thus the Gajo and Alas peoples of Sumatra and the Toradja of Celebes have been classed as 'Proto-Malays'. The later comers are also distinguished from the earlier ones by their stronger mongoloid admixture.

Their culture cannot be strictly characterized as bronze, since they were iron-workers also. Von Heine-Geldern applies the term Dong-Son to their culture from the place in Tongking where the most striking evidence of it has been found. Their bronze work was of a very high order. One special feature of it was the production of various types of kettle-drums,¹ the use of which for ritual purposes was widespread over the whole area of South-East Asia. Their navigation was more highly developed than that of their predecessors; they were hardy seafarers with some knowledge of astronomy. They travelled far and wide as merchants, and it is interesting to note that

¹ H.R. van Heekeren, 'Bronzen Keteltrommen', *Oriëntatie*, no. 46, Jan. 1954, pp. 615-25. See also Bibliography, iv, s.v. Goloubew, von Heine-Geldern, van der Hoop, Lévy, Mansuy, and Tweedie.

some of their trade-names for weights and measures—e.g. *tahil* and *kati*—are still used in India and China.

Another marked characteristic was the association of megaliths with their religion. These monuments comprise images, usually of ancestors, grinding stones with a magical significance, troughs in which skulls were preserved, menhirs which may have been phallic symbols, dolmens at burial places, burial chambers of long flat stones and terrace graves. Von Heine-Geldern thinks that, while most of this culture belongs to the bronze-iron age, some goes back to the neolithic period. The earlier he characterizes as monumental and symbolic, the later as more graphic and ornamental. Examples are to be found throughout South-East Asia. Pulo Nias, off the west coast of Sumatra, shows the culture still in its living stage.

Thus when South-East Asia felt the earliest impact of Indian culture, it possessed a civilization of its own. Cœdès¹ sums up its characteristics thus: on the material side (i) the cultivation of irrigated ricefields, (ii) the domestication of the ox and buffalo, (iii) a rudimentary use of metals, and (iv) skill in navigation; on its social side (i) the importance of woman and of descent by the maternal line, and (ii) the organization resulting from irrigated cultivation; on its religious side (i) animism, (ii) the worship of ancestors and of the god of the soil, (iii) the location of shrines on high places, (iv) burial in jars or at dolmens, and (v) a mythology imbued with a cosmological dualism of mountain *versus* sea, winged beings *versus* water beings, men of the mountain *versus* men of the sea-coast. Furthermore, its separate languages have shown a remarkable faculty for derivation by way of prefixes, suffixes and infixes. Peoples more or less impregnated with this culture, though of much racial diversity, were to be found over most of the area, living mainly in coastal districts and along river valleys. Further inland, and in the mountains, were others, in various degrees of backwardness.

Krom, from his study of Javanese civilization before the coming of Indian influence, adds to the list given by Cœdès (i) the *wayang*, or puppet shadow theatre, (ii) the *gamelan* orchestra, and (iii) *batik* work.² In such a vast area there were naturally local diversities of culture. It is significant, however, that the Chinese would seem to have had some idea of the cultural unity of the region when they applied to its various peoples and languages the name K'un-lun, if, indeed, those scholars are correct who attribute so wide a meaning to the term.³

¹ *Op. cit.*, pp. 25-6.

² *Hindoe-Javaansch Geschiedenis*, pp. 47-8.

³ Cœdès, *op. cit.*, pp. 26-7, discusses this point.

One of the most interesting discussions of recent times has concerned itself with the relationship between this culture and that of pre-Aryan India. According to one theory, 'one or several ethnic waves, originating in Indo-China or the islands, flowed into India before the Aryan invasion'.¹ Another asserts, on the other hand, that either the Dravidians or the Aryans on arriving in India caused an exodus of aboriginal inhabitants to South-East Asia, and that there was thus a pre-Aryan influx of Indian culture, which would explain the evidence afforded by tools and language of a common culture throughout both regions. While Cœdès is inclined to regard the question as still unsettled, a third theory has been formulated which appears to merit serious attention. It asserts that the region of western China indicated by von Heine-Geldern as the original home of Indonesian culture was also that of early Indian culture; the two cultures indeed had a common origin. The streams bringing it southwards bifurcated, one or more passing westwards into India and the others passing into Indo-China and Indonesia.

According to this theory, the Aryans on arriving in India found a culture there which was a mixture of Munda and Dravidian elements and was at least as high as the Egyptian, Assyrian and Babylonian ones. The Hinduism of historical times indeed contains much that traces back to a Dravidian or Munda origin. Research into the Munda element, notably by Sylvain Lévi and Przyluski, has revealed the importance of its contributions to Indian culture. These two scholars have stressed the fact that there are non-Aryan elements in the cult of Śiva and his wife Uma, and that the linga cult has a partly Dravidian, partly Munda origin, going back to the stone-worship of neolithic times. Sylvain Lévi also, from his study of the Munda languages, shows not only that some of the races mentioned in Sanskrit literature have Munda names, but that not a few Sanskrit words, such as those for pepper, clove, onion, aloeswood, betel, etc., are of Austric origin, to use the term invented by Pater Schmidt in demonstrating the underlying unity of the two great groups of Austro-Asiatic and Austro-nesian languages stretching from the Himalayas to Easter Island and from Madagascar to Hawaii.²

It seems certain also that Indonesia, before the coming of Hindu culture, possessed in its oral tradition stories of the same kind as the Sanskrit tales, and it may be that when later on, after the introduction

¹ *Ibid.*, p. 24.

² *Die Mon-Khmer-Völker, ein Bindeglied zwischen Völkern Zentralasiens und Austro-nesiens*, 1906.

of written literature from India, we meet them in literary form with an Indonesian setting, they are not necessarily foreign importations which have been given an Indonesian twist, but represent folk myths and legends, springing from the same remote origin as the Indian stories, which have maintained their original character in purer form. Thus, it is argued, with the coming of Hindu culture Austric stories took on a Hindu garb, and the divergencies from the Hindu form in a Hindu-Javanese story are often re-creations of an old Austric theme.

The relations between the Austric languages and the Munda languages of India, now for the most part lost, were first traced by the Austrian scholar Kuhn, but it was Pater Schmidt who, having shown their lexicographic relationship in a convincing manner, went on to formulate the theory that the peoples speaking them were mutually related, culturally and anthropologically. This theory has not been generally accepted, but his suggestion that in very early times there were relations between India, Indo-China and the island world of the Indian and Pacific Oceans cannot be doubted. And while the bifurcation theory remains unproved, the fact that the Hindu element has been given too important a place in proportion to the older cultures of South-East Asia has been amply demonstrated.

When Indian culture began to exert its influence the great prehistoric migrations had ended. In the islands the Indonesians, who had established themselves there in neolithic times, formed the basis of the populations. They were of two kinds: first of all those who had preserved to some extent purity of race, such as the Bataks of Sumatra, the Dyaks of Borneo, and the Alfurs of Celebes and the Moluccas; and in the second place the Malays of the coasts, of many varieties and mixtures, Malays of Sumatra, Sundanese, Javanese, Madurese and Balinese, peoples impregnated more or less with Austro-Asiatic culture, and referred to by the Chinese as K'un-lun and by the Indians as Dvipantara, the 'people of the islands'.

On the mainland there were the Chams in what is today central and southern Annam, the Khmers in the Mekong delta, Cambodia and the middle Mekong region, the Mons, closely related to the Khmers, in the Menam valley and what is now called Lower Burma, the Pyus, possibly the advance guard of the Tibeto-Burmans, in the Irrawaddy and Sittang basins, and the Malays of the Peninsula. Thus many, but not all, of the principal ethnic groups occupied to a large extent their present habitat.

The chief historical changes were to take place on the mainland.

Thus we shall see the Chams ousted from central Annam by the Vietnamese, the Mons of the Menam overcome by the T'ais and those of the Irrawaddy by the Burmese. The Pyus disappear completely. The 'push to the south' which characterizes the prehistoric period is to be seen again in the historic period. It explains the actual grouping in Indo-China and to some extent in the islands today. Generally speaking, though there are notable exceptions, the migrations proceed by the narrow valleys of the rivers starting from China and the borders of Tibet, drawn on by the attraction of deltas and the sea.

But they are not migrations in the usually accepted meaning of the term. They are very slow, long-drawn-out movements, with much assimilation of conquerors and conquered, in the course of which the older inhabitants adopt the language and customs of the immigrants. There is rarely annihilation or eviction, hardly ever the displacement of a great mass of people. Thus the basic element of the population of the Indo-Chinese mainland today remains Indonesian. The history of the T'ais in late historical times offers an excellent example of what took place elsewhere in other periods. As Cœdès puts it: 'a warlike aristocracy succeeded in imposing its language which made oil-stains among the other ethnic groups'.¹

¹ *Op. cit.*, p. 30.

CHAPTER 2

INDIAN CULTURAL INFLUENCE

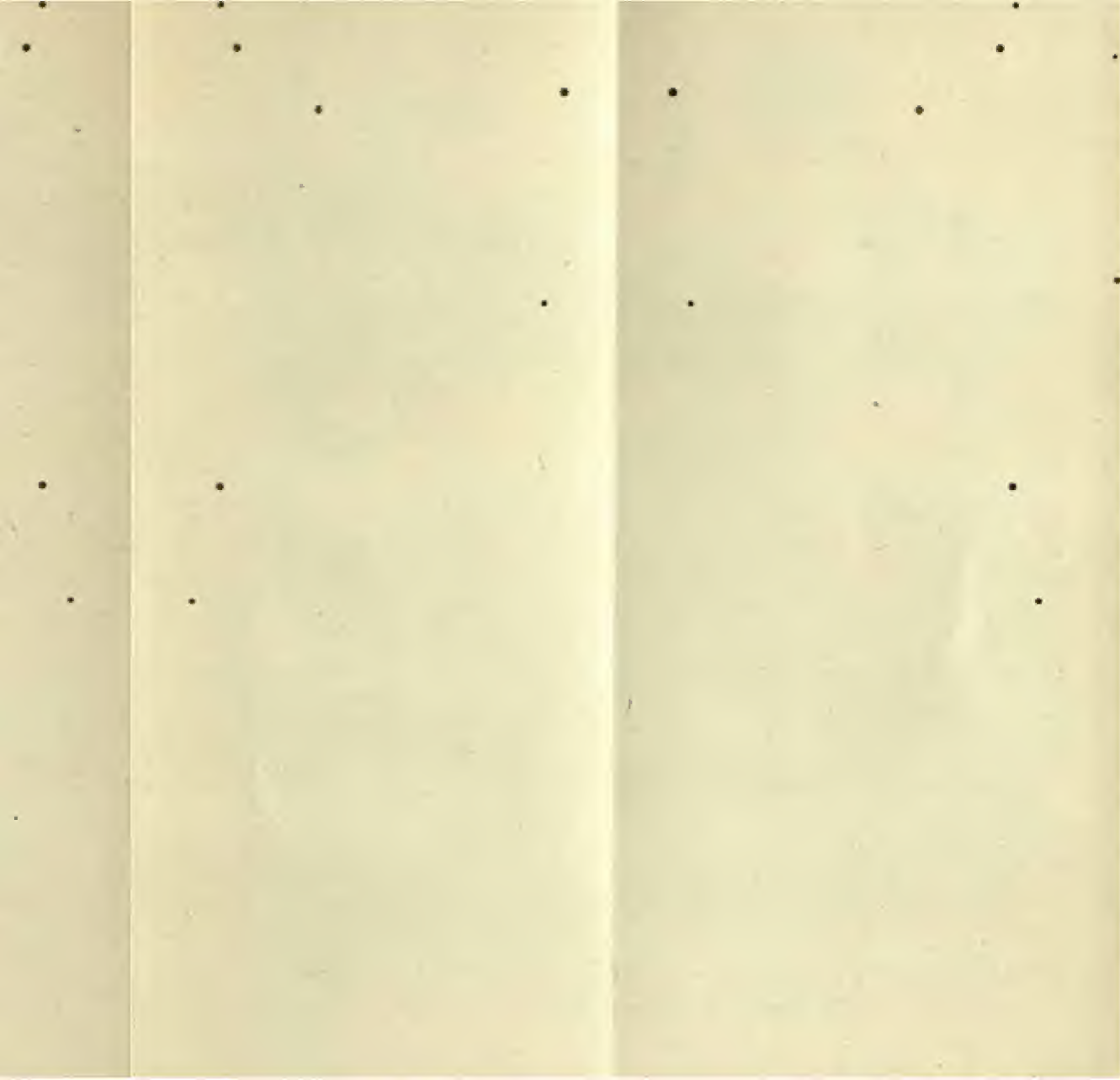
(a) *The early relations of South-East Asia with India*

THE term 'Hinduization' has been generally applied by scholars to the impact of Indian culture upon South-East Asia. Cœdès goes so far as to term the states which developed under its influence *les états hindouisés*, in spite of the fact that Buddhism played an important role in the movement, and Theravada Buddhism¹ ultimately became the dominant faith of Burma and Arakan, the T'ai states and Cambodia. And whereas Hinduism disappeared before Islam in the Malay Peninsula and Indonesia at the end of the European Middle Ages, Buddhism continued to receive the staunch allegiance of the countries it had conquered.

The application of so extended a meaning to the word 'Hindu' is not without its dangers, since in the ordinary use of the terms 'Hindu' and 'Buddhist' there is a clear distinction based upon real points of difference. In the history of the two religions in South-East Asia, however, it is not always easy to draw a clear dividing line between them, especially in the case of Tantrayana Buddhism, which showed marked Hindu features, and even at times, as in the cult of Śiva-Buddha in thirteenth-century Java, defies exact classification. Moreover, even in states where Hinayana Buddhism¹ prevailed, Brahmans played an important ceremonial part, especially at Court, and still do so in Burma, Siam and Cambodia, though themselves strikingly different from their counterparts in India. In the present survey some equivocation in the use of the term 'Hindu' may be unavoidable. The context, however, will, it is hoped, prevent any confusion of meaning.

Relations between India and South-East Asia probably go back far into the prehistoric period. Traders from both sides must have visited each other's ports. It seems probable that small Indian commercial colonies existed at South-East Asian ports long before the introduction of any marked cultural influence. One would suspect that the same in

¹ These peoples today object to the term 'Hinayana' (Little Vehicle); they call their Buddhism 'Theravada', the Buddhism of the *Theras* (Teachers).





reverse is true of the Indian ports, since in the historical period Indonesian commercial colonies were to be found both in Bengal and on the Coromandel Coast. The Indonesians were *par excellence* a sea-going people, and must have resorted to India every bit as much as Indians to South-East Asia. This point must be stressed, since it has too easily been assumed that the trading relations in the first instance, and the import of Indian culture in the second, have to be explained in terms of Indian enterprise alone.

After what was presumably a very long period of trading relations a great change begins to appear in the situation in South-East Asia. Kingdoms emerge to view on the Peninsula and in the Archipelago, practising Indian religions, arts and customs, and with Sanskrit as their sacred language. When and how they first came into existence is to some extent a matter of surmise; the oldest archaeological evidence comes in most cases from a considerably later date, and the references so far collected from Indian, Chinese and European sources hardly permit of exact statements.

The new states grew up around sites which Indian seamen had frequented from time immemorial. The change must have been caused by the arrival of priests and literati able to disseminate Indian culture, though the possibility cannot be ruled out that Indonesians themselves acquainted with India played their part in the process. When the veil is partly lifted and it becomes possible to form some impression of the new communities, what shows itself is an organized culture based upon four elements: (a) a conception of royalty characterized by Hindu or Buddhist cults, (b) literary expression by means of the Sanskrit language, (c) a mythology taken from the Epics, the Puranas, and other Sanskrit texts containing a nucleus of royal tradition and the traditional genealogies of royal families of the Ganges region, and (d) the observance of the Dharmashastras, the sacred laws of Hinduism, and in particular the Manava Dharmashastra or 'Laws of Manu'.

The suggestion has been made that the movement represents the continuation oversea of the Brahmanization of India, which had its birthplace in north-west India. It is noteworthy that the earliest Sanskrit inscriptions of South-East Asia are of not much later date than those of India. However that may be, the culture which the Indians propagated was not completely unfamiliar to the peoples who received it. Its rapid spread was in part due to the fact that they were able to recognize, beneath a Hindu veneer, ideas and traditions with which their own had much in common.

Indian sources have been searched for light upon this important movement. The results have been singularly disappointing. A statement in Kautilya's *Arthashastra* has been taken to indicate that the movement dates from a period earlier than the Christian era. It is a passage recommending a king to people an old or a new country by seizing the territory of another, or by clearing out the surplus population of his own. But the reference is all too vague, and in any case the original date ascribed to the compilation, namely *circa* 300 B.C. in the reign of Chandragupta Maurya, has been successfully challenged as being five centuries too early. Moreover, the theory is based upon the fallacious idea that Indian culture was brought to South-East Asia by waves of immigrants.

The Buddhist *Jatakas* are full of stories of seamen, while the Hindu *Ramayana* mentions Java and possibly Sumatra. But the dates of their composition are unknown, and they contain no exact information concerning our subject. The canonical Pali text, the *Niddesa*, which may belong to the beginning of the Christian era, enumerates a series of Sanskrit place-names which Sylvain Lévi identifies with places in South-East Asia. But as the evidence of archaeology and the references to the region in Chinese and European writings do not go so far back, his identifications remain little more than hypothetical.

The Chinese provide historians with their first glimpse of a Hindu state, that of Funan, the precursor of the kingdom of Cambodia. According to their account, Funan was founded by a Brahman, Kaundinya, in the first century A.D. At Oc Eo in western Cochin China, its principal port, a gold medal of the Roman emperor Antoninus Pius of A.D. 152 has been found, together with Sanskrit seals of the same period. Of the four earliest Sanskrit inscriptions of Funan one is thought to date from the time of the earliest Chinese contacts—i.e. the middle of the third century—but is probably later. The Chinese also mention the existence of Hindu states in the Malay Peninsula at the end of the second century A.D., while their earliest references to what is later known as the kingdom of Champa relate to the same period.

In the Menam basin the sites of P'ra Pathom and P'ong Tūk afford the earliest evidence of Indian influence. They show basements of buildings and Buddhist sculptures in the Gupta style, besides small bronze statues of the Buddha in the Amaravati style which flourished in India between the second and fourth centuries A.D. No other discoveries in the Thailand region go back earlier than the fifth century.

In Arakan inscriptions show a Candara dynasty holding sway from the middle of the fourth century. Burma's earliest remains, consisting of fragments of the Pali Canon found at Hmawza and Maungun, near modern Prome on the Irrawaddy, cannot be dated earlier than about A.D. 500. Thaton, in the Mon country, has been associated with the legend, related in the Burmese chronicles, that in the third century B.C. the Maurya emperor Asoka sent the Buddhist missionaries Sona and Uttara to the land of Suvarnabhumi, but there is no historical corroboration of the story.

So far as the Archipelago is concerned, there is nothing earlier than the fifth century. Kutei, in Borneo, yields Sanskrit inscriptions of a King Mulavarman belonging to the early part of the century. Those of Purnavarman, a king of western Java, belong to the middle of the century. Images of the Buddha in the Amaravati style have been found in Kedah, Celebes, East Java and at Palembang in Sumatra, and may indicate the existence of Buddhist states in those regions before the fifth century, but nothing is known of such states.

The oldest Chinese text to record relations with the Archipelago is the *Ts'ien-han-shu*, 'Annals of the Han Dynasty', which covers the period 206 B.C. to A.D. 24. It speaks of seafaring from south China to a number of large and populous islands which are said to have paid tribute to China from the reign of the Emperor Wu (140-86 B.C.). The Chinese went to them for pearls and other precious stones. To one of them the Emperor Wang Mang (A.D. 1-6) sent presents and asked for a rhinoceros. This place has been tentatively identified with Aceh at the north-western end of Sumatra. There is, however, in all this account no hint whatever of Indian influence.

A later Chinese report, of A.D. 132, may have some significance in this connection, if the somewhat uncertain interpretation of the names it mentions has any value. It records the reception by the Han emperor of an embassy bearing a gift of honour from a King of Ye-tiao named Tiao-pien. Is Ye-tiao a Chinese version of the Sanskrit Yavadvipa, Java island, and does the king's name stand for the Sanskrit Devavarman?¹ If so, it shows that the Hinduizing process had begun.

Certain European texts offer evidence which, when sorted out, is of considerable value for fixing the date and estimating the causes of the spread of Indian influence. The earliest is the *Periplus of the Erythran Sea*, a Greek account of Graeco-Egyptian trade and seafaring in the

¹ Ferrand's suggestion in JA, Nov.-Dec. 1916, p. 320. It is discussed by Krom, *op. cit.*, pp. 61-2.

East composed probably in A.D. 70-1. After mentioning three great ports in western India—Broach, Cranganore, and Porakad—to which Greek ships made voyages, the author says that native ships go from these to three more on the eastern side beyond the Gulf of Manaar—namely Kaveripattanam, Pondicherry, and one that he calls 'Sopatma', which Indian research identifies with Markānum. From these in turn great ships called *kolandia* trade with the territories at the mouth of the Ganges, and among others with the island of Chrysê, which produces tortoise-shell. Farther east than this they do not go. Chrysê, 'gold land', was a name later applied to a part of Burma, and as 'gold island' to Sumatra. And as tortoise-shell was a product of the Archipelago, Dutch scholars are inclined to think that this may be a vague reference to the trade of that region. Dionysius Periegetes, a second-century Greek writer, mentions the 'gold island' but adds nothing new to the *Periplus*.

What appears to be more definite information comes from the Alexandrine geographer Claudius Ptolemy, who wrote in A.D. 165 or possibly earlier, and certainly used much older sources. Book VII of his *Geographia* deals in detail with South-East Asia, describing Silverland and Goldland near the towns of the Golden Peninsula, the 'Chrysê Chersonesus'. Among the islands of the Archipelago he mentions the 'five Barousai', inhabited by cannibals; the 'three Sabadeibai', also inhabited by cannibals; and the island of Iabadiou or Sabadiou, the name meaning 'barley island', which is said to be very fruitful and to produce much gold, and has a capital at its western end, a trading city named Argyrê or Silvertown. Then follow the three islands of Satyroi, whose inhabitants have tails, and the ten Maniolai, again peopled by cannibals, where iron fastenings are used in building ships.

Against the vagueness of the earlier writers Ptolemy gives indications of latitude and longitude for his place-names. His Iabadiou has been taken to be a transcription of Yavadivu, the Prakrit for Yavadvipa or 'barley island', and he identifies Barousai and Sabadeibai with parts of Sumatra. As, however, barley is native to neither Java nor Sumatra, there are difficulties in the way of this interpretation. But apart from this, and many other disputed questions of identification which remain still to be settled, the fact remains that, compared with the vagueness of the *Periplus* and of Periegetes, Ptolemy's much clearer statements bring us nearer the realm of reality and strengthen the view that by the first half of the second century A.D. the spread of Indian influence to South-East Asia had begun. The writers of the

previous century, among whom may also be mentioned Pomponius Mela and the Elder Pliny, have only a vague idea of a land of gold, and it seems obvious that in their day, notwithstanding a long period of commercial contacts, the movements which brought cultural results had not yet started.

The causes of Indian cultural expansion in South-East Asia are not easy to assess. Two discarded theories are based upon the assumption that it arose out of disturbed conditions in India, which caused large numbers of refugees to seek new homes across the sea. One attributes it to the bloody conquest of Kalinga by the Maurya emperor Asoka in the third century B.C., which, it is suggested, may have provoked such an exodus. But where is the evidence of such a movement, and why were its effects so long in showing themselves?

The other attributes it to the pressure of the Kushana invasions of India in the first century A.D. The Yueh-chi nomads, who gained control over Bactria shortly after 100 B.C., began some time later to expand southwards under Kushan control. In A.D. 50 there was a Kushan king in the Kabul valley. Soon afterwards they dominated the Punjab and were pressing towards Gujerat and the Gangetic plain. Their leader became the Emperor Kanishka in A.D. 78, and from his capital of Peshawar ruled much of north India. Were there any evidence to prove that his conquests caused an emigration of Indians overseas, there would be no difficulty on the score of the time factor. But there is no such evidence.

An interesting hypothesis has been formulated by Cœdès in *Les États hindouisés*,¹ in an examination of the various factors which, he thinks, may have played a part in the movement. His opinion is that in its early stages it is not connected with any mass emigration of fugitives from India but has a pre-eminently commercial origin. The contact between the Mediterranean world and India, followed by the foundation of the Maurya and Kushan empires on the one hand and the rise of the Seleucid and Roman empires on the other, led to an important trade in luxury articles between East and West. Several of these articles, such as gold, spices, scented woods and perfumed resins, came from South-East Asia.

During the two centuries preceding the Christian era India lost her principal source for the import of precious metals when the movements of the nomads cut the Bactrian route to Siberia. Hence in the first century A.D. she sought to import them from the Roman empire. But the grave effects of this upon the imperial economy caused the

¹ pp. 41-5.

Emperor Vespasian (69-79) to stop the flight of precious metals and forced Indians to seek for them elsewhere. They turned, Cœdès thinks, to the Golden Chersonese, and the Sanskrit names, such as Suvarnabhumi and Suvarnadvipa, which were given to places in South-East Asia show that to the Indians they were famous chiefly for gold.

This reorientation of Indian commerce came, he suggests, at a time when notable advances were being made in navigation in the Indian Ocean. One major innovation in the mercantile marines of both India and China was the construction of large sea-going vessels, carrying up to 700 passengers, and with a rig which permitted them to sail close to the wind. In the middle of the first century A.D. also the knowledge of the effects of the monsoons upon conditions of sea travel, till then the closely guarded secret of Arabian seamen, was discovered by the Greek pilot Hippalos and caused an immense increase in voyages between India and the Red Sea ports, which, it is arguable, must also have had its effects upon communications between India and the countries farther east.

The stories in the Buddhist *Jatakas*, which deal with sea adventures, bear witness to the important place which nautical enterprise held in Indian life when they were composed. Buddhism too, it is suggested, may have played its part in overcoming the strong repugnance of many Indians against overseas travel, since its teachings undermined their ideas of racial purity and their fears of pollution through leaving their native shores.

Ferrand has described what he pictures as the beginnings of the process of 'Hinduization' in Java. A small convoy of ships arrives at a port. Its leaders win over the chiefs by presents, and the ordinary people by distributing amulets and treating the sick. Thus they gain a reputation for wealth and the possession of magical powers, and their claims, real or spurious, to royal birth are accepted when they seek the daughters of chiefs in marriage. Their wives then become useful instruments for the propagation of the new ideas concerning royalty, ceremonial and worship which they introduce. Sir Richard Winstedt, in applying the same picture to Malaya, adds that the marriages of Indians with chiefs' daughters at this period finds its parallel centuries later in the propagation of Islam through the marriages of Tamil Muslims into the families of the sultans and bendaharas of Malacca.

This was, however, not the only way in which the new culture was first introduced. There were cases where an Indian imposed himself

as chief on a native population, or where a native chief adopted the civilization of the foreigners and increased his status and power thereby. There must also have been cases where merchants of South-East Asian origin brought over Indian culture and Sanskrit literature to their homelands. There was thus no mass immigration such as would have modified the physical type of the populations.

The successful launching of ventures such as these would be followed by the arrival of the cultivated elements, through whom a knowledge of Sanskrit literature was disseminated. And as the native languages would have no terms adequate to express the new ideas, Indian terminology found its way into them. The Chinese have testified to the presence of Indian functionaries in the state of Funan. Many of them must have been non-Aryans, claiming to belong to social classes from which they would have been excluded in India. Otherwise it is difficult to account for the prevalence of mixed marriages, which were abhorrent to men of genuine Brahman origin. This practice of mixed marriages also ensured that a Hindu dynasty must soon have become Indo-Chinese or Indonesian. Thus under a Hindu or Buddhist veneer the older society preserved the essentials of its own character. The early Chinese reports show native societies that had adopted Indian culture, not Indian colonies. Hinduism was aristocratic and made little impression on the masses. They continued to develop along traditional lines. It was not until many centuries later, when Theravada Buddhism and Islam were propagated as popular religions, that external influences began to make a real impact upon the ordinary villager; and even then, in coming to terms with the indigenous cultures, both imported religions were forced to change their character to a marked degree.

The fact that Buddhism played an important part in the movement is shown by the number of images of Buddha of the Amaravati school associated with the earliest sites. Amaravati, on the river Kistna about eighty miles from the east coast of India, was the home of a great school of Buddhist sculpture which flourished especially during the century from A.D. 150 to 250. Its products can be easily distinguished from the Indo-Hellenic sculpture of Gandhara, of which Peshawar was the centre, by its pure Indian style. But notwithstanding the importance of Buddhism, as demonstrated by the prevalence of its art, it is an inescapable fact that most of the new Indianized states speedily adopted the Śaivite conception of royalty, with Brahmans as masters of ceremonies presiding over the cult of the royal linga. Śiva, says Cœdès, became the guardian of the state and a Brahman the royal chaplain.

In the absence of historical documents showing from what parts of India the cultural influences flowed into South-East Asia, the evidence has to be sought for in much the same way as in the case of the origin and date of the movement itself. It is significant that modern Indian writers who have pronounced upon the subject have been tempted to stress rather too much the claims of their own localities. Thus, as Cœdès puts it, Madras claims for the Tamils, and Bengal for the Bengalis, the honour of having colonized 'Greater India'. The *Periplus*, as we have seen, mentions three ports from which the *kolandia* were accustomed to set sail for Chryse—namely Kaveripatnam, Pondicherry, and Markanum. Ptolemy places their port farther north, at or near Chicacole in the Ganjam district. Later there is mention of a port called Tamralipti—i.e. Tamluk—at the mouth of the Ganges, where the Buddhist pilgrims Fa-Hien, in the fifth century, and I-tsing, in the seventh, embarked for Sumatra on their way home to China.

The *Jatakas* mention three ports in western India, Broach, Sopara, and Canganore, as well as Tamluk, in connection with voyages to Suvarnabhumi. Sanskrit names, such as Champa, Dvaravati and Ayodhya, found in South-East Asia commemorate places in the Ganges region famous in Indian stories. But their use does not indicate any connection with the region itself, since such words were also applied to places in south India. Taruma, mentioned in the oldest Javanese inscription, seems to commemorate a locality near Cape Comorin, but Krom identifies it with the Indonesian word *tarum*, meaning 'indigo'.

On the other hand, some names found in South-East Asia have been taken to indicate a local connection with India. Thus in Burma the names Ussa (for Pegu) and Śrikshetra (for Hmawza or old Prome) probably show an ancient relationship with Orissa, while Talaing, the Burmese name for the Mon people on the south, seems to have been derived from Telingana in the Madras region, with which they had a close cultural connection. Ho-ling, the Chinese name for an early Javanese kingdom, is probably their rendering of Kling, still the name applied to southern Indians in Malaya and Cambodia, and indicative of an original connection with Kalinga. The Karo-Bataks of Sumatra have such tribal names as Chola, Pandya, Pallava and Malayala, all of which come from Dravidian India. The dynastic tradition of the Kings of Funan harks back to that of the Pallavas and Cholas of south India, when they ascribe their origin to the marriage of the legendary Brahman Kaundinya with the naga princess. Kaundinya is the name

of a Brahman clan of north India, a branch of which became influential in Mysore in the second century A.D.

The script used in the earliest inscriptions has also been examined for light on the problem. The great difficulty here arises from the fact that in their earliest forms the various types of Indian writing show their fewest divergencies. Hence, while R. C. Majumdar thinks that the oldest Sanskrit inscription in Funan uses Kushana script from north India, K. A. Nilakanta Sastri argues that all the alphabets used in South-East Asia have a south Indian origin, and that Pallava script has a predominant influence. Cœdès, however, points out that the employment of a pre-Nagari script for a short time at the end of the eighth and the beginning of the ninth centuries is evidence of a wave of Bengali influence.¹

The plastic arts and architecture afford little help, since their earliest examples do not appear until long after the first impact of Indian culture and show a diversity of influences. Of the architecture Parmentier ventures the considered opinion that, shorn of its images and inscriptions, it is so different from its Indian prototypes that the connection is by no means obvious. In the case of the lovely Ananda temple at Pagan in Burma, while tradition asserts that King Kyanzittha built it in imitation of the cave temple of Ananta at Udayagiri in Orissa, Charles Duroiselle, a former Superintendent of the Archaeological Survey of Burma, thinks that the temple of Paharpur in northern Bengal may have served as the model.

From his examination of all the available evidence Cœdès, who is our safest guide in these matters, concludes that south India played the greatest part in the export of Indian culture. But he stresses the fact that Indian influence was exerted over several centuries and came in successive waves. Moreover, the other parts of India, even the north-west, must not be excluded from some share in the diffusion of culture.

So far the sea alone has figured in this discussion as the way by which Indian influence came into South-East Asia. It was the obvious way of travel between India and the Archipelago; indeed the voyage from the Coromandel Coast to the Straits of Malacca was a comparatively short one, and at the right time of the year was easy and safe even for small vessels. There was, however, a northerly land route from India to China through Assam, Upper Burma and Yunnan. Historical evidence shows it to have been in use as early as 128 B.C. when Chang Ch'ien discovered the products of Szechwan in Bactria.

¹ *Op. cit.*, p. 59.

Steps were taken to develop it, and in A.D. 69, for its better control and protection, China founded the prefecture of Yung-ch'ang across the upper Mekong with its headquarters east of the Salween, about sixty miles from the present Burma frontier. Along this route in A.D. 97 travelled envoys from the eastern part of the Roman empire to Yung-ch'ang. The Buddhist pilgrim I-tsing tells us that it was used at the end of the third century by twenty Chinese monks, who went to the Court of Śri Gupta.

In the fourth century China relaxed her hold on the Burma frontier to such a degree that in 342 the Yung-ch'ang prefecture was abolished. Thereafter the route was apparently closed until Ko-lo-feng (748-79) of Nanchao reopened it, and thereby promoted much economic development in northern Burma and contacts between the Pyu of Burma and the T'ang Court in China. Evidence discovered in Pyu sites tends to show that some Indian influence penetrated overland into Upper Burma. By the same route it came also to the T'ai kingdom of Nanchao. But the usual way of communication between India and Burma was by sea.

To reach the countries in the eastern parts of the Indo-Chinese mainland ships had to pass through either the Malacca or the Sunda Straits. Owing to the prevalence of piracy in these narrow waters travellers sought to avoid them by using a number of short cuts overland. Archaeological discoveries along these overland routes attest their importance, not only in the early days of Indian penetration, but later also when the empire of Śrivijaya maintained strict control over the straits and forced all ships to put in at one or other of its ports.

The favourite short cut was across the narrow Isthmus of Kra, from Takua Pa on the western side to Ch'aiya on the eastern, or from Kedah to Singora. Farther north there was a route from Tavoy over the Three Pagodas Pass and thence by the Kanburi river to the valley of the Menam. Two ancient sites, P'ong Tuk and P'ra Pathom, lie on this route. Further still to the north lay a route to the Menam region by Moulmein and the Raheng pass. Later on these last two routes were used by the Burmese in their invasions of Siam, notably in the sixteenth and eighteenth centuries. More recently still they were used by the Japanese to invade Burma during the Second World War. There was yet another overland route used by early travellers. It led from the Menam to the Mekong and passed over the K'orat plateau via Si T'ep to the Bassak region, which was the cradle of the Khmer kingdom of Cambodia.

(b) *The earliest traces of Indianized states: Funan, the Lin-yi*

So far as historical evidence goes, the first signs of states formed in the manner that has been described in the preceding section show that they were in existence by the end of the second century A.D. They appear in three regions: (a) that of the lower Mekong and its delta, (b) the neighbourhood of Hué in modern Annam, and (c) the Malay Peninsula. They probably existed elsewhere, say in Arakan and Lower Burma, but the evidence is lacking. In the absence of archaeological and epigraphical material earlier than the fifth century, our sole sources of information for the earlier period are the place-names in the *Niddesa* and Ptolemy's *Geographica*, and the references in the Chinese dynastic histories to relations with the states of South-East Asia. The latter are invaluable, for without them the earliest history of the important states of Funan and Champa would be completely unknown. But their geographical particulars are vague and their transcriptions of Sanskrit names difficult to recognize.

Funan represents the modern Chinese pronunciation of two characters once pronounced *B'iu-nam*, the name by which they knew the pre-Khmer kingdom, whose original settlements were along the Mekong between Chaudoc and Phnom Penh. This was not its real name, which is unknown, but the title assumed by its rulers. It is the modern Khmer word *phnom*, 'mountain', in Old Khmer *bnam*, and the full title was *kurung bnam*, 'king of the mountain', the vernacular equivalent of the Sanskrit *śailaraja*, itself reminiscent of the title borne by the Pallava Kings of Conjeeveram in south India.

Funan's capital city was for some time Vyadhapura, 'the city of hunters', which lay near the hill Ba Phnom and the village of Banam in the present Cambodian province of Prei Veng. The Chinese say that it was 120 miles from the sea. Oc Eo, its port, has been the subject of recent excavations by French archaeologists. It was a very early centre of foreign merchants and probably dates as early as the first century A.D. The country was intersected with innumerable channels which made it possible for Chinese travellers to 'sail across Funan' on their way to the Malay Peninsula. Funan indeed was situated on what was in its day the great maritime highway between China and India. Its people were Indonesians who were in the tribal state at the dawn of its history. They spoke a pre-Khmer Austro-Asiatic language, though at the end of the Funan period they seem to have exchanged this for Old Khmer.

The earliest Chinese reference to the kingdom comes from the pen of K'ang T'ai, who together with Chu Ying was sent thither on a mission in the middle of the third century. He tells the story of the foundation of the kingdom by Kaundinya, whose name he transliterates Hun-t'ien. According to his account this ruler was a foreigner, who came from a place which may be India, the Malay Peninsula, or even the southern islands. He was guided to his future kingdom by a dream, in which he was vouchsafed a divine revelation of his destiny. On arrival he defeated an attempt by the queen of the country, Liu-yeh, 'Willow Leaf', to seize his ship by transfixing her boat with an arrow from his magic bow. Then he married her and founded the dynasty which ruled after him for a century and a half.

The story is apparently a local adaptation of the Indian legend of the Brahman Kaundinya and the Nagi Soma, the daughter of the King of the Nagas. The correct account of the Indian legend is given in an inscription found at Misōn in Champa. This tells how the Brahman Kaundinya received a sacred javelin from Aśvattharman, the son of Drona, and threw it in order to mark the site of his future capital. He then married Soma, the daughter of the naga king, and founded a line of kings. The descendants of the Pallava rulers of Conjeveram used a similar legend to explain their own origin. At a later date the legend was adopted by the Khmers and the naga became the sacred symbol of their origin. A mystic union between the Khmer king and a naga princess had a prominent place in the Court ceremonial of Angkor; he was required to maintain the well-being of his realm through consummation of a union with a nine-headed naga. This nine-headed cobra indeed became the dominant theme of Khmer iconography.

The *Liang History* asserts that one of Kaundinya's descendants, Hun P'an-h'uang, died at the age of over ninety and was succeeded by his second son P'an-p'an, who handed over the conduct of affairs to his great general Fan Man. The title *Fan* has been thought to have been a Chinese transliteration of the Sanskrit suffix *varman*, which rulers in south India had begun to use.¹ According to the *Southern T'si History* Fan Man's full name was Fan Shih-man, and on the death of P'an-p'an after a short reign of three years he was chosen king by popular acclamation.

Fan Shih-man was a great conqueror. He extended his power so widely that he took the title of Great King. He also built a fleet which dominated the seas. The *Liang History* says that he attacked ten

¹ But see Cœdès, *op. cit.*, p. 71, n.1. The suggestion that *Fan* is a clan name of native origin would appear to be preferable to so far-fetched an equivalence.

kingdoms, and names four of them. There is some difficulty in identifying these, but his vassal states probably included the lower valleys of the Mekong and Tonle Sap and parts of the delta. He is thought also to have reduced the coastal strip from the Mekong-Donnai delta to Camranh Bay. One of his conquests has been identified with Ptolemy's Kattigara, which Paul Lévy places in Cochin China. Another, Tun-hsün, has been identified by Pelliot with the northern part of the Malay Peninsula, possibly as far down as Takola.

The Chinese assert that Fan Shih-man died while conducting an expedition against a state called Chin-lin, 'Frontier of Gold'. This has been identified with either Suvarnabhumi, 'Land of Gold', or Suvarnakudya, 'Wall of Gold', and might be placed in either Lower Burma or the Malay Peninsula. Cœdès is of opinion that he is the king referred to as Śrī Mara in a Sanskrit inscription of Vo-can in the region of Nha-trang, now in southern Annam, but at one time in the kingdom of Champa. The inscription shows that he was a patron of Buddhism and used Sanskrit as the official language of his Court. Finot, however, thinks that Śrī Mara was a vassal of Funan.

So far it has been impossible to assign exact dates to any of the rulers or events in the early history of Funan. According to the calculation of Cœdès, the events giving rise to the legend of Kaundinya must have occurred not later than the first century A.D. During the reign of Fan Shih-man's successor, Fan Chan, through the relations of Funan with India and China, certain apparently well-attested dates do at last emerge. Fan Chan was a nephew of the Great King, who killed the legitimate heir, usurped the throne and reigned some twenty years before dying at the hands of a brother of the man he had removed from his path. His reign falls somewhere between 225 and 250. He received a visit from a native of India, who so charmed him by his account of that country that he sent an embassy, which after embarking at the port of Takola in the Malay Peninsula went by sea and up the Ganges to a Court identified by Sylvain Lévi as that of the Murundas. This embassy belongs to the years 240-5.

Meanwhile, according to the *History of the Three Kingdoms*, he sent in 243 a mission to China with a present of musicians and products of his country. Somewhere between 245 and 250 his successor, Fan Hsun, received a return mission from China, which met an envoy of the Murundas at his Court. K'ang T'ai, who recorded the first extant account of the kingdom of Funan, was a member of this mission. Funan, he wrote, had walled cities containing palaces and dwelling-houses. The people were ugly, black, frizzy-haired and went naked.

Their manners were simple, but they were not given to theft. They practised a primitive kind of agriculture. They enjoyed using the chisel and engraved ornaments. Many of their eating utensils were made of silver. Taxes were paid in gold, silver, pearls and perfumes. They had also books and depositories of archives. Their writing resembled that of the Hon, a central Asian people using an Indian script.

K'ang T'ai seems to have persuaded Fan Hsun to issue a decree ordering the men to wear clothing, and they adopted the piece of cloth wrapped round the waist which is now the Cambodian sampot. Such is his story. Kaundinya is said to have introduced the custom of clothing for women. According to the legend, Soma wore no clothes when he arrived in the country. He therefore dressed her in a fold of cloth with a hole through which she passed her head. He also made her do her hair in a knot. Such was the fabled origin of clothing and hairdressing in Cambodia.

The relations with China, cemented by these missions, remained close throughout Fan Hsun's reign, which lasted until at least 287. The *Chin History* mentions a series of missions from him covering the period 268-87. But relations were not invariably good, for he appears to have made an alliance with Fan Hsiung, who came to the throne of Lin-yi (Champa) in 270, and to have joined his ally in a ten-years war against Chiao-chi (Tongking). When the first emperor of the Chin dynasty came to the throne in 280, the Governor of Tongking addressed a memorial to him complaining of the raids of the Lin-yi, aided by friendly bands from Funan, upon the commandery of Je-nan. The *Chin History*, in recording this incident, says that the state to which the Lin-yi raiders belonged had been founded about a century earlier by a native official, K'iu Lien, who had taken advantage of the weakness of the Han dynasty (206 B.C.-A.D. 221) to carve out a kingdom for himself at the expense of Je-nan in the year A.D. 192. The Chinese name for his kingdom was Hsiang-lin, which was in fact the name of their sub-prefecture in which the independence movement took place. It coincided almost exactly with the present Annamite province of Thua-thien, in which the city of Hué is situated.

Thus does the state later to be known as Champa first appear in history. Archaeological evidence shows that the centre of its power lay just to the south of the Hué region, in the modern Annamite province of Quang-nam, which is so rich in archaeological sites that it was evidently the sacred territory of Champa. But, although the

famous sites of Tra-kieu, Misōn and Dong-duong have yielded specimens of Amaravati art, no evidence exists, as in the case of neighbouring Funan, of the dynastic traditions of the Kings of Champa or of the coming of Indian influence. Not till the beginning of the seventh century does the name Champa first appear in epigraphy, though as the name of the kingdom of the Chams it was probably in existence before that date. It is, however, by the Chinese name of Lin-yi that they are known during the first phase of their long struggle to expand northwards into the lands under Chinese control.

The narrow coastal strip from the Porte d'Annam to the Col des Nuages, which they coveted, was probably at this time inhabited by wild tribes in a backward state. Their own territory stretched down the coast from the Col des Nuages to the Bay of Camranh, but they had settlements also in the Mekong valley, the valleys of the Sesan and Song-ba, and the neighbouring hills. They held the western slopes of the Annamite Chain up to the Mekong valley from Stung Treng to the river Mun. They belonged to the Indonesian group of peoples. Later the Indonesian settlements round the Bay of Nhatrang were to form their southern province of Panduranga, now Phan-rang, but this formed part of the empire of Funan when we first hear of the Lin-yi. The people of this region were related to the Funanese rather than to the Chams. They appear to have received Indian influence as early as the beginning of the first century A.D. According to Parmentier, their earliest art and architecture is Khmer rather than Cham. Their region continued to form part of Funan until the Chenla conquest of that country in the latter part of the sixth century.

The Governor of Tongking's complaint is not the earliest mention of the Lin-yi in the Chinese annals. Somewhere between 220 and 230 a mission was sent by one of the descendants of K'iu-lien to the Governor of Kwangtong and Tongking. It is in the record of this that the names 'Lin-yi' and 'Funan' appear for the first time. In 248 the Lin-yi are said to have pillaged the towns of the north, and to have fought a big battle with the Chinese in the region of Badon on the Song Giang. The Fan Hsiung, who came to the throne in 270 and began another series of attacks upon Tongking in alliance with Funan, as we have seen above, is said to have been a grandson of K'iu-lien. When, after a lengthy struggle, these were beaten off, another king of the Lin-yi, Fan Yi, sent in 284 the first official embassy from that kingdom to the Imperial Court of China.

Fan Yi reigned for more than fifty years. His chief minister, Wen, who is said to have been of Chinese origin, succeeded to the throne

in 336. Four years later, when the Chinese emperor refused to recognize his northern boundary at the Porte d'Annam, he took possession of the territory involved, and at his death in 349 was carrying his arms still farther northwards. Wen's son and successor, Fan Fo, however, was forced to restore all that his father had conquered. The Chinese record embassies from him in 372 and 377.

Of the earliest Indianized states in the Malay Peninsula that are mentioned by the Chinese, some may possibly be identified with conquests attributed to Fan Chih-man of Funan. Three can be located with certainty: Lang-ya-siu, Tan-mei-liu, and T'iu-ku-li. The first is easily recognized as the Lankasuka of the Malay and Javanese chronicles. It stretched across the Peninsula from the Gulf of Siam to the Bay of Bengal and controlled one of the overland short cuts. Situated in the region of the Perak river, one tributary of which bears its name, it dates from the beginning of the second century A.D. It reappears in seventh-century Chinese accounts as Lang-kia-chu, and again in the twelfth century as Lang-ya-sseu-kia. The region of Kedah and Perak yields both the oldest and the greatest number of archaeological finds in the Peninsula. But none goes back as far as the conquests of Fan Chih-man; they begin with the fourth-century rock inscriptions of Province Wellesley, opposite Penang Island.

Tan-mei-liu, which is the Tambralinga of the Pali *Niddesa*, was in existence at the beginning of the second century. Its centre was the region of modern Ligor. T'iu-ku-li, the port of embarkation of the Funan mission of 240 to the Murunda Court, must have been on the west coast of the Isthmus of Kra. It is presumably the Takola of the *Niddesa*.

(c) *The second stage of Indian influence: the earliest inscriptions*

So far as our present knowledge goes, it is impossible to give a connected narrative of the early history of the states mentioned in the previous section. The Chinese, for instance, have nothing to say about Funan between 287 and 357, and we have no other evidence to draw upon for this period. When once again light begins to penetrate the darkness inscriptions appear in Funan, Champa, Borneo and Java, and we enter upon a new period in which much stronger cultural influences are evident.

In recording the receipt of tribute from a King of Funan named Chan-t'an the Chinese describe him as a Hindu. Chan-t'an is the Chinese transcription of Chandan, the royal title of the Kushanas of

Kaniskha's line, with which Funan is thought to have established contact in the middle of the third century. Hence the theory has been put forward that this king may have been a scion of that house who fled to Funan as a result of the conquest of north India by Samudragupta (c. 335-c. 375), the second ruler of the Gupta dynasty.

The subsequent conquest of much of south India by this king resulted in the submission of the Pallava sovereign and his viceroys and caused such grave disturbances that it is feasible to imagine the flight of princes, Brahmans and literati to seek new homes beyond the sea in lands where Indian culture already existed. This may account for the strong Pallava influence which is found in Cambodia, Champa and the Malay Peninsula, as well as for the fact that the inscriptions of the new period are in Pallava characters. But it is only a supposition.

The date 357 is the only one known of Chandan's reign. If, as is supposed, he was an Indo-Scythian, his reign may account for the Iranian influence in early Khmer statuary, and for the fact that when the Khmers conquered Funan their new kingdom had the name of Kamboja, which, it has been suggested, may indicate some relationship with the Iranian Kambojas. The cabochon with a Sassanide effigy found at Oc Eo seems to be a further pointer to a possible connection.

The *Liang History* asserts that one of Chandan's successors was a Brahman from India named Kiao-chen-ju, whom a supernatural voice bade go and rule over Funan. According to this account he was well received by the people, who chose him as their king. He then changed all the rules in accordance with Indian methods. His name is thought to be a Chinese rendering of 'Kaundinya', and the story would thus indicate the restoration of the Hindu element in the ruling family against the indigenous clan of the Fan, under whose rule Indian influence had tended to be weakened by contact with the local culture. No date is assigned to the reign of this second Kaundinya, but one of his successors, with a name which may stand for Śreshthavarman, is reported to have sent an embassy to the Emperor Wen (424-53). The *Early Sung History* mentions further embassies in 434, 435 and 438, and says that this king refused to help the Lin-yi in an attack on Tongking.

The greatest king of the later history of Funan was Jayavarman, or Kaundinya Jayavarman, who died in 514. The date of the beginning of his reign is unknown. He sent merchants to trade at Canton. On their return journey they were wrecked off the coast of Champa, and a monk, Nagasena, who was with them made his way back to the

capital overland. In 484 Jayavarman sent him to China to ask for aid against the Lin-yi; but this was refused. Jayavarman's letter to the Chinese emperor shows that the official religion of Funan was Śaivite, but that Buddhism was also practised.

This story comes from the *Southern Ch'i History*, which also contains an account of the kingdom as it was in Jayavarman's day. It is a picture of a seafaring people, carrying on both trade and piracy, and constantly preying upon their neighbours. The king lives in a palace with a tiered roof, while the houses of the common people are built on piles and have bamboo leaves as a covering for their roofs. The people fortify their settlements with wooden palissades. The national dress is a piece of cloth tied round the waist. The national sport is cock-fighting and pig-fighting. Trial is by ordeal. The king rides about in public on an elephant.

A later text, the *Liang History*, adds that not only the king but the whole Court, and the concubines as well, ride on elephants. The deities of the sky are worshipped. These are represented by bronze images; some with two faces and four arms, others with four faces and eight arms—evidently a reference to the cult of Harihara. The dead are disposed of in four ways: by throwing the corpse into the current of a river, by burning it to ashes, by burial in a trench, and by exposure to the birds. This account also refers to a custom of washing still found in Cambodia and known as the *trapeang*, the use of a common bathing tank by a number of families.

On the occasion of the reception of an embassy from Jayavarman in 503, the Imperial Court recognized his greatness by conferring upon him the title of 'General of the Pacified South, King of Funan'. No inscriptions set up by him have been discovered, but his chief queen and a son named Gunavarman each left a Sanskrit one. Both display Vaiśṇavite inspiration. The prince's, at Thap-muoi in the Plaine des Jones, commemorates the foundation of a sanctuary containing a footprint of Vishnu called Chakratirthasvamin. It is reminiscent of Purnavarman's sanctuary in Java with his footprints likened to those of Vishnu. Gunavarman's inscription records the reclamation of marshland. Purnavarman was famous for irrigation works. The footprints of Vishnu signify the reconquest of territory—in both cases, it would seem, by peaceful means.

Rudravarman, who succeeded his father Jayavarman in 514, is described by the *Liang History* as a usurper, born of a concubine, who on his father's death murdered the rightful heir, presumably Gunavarman, and seized the throne. Between 517 and 539 he despatched

a number of missions to China. When he died, presumably in about 550, a movement occurred in the middle Mekong region under the leadership of two brothers, Bhavavarman and Chitrasena, and under somewhat mysterious circumstances the power of Funan was overthrown. Rudravarman's embassy of 539 seems to have been the last that Funan as an independent state sent to the Imperial Court. Early in the next century, when the Chinese record the next embassy from the Funan region, the *New T'ang History* explains that the 'City of Hunters', the old capital of Funan, has been conquered by Chenla, and its king forced to emigrate to a place in the south.

Funan was the first great power in South-East Asian history. Like Rome in European history, its prestige lived on long after its fall. Its traditions, notably the cults of the sacred mountain and the naga princess, were adopted by the Khmer Kings of Cambodia. And although its architecture has disappeared completely, there is every reason to believe that some of its characteristics are preserved in a number of Cambodian buildings of the pre-Angkor period which still exist, and that the Gupta-style Buddhas, the mitred Vishnus and the Hariharas of that period convey some idea of the way in which the Funan sculptors fashioned the human form.

Champa's earliest inscriptions are associated with a King Bhadravarman. They are found in Quang-nam and Phu-yen. The older generation of French scholars identified Bhadravarman with Fan Huta, the son and successor of Fan Fo, who was driven back by the Chinese from the Porte d'Annam frontier, and dated the inscriptions c. 400. The distinguished Dutch scholar Vogel, however, attributes them to Fan Fo's reign. In both cases, however, the king's name bears not the slightest resemblance to 'Bhadravarman', and Stein has suggested that the kings with Sanskrit names who reigned in Quang-nam were not the same as the Lin-yi rulers of the Hué region whose doings are chronicled in the Chinese histories. He thinks that there were two separate states, and that the southern one was later conquered by the Lin-yi.

Bhadravarman, whoever he may have been, founded the first sanctuary to be built in the Mison area and dedicated it to Śiva-Bhadreśvara. Such linking of a royal founder's name with that of Śiva became a widespread custom later on in states where Śaivite traditions of kingship prevailed. One of Bhadravarman's rock inscriptions is of particular interest, since it contains the oldest extant text in any Indonesian language. It enjoins respect for the 'king's naga', which seems to be a divinity guarding a water-spring. These inscriptions indicate

clearly that the Court religion was Śiva-worship; the god Śiva-Bhadreśvara was represented by a linga, which is the earliest example of its kind in South-East Asia.

No contemporary Chinese account of the customs of the Lin-yi exists, but the thirteenth-century traveller Ma Tuan-lin has described them, presumably from earlier sources. He says that they were reputed to be the same as those of Funan and all the kingdoms beyond. He stresses the importance of woman, saying that marriages all take place in the eighth month and that the women choose their husbands. He also mentions the custom of urn burial. Seven days after death, he tells us, the king's body is ceremoniously conducted to the seashore, where it is burnt on a pyre. The bones are then placed in a gold vase and thrown into the sea.

The fall of the Chin dynasty at the beginning of the fifth century led to such a spate of Cham attacks on Tongking that the Chinese governor was forced to appeal to the Imperial Court for help. In 431 the Chinese made a sea attack on Champa, but were driven off. It was in consequence of this threat that King Yang Mah tried, without success, as we have seen, to obtain the help of Funan in an attack on Tongking. In 446 a new Governor of Tongking, T'an Ho-ch'u, decided to teach the Lin-yi a severe lesson. He swooped down on their capital in the Hué region, plundered it and retired with a booty estimated at 100,000 lb. of pure gold. China, it is to be noted, made no attempt permanently to occupy and annex Lin-yi territory. Her aim was simply to keep her frontier region quiet by administering a dose of frightfulness to the 'barbarians' beyond it. After this there was a long period of peace during which the customary embassies were sent to China.

In 529 a new dynasty, the fourth in Cham history according to Maspero's reckoning, came to the throne. Rudravarman, its first king, was granted investiture by China, and in 534 sent an embassy. Nine years later he was tempted to send a raiding force into Tongking. The opportunity seemed a good one, for the Vietnamese leader, Li Bon, had revolted against China and was endeavouring to assert his independence. Rudravarman's raiders, however, were defeated by Li Bon's general, Pham Tu. In 547 Li Bon's revolt itself was suppressed by China. It was not long, however, before the weakness of the Southern Ch'en dynasty (557-89) again tempted the Chams to renew their raids; but only for a brief spell. For the conquests of Yang Chien, the founder of the Swei dynasty, caused King Sambhuvarman to change his policy and present tribute in 595.

Ten years later the Chinese decided to administer another dose of the same medicine as in 446. Their armies invaded Champa, took its capital, and again carried away a vast amount of booty. For a while Sambhuvarman was submissive. Then, as a sign of his recovery, he began to neglect to send the customary tribute. But the accession of the T'ang dynasty in 618 led him to decide that discretion was the better part of valour. So Cham missions were once more sent dutifully to the Imperial Court at Ch'ang-an, and a long lull began in Cham aggression.

Champa's earliest Sanskrit inscriptions come just before the earliest ones found in the Malay Peninsula, Java and Borneo. Cherok Tekun, on the mainland opposite to Penang, has yielded some fragments of rock inscriptions that have been attributed to the fourth century. A slightly later one comes from near Bukit Meriam in Kedah. It is on a slate slab found in a ruined brick house which may have been the cell of a Buddhist monk. It consists of two Buddhist verses in Sanskrit inscribed in the characters of the oldest Pallava alphabet. The second runs: 'Karma accumulates through lack of knowledge. Karma is the cause of rebirth. Through knowledge it comes about that no karma is effected, and through absence of karma there is no rebirth.'

The late neolithic site of Kuala Selinsing in Perak has yielded a fifth-century cornelian seal inscribed with name of Śri Vishnuvarman. But the most interesting find dating from this period comes from the north of the present Province Wellesley. It is an inscribed slate slab on a stupa surmounted by a *chattravali*, or seven-tiered 'umbrella'. The Sanskrit text consists of the Buddhist verse quoted above and a prayer for the success of a voyage projected by one Buddhagupta, the master of a junk, who is said to reside in the 'Red Land'. The Red Land has been identified through Chinese texts with a place in the P'at'alung region on the Gulf of Siam. This inscription also is in Pallava script. Thus Mahayana Buddhism was in Malaya at this time and had apparently been brought there from South India.

The same period shows the establishment of relations between some of the peninsular states and China. In 515 a King of Lankasuka called Bhagadatta is mentioned in this connection. The *Liang History* describes his people as wearing their hair loose and sleeveless cotton garments. The king, as usual, rides upon an elephant under a canopy, preceded by drums and flags and surrounded by a fierce-looking body-guard. North of Lankasuka was the state of P'an-p'an, which ran along the Gulf of Siam. Its earliest missions to China date from the period 424-53. From this state the second Kaundinya was said to have made his way to restore Hinduism in Funan.

Borneo shows its earliest traces of Indian influence in seven inscriptions found in the sultanate of Kutei in the east of the island at a sanctuary whose religious cult has not been identified with certainty. They are said to come from c. 400 and emanate from a King Mularman, who mentions his grandfather Kundunga and his father Asvarman. The latter is said to have been the founder of the dynasty. Kundunga is not a Sanskrit word, and the suggestion has been made that the family was Indonesian in origin. In the valleys of the rivers Kapuhas, Mahakam and Rata other signs of Indian influence have shown themselves in the form of Brahmanical and Buddhist images in Gupta style.

Java's earliest inscriptions come from the hinterland of Djakarta, the capital of the republic of Indonesia. At the foot of the mountains near Bogor—previously Buitenzorg—three rock-inscriptions dating from c. 450 have been found. A fourth belonging to the same period was found east of Tandjong Priok, the port of Djakarta. The author was a King Purnavarman of Taruma, who observed Brahmanical rites and promoted irrigation works, the earliest known in Java. Two of the inscriptions reproduce his footprints, and one those of his elephant. He is described as a great warrior, and these are the usual marks of the occupation of a country after conquest. Stutterheim, however, has suggested that his most important conquest was the peaceful one recorded in one of the inscriptions wherein he claims to have dug an irrigation canal some fifteen kilometres in length in the short space of twenty days.¹ The name of his kingdom is reminiscent of that of a region in South India near Cape Comorin, and is still conserved in that of the river Chi Tarum in the Bandung area. That it lasted until the second half of the seventh century is attested by the Chinese, who record missions from 'To-lo-mo' in 666-9. It is thought to have been conquered some twenty years later by the rising Sumatran state of Śrīvijaya with its centre at Palembang.

Chinese pilgrims on their way to or from the homeland of the Buddha stopped at Java or Sumatra in the course of the fifth century. Fa Hien, on his way homewards to China in 414, comments sadly upon the few traces of Buddhism and the predominance of pagans and heretics in the kingdom of 'Ye-p'o-t'i'. Ten years later the missionary monk Gunavarman, a prince of Kashmir, visited the kingdom of 'Cho-p'o', whence the Chinese record embassies in 433 and 435. A third kingdom, 'Ho-lo-tan', situated on the island of 'Cho-p'o', is also mentioned by the Chinese as sending envoys between 430 and 452. Some

¹ *Het Hinduisme in de Archipel*, p. 94.

researchers have attempted to place these kingdoms on the Malay Peninsula, but there seems no good reason for abandoning Pelliot's identification of the names 'Ye-p'o-t'i' and 'Cho-p'o' with Java itself.¹

A kingdom called 'Kan-t'o-li' is also mentioned by the Chinese. During the period 454-64 it was ruled by a king styled Śri Varanarendra, who sent a Hindu Rudra as his envoy to China. Later, in 502, a Buddhist king was reigning there, and in 519 his son Vijayavarman sent a mission to China. This kingdom is thought to have been situated in Sumatra.

From their proximity to India it would naturally be inferred that the valleys of the Irrawaddy and the Menam must have been penetrated by Indian influence both earlier and more profoundly than Funan and Champa. Unfortunately there is practically no archaeological evidence from these regions before the middle of the sixth century, and Chinese sources do not refer to them. The absence of such evidence does not, however, prove very much either way, but merely that the Chinese had no intercourse with these countries so early. They do indeed mention a Buddhist kingdom of Lin-yang in their story of Fan Chih-man's attempt to conquer the Chin-lin in the third century, and in such a way as to suggest that it lay in central Burma.

If, as seems likely, they made their earliest contact via Yunnan with the Pyu kingdom in the same century, the assumption may not be far-fetched that Lin-yang was the Pyu kingdom whose capital, bearing the legendary name of Śrīkshetra, was at Hmawza, near Prome in central Burma. The earliest fragments of inscriptions found there go back to *c.* 500. Local chronicles give long lists of legendary kings beginning from the time of the Buddha, but there is no means of verification.

The legends of the Mon people of Burma centre around the city of Thaton (Sudhammavati), which may have had some connection with Orissa. There seems no reason to doubt that the Burmese name for a Mon, 'Talaing', takes its derivation from Telingana, and indicates the region in India whence their culture came. Legend asserts that Buddhaghosa, the father of Sinhalese Buddhism of the fifth century, was a Mon monk of Thaton, that he brought the Pali scriptures to his native city in 403, and later died there. No archaeological evidence exists concerning this subject. The earliest Mon sites are those of Si T'ep, P'ra Pathom and P'ong Tuk in the Menam basin, and date from

¹ Cœdès, *op. cit.*, p. 95. See Pelliot's important 'Deux Itinéraires', BEFEO, iv (1904), pp. 274-5.

before 550. In their early days they were under Funan, but nothing is known of them during this period. In the seventh century they formed part of the Mon kingdom of Dvaravati, but whether this existed as early as the fifth or sixth centuries is also unknown.

The earliest epigraphical evidence regarding the kingdom of Arakan has been interpreted as showing a Candra dynasty reigning there from the middle of the fourth century. Its capital, near later Mrohaung in northern Arakan, was called by the Indian name of Vaisali. The names of thirteen kings whose reigns covered a period of 230 years have been preserved, but only one of them can be equated with a name in the Arakanese chronicles. He is Candrodaya, who may be Sandasurya of the chronicles, but his date of accession is given in them as the equivalent of A.D. 146.

CHAPTER 3

THE ISLAND EMPIRES (I)

(a) *The emergence of Śrīvijaya; the Śailendras*

THE FALL OF FUNAN, with its powerful fleet and commercial ramifications, left the way open for the rise of a new maritime empire at the western end of Indonesia. The earliest historical evidence of the new states comes from the seventh century, it is fragmentary, the lacunae are baffling in the extreme, and the picture that emerges is often far from clear. But since George Cœdès published the first study of the history of Śrīvijaya in 1918¹ much progress has been made in clarification and amplification. On some important points, however, there are still wide divergencies of opinion among scholars.

The political lay-out in Java and Sumatra in the middle of the seventh century is indicated by the Chinese record of missions coming from states there. Two states in Sumatra are mentioned: 'Mo-lo-yeou' on the east coast, which has been identified as Malayu, now Jambi, on the river Batang, and somewhat farther south 'Che-li-fo-che', the Chinese form of the Sanskrit Śrīvijaya, at what is today Palembang. Java seems to have been divided between three kingdoms: in the extreme west Purnavarman's Taruma with a changed name, in the centre 'Ho-ling', or Kalinga, and in eastern Java a kingdom with its capital somewhere south of modern Surabaya.

The two Sumatran states were visited in 671 by the famous Chinese Buddhist pilgrim I-tsing while on his way to India. At Śrīvijaya, he tells us, there were over a thousand Buddhist monks, and their rules and ceremonies were the same as in India. The fact that he spent six months there studying Sanskrit grammar before going on to India is evidence of Śrīvijaya's importance as a centre of Mahayanist learning.

In 685, after a long period of study at the Buddhist 'university' of Nalanda in Bengal, I-tsing returned to Śrīvijaya and spent some four years there translating Buddhist texts from Sanskrit into Chinese. In 689, being in urgent need of writing materials and helpers, he made a brief visit to Canton, then returned to Śrīvijaya with four collaborators and settled down to complete his two memoirs on the Buddhist

¹ G. Cœdès, 'Le royaume de Śrīvijaya', BEFEO, xviii (1918), no. 6.

religion in his own time. These were completed and despatched to China in 692; he himself followed in 695.

In the second of his books I-tsing makes the intriguing statement that Malayu (Jambi), where he had stayed for two months after leaving Śrīvijaya on his way to India, had since then become a part of Śrīvijaya. What exactly his words signified was only established by the discovery of a series of Old Malay inscriptions dating from 683 to 686. Two of them were found near Palembang, the third at Karang Brahi on the upper reaches of the river Batang, and the fourth on the island of Banka. Together with the Cham inscriptions mentioned earlier they form the earliest examples of the Malay-Polynesian group of languages so far discovered.

These valuable records, taken together, attest the existence at Palembang of a Buddhist kingdom which had just conquered the hinterland of Malayu and was about to attack Java. The oldest one, which comes from the Palembang region, records that, on a date that can be fixed as 13 April 683, a king, who is unnamed, embarked with a force of 20,000 men to seek the magic power, and as a result conferred victory, power and riches on Śrīvijaya. The second commemorates the foundation in 684 of a public park, called Śrīkṣetra, by order of a King Jayanasa (or Jayanaga) as an act of Buddhist merit. The third and fourth, dated 686, call down curses upon the inhabitants of the Batang river region and the island of Banka respectively, should they be disobedient to the king or his officers, and the Banka one mentions that the army of Śrīvijaya is about to depart on an expedition against Java.

Thus does Śrīvijaya emerge to view as an expanding power, stretching out her tentacles towards the Straits of Malacca on the one side and those of Sunda on the other. Palembang, almost equidistant from both, was exceptionally well placed for the task of maintaining a commercial hegemony over Indonesia by controlling the two channels through which all traffic must pass between India and China. The developments of Arab navigation, and of trade between India and China, combined to give a new significance to the straits, and Palembang was the normal port which ships from China would make for during the north-east monsoon. It seems to have had at this time a flourishing commerce and mercantile marine, and to have maintained its own regular communications with both India and China. I-tsing tells us that he travelled from China to Śrīvijaya on a ship belonging to a Persian merchant. His voyage onwards to India was made in one belonging to the King of Śrīvijaya. The hypothesis therefore seems to be a reasonable one that the inscriptions of 683-6 point to certain

important stages in the career of King Jayanasa (or Jayanaga), the conqueror of Malayu, and presumably of Taruma also, and the originator of the policy that was to make Palembang until the thirteenth century the centre of a powerful maritime empire of the islands.

How long Śrīvijaya had been in existence before that time is a matter of surmise. Centuries later the annals of the Ming dynasty of China asserted that 'San-fo-tsi', then the Chinese rendering of Śrīvijaya, had sent its first embassy with tribute in the reign of the Emperor Hiao-Wu (454-64) of the Sung dynasty. But this statement is difficult to accept, since they say that this state was then named 'Kan-t'o-li'; and although by almost general agreement scholars have located such a place in Sumatra, there is no evidence to support its identification with Śrīvijaya at an earlier stage of its history. Ingenious theories have also been put forward ascribing its original home to the north coast of Java and also to some place in the Malay Peninsula.

The obvious importance of Palembang as a Buddhist centre at the time of I-tsing's pilgrimages is one of those tantalizing facts which emerges from a background so indistinct as to leave much to surmise. The early history of Buddhism in the Archipelago is unknown save for a few stray references of this sort. If I-tsing is right, Hinayana Buddhism was widespread there before the end of the seventh century. That Śrīvijaya's Buddhism was mainly Mahayanist, however, has been confirmed by the discovery of Bodhisattvas there, though there is also evidence of the existence of some Hinayana Buddhism of the Sanskrit canon. The differences between the two forms were then far less distinct than they became later, particularly in thirteenth-century South-East Asia.

It would be interesting to know what part Śrīvijaya played in the Mahayanist movement of expansion throughout South-East Asia, which has been described as one of the dominating facts of the latter half of the eighth century. It coincides with the accession of the Pala dynasty in Bengal and Magadha in the middle of the century, and has been attributed to their influence and that of Nalanda. It exhibits the same mixture of Buddhist and Hindu cults, and the tendency to Tantric mysticism, as in Bengal. Its spread also coincides with the appearance in Java of the Buddhist Śailendra dynasty bearing the imperial title of Maharaja. With this dynasty was to be linked an important phase in the history of Śrīvijaya.

For the next half-century after the four Old Malay inscriptions the only references to Śrīvijaya come from the Chinese record of embassies. These cover the period from 695 to 742, but tell us very

little. Princes of Śrīvijaya bring presents of dwarfs, musicians and multi-coloured parrots, and the emperor in acknowledgement confers titles of honour on the king. Then there is a complete blank until 775, when the much-discussed Ligor Stele, discovered at the Wat Sema-muang, takes up the story.

The stele has two faces, both containing inscriptions. Face A contains ten Sanskrit verses commemorating the foundation of a Mahayanist sanctuary by a King of Śrīvijaya and bears the Saka date corresponding to 15 April 775. It thus indicates the expansion of the empire of Śrīvijaya and also of Mahayana Buddhism to the Malay Peninsula. Face B bears what Cœdès and Krom describe as an unfinished inscription celebrating a victorious king, who bears the title of Śrī Maharaja because he is of Śailendra family. Krom and a number of other scholars identified the King of Śrīvijaya on face A with the Śailendra monarch mentioned on face B, and hence inferred that the Śailendras were ruling over Śrīvijaya in 775. And, as it was already established that they were also ruling in central Java at the same time, he concluded that Java was then under the supremacy of the Sumatran kingdom. The assumption, therefore, was that the Śailendras were a Śrīvijaya dynasty which had conquered parts of Java.

Before attempting to answer the questions posed by this theory it will be well to take a look at two other problems that have arisen through the scarcity of historical evidence. The first concerns the location of the capital of Śrīvijaya. Attempts have been made to place it on the Malay Peninsula. The French scholar Ferrand in 1922 suggested Kedah. Later, Dr. Quaritch Wales put forward Chaiya on the east coast as a more acceptable site. But, without going into the details of the controversy raised by their suggestions, it may be simply stated that no one has so far succeeded in shaking the evidence pointing to Palembang.¹

On the subject of the origin of the Śailendras, R. C. Majumdar's theory that they came direct from India and were connected with the Śailodbhava Kings of Kalinga has been rejected. K. A. Nilakanta Śāstri in 1935 suggested that since the title Śailendra, 'King of the Mountain', was often applied to Śiva, and the Pandyas of South India claimed descent from the god and assumed the title 'Minankita

¹ For further study of this question see G. Ferrand, 'L'empire sumatranaise de Śrīvijaya' in JA, 1922; Quaritch Wales, 'A Newly-explored Route of Ancient Indian Cultural Expansion' in *Indian Art and Letters*, new Series IX (1935), i, p. 155; Nilakanta Śāstri, 'Śrīvijaya, Candrabhanu and Vira-Pandya' in TBG, lxxvii (1937), 2, pp. 251-68; J. L. Moens, 'Śrīvijaya, Yava en Kataha', *ibid.*, lxxvii (1937), 3, pp. 317-487.

Śailendra', the Śailendras might have had a South Indian origin. In his more recent work, *The History of Śri Vijaya* (1949), however, he has abandoned the theory, though still unable to align himself fully with the French scholars J. Przyluski and G. Cœdès, who ascribe to them a purely Javanese origin.¹

Cœdès is inclined to the view that these Kings of the Mountains may have resuscitated the title of the Kings of Funan through having had more or less real ties with them, and with the object of claiming the political and territorial powers which the title implied. Their entry upon the historical scene was followed by a number of expeditions against the mainland of Indo-China. In 767 the Vietnamese Chronicle states that the Chinese Governor of Tongking drove off a raiding force composed of 'men of Java and the southern islands'. In 774 a Cham temple was destroyed by foreign seamen of terrible appearance, black and ugly. Again in 787 sea raiders from "Java" destroyed another. In the latter half of the eighth century the Javanese Śailendras claimed overlordship over Cambodia. But any real evidence that the dynasty had its origin in Funan is entirely lacking, and there seems no reason to suppose that it had anything but a Javanese origin.

Java itself possesses no epigraphical document between Purnavarman's fifth-century inscriptions and a Sanskrit inscription of 732 in a Śaivite sanctuary at Changgal, south-east of the Borobudur. "This records the erection of a linga by a King Sanjaya of Mataram in Kunjarakunja on the island of Java, 'rich in grain and gold mines'. As Java produced no gold, attempts have been made to identify the name Kunjarakunja with some place in the Malay Peninsula, but Stutterheim has shown that it was the name of the district in which Sanjaya erected his sanctuary. Sanjaya, King of Mataram, also appears in a much later inscription discovered by Stutterheim at Kedu in central Java. This valuable record is dated 907 and gives a list of the predecessors of the then reigning king, Maharaja Balitung, beginning with Sanjaya. The remaining eight rulers all bear the title Śri Maharaja. Sanjaya's immediate successor, Pañcapana of Panangkaran, who was reigning in 778, is described as a Śailendra by an inscription at Chandi Kalasan, east of Jogjakarta, which commemorates the foundation of the chandi as a shrine to the Buddhist goddess Tara.

¹ On this subject the reader is referred to R. C. Majumdar, 'Les rois Śailendra de Suvarnadvipa' in BEFFO, 1, xxxiii, (1933), pp. 121-42; G. Cœdès, 'On the Origin of the Śailendra of Indonesia' in JGIS, i, (1934) 2, p. 61; K. A. N. Sastri, 'Origin of the Śailendras' in TBG, lxxv (1935), 4; J. Przyluski, 'The Śailendravarṃsa' in JGIS, ii (1935), 1, p. 25.

Now the old kingdom of Mataram was in central Java, and Sanjaya as its king is nowhere referred to as either Maharaja or a Śailendra. Moreover, he was a Śaivite, not a Buddhist. Furthermore, a Chinese account records that between 742 and 758 the capital of 'Ho-ling' (i.e. Mataram) was transferred farther eastwards by a King 'Ki-yen', who has been identified with Gajayana, the founder of a sanctuary of Agastya at Dinaya in East Java in 760. Hence it has been inferred that the Buddhist Śailendras drove out the dynasty of Sanjaya from central Java, and with it the Śaivite religion. Thus the list of rulers in Bali-tung's inscription is not the record of the successive kings of one and the same dynasty, but a chronologically arranged list of rulers of central Java. The only connection between Sanjaya and Pañcapana of Panangkaran is that of sequence. On this showing, so far as our scrappy evidence goes, the Śailendras appeared as a ruling power in Java in about the middle of the eighth century; during the second half of that century they extended their power over the central part of the island, while at the same time attempting to secure control over parts of the Indo-Chinese peninsula.

While practically nothing is known of the political history of the old kingdom of Mataram, its monumental remains are the most magnificent to be found anywhere in Java, or for that matter Indonesia. The monuments of a later date in East Java attesting the glory and greatness of Siḥgosari and Majapahit bear no comparison with them. Tradition ascribes to Sanjaya great conquests which brought Sunda, Bali, Śrivi-jaya and other regions under his sway. Of such things no evidence exists. What is certain is that he built up his power and might by forcing the 'Rakas', ruling the various regions of central Java, to render him obedience and tribute. Such is the pattern of Javanese history throughout the pre-European period. The country was divided up among a large number of petty rulers, among whom from time to time one would arise who was able to extend his power over a wide area. He would then proceed to demonstrate his greatness by building a 'chandi', or monumental tomb, dedicated to the deity with whom he chose to be identified in life and united in death. Sanjaya was at first 'Raka' of the district of Mataram, and the kingdom that he carved out for himself took its name in that way. The chandi bearing the Śaivite symbol of the linga, which he erected in 732, was the outward sign and manifestation of his claims to overlordship.

His Buddhist successor, Pañcapana, Raka of Panangkaran, the first Śailendra, signalized the establishment of his power by building Buddhist monuments on a more magnificent scale than anything Java had

previously seen. In the days when archaeologists attributed the construction of the Borobudur to the middle of the ninth century he was famous as the builder of the lovely Chandi Kalasan, in which his wife was identified with the goddess Tara. But recent research has shown that the majestic Borobudur must have been built earlier than Chandi Kalasan, and the date of its foundation is now thought to have been the year 772. Pañcapana would thus be its founder.

The Borobudur, which represents the highest expression of the artistic genius of the Śailendra period, is utterly unlike any other Javanese monument. It is not a temple with an interior, but an immense stupa in the form of stone terraces covering the upper part of a natural hill, on the flattened top of which stands the central stupa. Its height is 150 feet. To traverse the whole distance through the galleries up to the summit involves a walk of over three miles. The walls of the galleries on both sides are adorned with bas-relief sculptures illustrating Mahayanist texts. They run to thousands. In addition there are 400 statues of the Buddha. The base has a series of reliefs depicting the effects of good and evil deeds in daily life producing karma. But these are now covered up by a broad casement of stonework. The Japanese, during their occupation of Java from 1942 to 1945, showed enough interest in the monument to have a small part of the casement removed and some of the reliefs of the original base excavated. The stones have not been replaced, and it is now possible to see the uncovered reliefs.

From the religious point of view the sanctuary as a whole forms an impressive and convincing textbook of Buddhism as taught by the Nalanda school. The style of sculpture follows the classic models of Gupta India, but the reliefs are not Indian, they are Javanese. They provide a wonderful picture of Javanese life and customs. The Javanese artists in adopting Indian models had already changed them in conformity with their own traditions.¹ Even the conventionalized figures are often given a vitality that seems to break through formalism, and there are many human touches.

Architecture was the supreme achievement of the Śailendras. Most of them are mere names in a list, but their glorious shrines are still to be seen on the Kedu plain near to Jogjakarta. Not far from the Borobudur is the splendid Chandi Mendut containing three original stone statues of huge size, representing a preaching Buddha between two Bodhisattvas. Thanks to careful restoration by the Dutch, it is in excellent condition today. Other outstanding examples of the same

¹ W. F. Stutterheim, *Het Hindoeïsme in de Archipel*, p. 25.

period are Chandi Sari, a single vihara; Chandi Plaosan, consisting of two central squares, each with a vihara, surrounded by a belt of shrines and two belts of stupas; and the unfinished Chandi Sevu, consisting of a large vihara surrounded by four square belts of small shrines said to number 240.

In basic principles of construction and decoration these products of the Śailendra period differ little from the more sober Śaivite temples on the Dieng plateau nearby, which bear witness to the prosperity of the seventh century and the period of Sanjaya, but the vast scale on which they were planned, their more highly-developed technique and more imaginative use of ornamentation show an artistic expansion which must have come from a new impulse of great vitality. The idea once held was that they were the products of a wave of immigration from India. But there is no evidence of one, and Stutterheim has shown that these monuments were not only built by Javanese stone-masons and sculptors but also were associated with indigenous religious ideas and practices par excellence. A chandi was in no sense an Indian temple. The outstanding feature of the culture of the Śailendra period is the vitality and potency of the Indonesian element. In literature this tendency is already to be seen in the Old Javanese translation of the Sanskrit work *Amaramala*, which was produced under the patronage of a Śailendra prince whose name, given at the beginning of the work, was Jitendra.

Mention has been made above of the theory propounded by the Dutch scholars Vogel and Krom in their earliest studies of the Ligor stele that the Śailendras were a Śrīvijaya dynasty which conquered parts of Java. This assumed that the King of Śrīvijaya mentioned on face A was indeed the Śailendra ruler referred to on face B. Stutterheim, in disputing this view, advanced the opposite one that it was Śrīvijaya that came under Javanese rule. He thus substituted a Javanese period in Sumatran history for a Sumatran period in Javanese history in the eighth and ninth centuries.

That a Śailendra was in fact ruling over Śrīvijaya in the middle of the ninth century is shown by an edict issued by the Pala ruler of Bengal in c. 850 recording the dedication of five villages to a vihara founded at Nalanda by Balaputradeva, who is styled King of Sumatra and a descendant of the Śailendras of Java. He is said to have been the son of a king entitled Samaragravira, 'foremost hero in battle', and a grandson of the Śailendra 'king of Java and slayer of enemy heroes'. The suggestion has been generally accepted that the title Samaragravira may be another name for the Samarottunga

who is mentioned in a Kedu inscription of 847, and may also be identified with one of the kings listed in Balitung's inscription of 907. The grandfather mentioned in the edict is thought to have been the Pañcapana of Panangkaran of the Kalasan inscription of 778.

Krom came to the conclusion that the Śailendra Samaragravira married a daughter of a King of Śrīvijaya who became the mother of Balaputradeva. Cœdès stresses the fact that the word Balaputra has the meaning of younger son, and his considered judgement is that Balaputradeva was 'without doubt' the first Śailendra King of Śrīvijaya. He did not, however, rule over the Śailendra domain in Java, and the two realms were never united under one ruler. Vogel also has come to associate himself with this view. The accepted position, therefore, now is that from about the middle of the ninth century there were two separate branches of the Śailendra family ruling simultaneously over independent kingdoms.

But not for long. During the ninth century a change is seen to come over the Śailendra position in Java. An inscription at Prambanan in 863 indicates that Śaivism is returning to central Java, and that the power of the Śailendras there is declining. External sources also suggest the same tendency. The Chinese, who during the early Śailendra period mention missions from Ho-ling, begin in 820 to attribute them to Chō-p'o. This was the name they had applied to Java in the fifth century, and to the capital, which was abandoned between 742 and 755 for one whose name they render P'o-lou-k'ia-sseu. The reappearance of Chō-p'o has been taken to indicate the return of Śaivite princes to central Java. The Arab writers also, who in their earliest references to the 'King of Zabag' apply the term to the Śailendra rulers of Java, begin in the tenth century to use it in such a way as to indicate the Sumatran kingdom of Śrīvijaya.

Thus the accession of a Śailendra to the throne of Śrīvijaya seems to have come at a time when the dynasty was losing its hold on central Java. The *New History of the T'ang*, which bases its account of Java on the record of embassies received thence in 860 and 873, helps to clarify the position. It states that the King of Chō-p'o lives in the city of Chō-p'o, whereas his predecessor had lived farther to the east in the city of P'o-lou-k'ia-sseu. Inscriptions in the plain of Kedu in the neighbourhood of Prambanan show a line of kings from 879 onwards who were not Śailendras. But little is known of them or their kingdom until the reign of Balitung, the author of the famous inscription of 907 giving the list of kings beginning with Sanjaya.

His inscriptions cover the period 898-910. They apply the name Mataram to his kingdom and show that he was attempting to restore the Śaivite tradition, which had been interrupted by the Buddhist Śailendras. Krom thinks that he may have been a king of East Java who acquired his position in central Java by marriage. With him a new period in Javanese history opens which will be the subject of a later chapter. So far as the Śailendras are concerned, the indications are that by the end of the ninth century, while they were now the ruling dynasty in Śrīvijaya, their power over central Java had completely disappeared.

Cœdès in *Les États hindouisés* (1948) and Nilakanta Śastri in *The History of Śrīvijaya* (1949) have given admirable summaries of what was known of the Śailendra problem at the time when they wrote. The treatment of the subject given above accords closely with these. Since their books were written, however, new material has been discovered and previously published material revised. Notable progress has been made towards the solution of a number of big questions. The outstanding contribution to the discussion has been made by Dr. J. G. de Casparis in his *Inscripties uit de Śailendra-tijd*, published at Bandung, Java, in 1950. The new facts which he establishes and the hypotheses which he builds up from the epigraphical material set forth in his book may well form a basis for a thoroughgoing revision of the Śailendra story.

In the first place he is able to make a clear distinction between the real Śailendra dynasty and the list of rulers given in Balitung's inscription of 907, which, as we have shown above, Cœdès interpreted as containing a mixture of Śailendras and non-Śailendras. The inscriptions, de Casparis tells us, contain the names of three Śailendra kings and a princess belonging to the period 775-842. They are additional to Balitung's list, none of the kings of which, according to de Casparis's showing, was a Śailendra: all were indeed the lineal descendants of Sanjaya. During this period, therefore, there were not one but two reigning dynasties in central Java, the kings of the Sanjaya line being until 832 subordinate to the Śailendras. On this showing, which accords with Vogel's interpretation of the Kalasan inscription, Pañcapana, the Rakarayan Panangkaran, was not a Śailendra but a vassal of the Śailendra king Vishnu. The table of the two dynasties runs thus:

<i>Sanjaya's line (Śaivite)</i>	<i>The Śailendras (Buddhist)</i>
Sanjaya (732-c. 760)
R. Panangkaran (c. 760-c. 780)	? (Bhanu, 752)
R. Panungalan (c. 780-c. 800)	Vishnu (Dharmatunga)
	(before 775-82)
R. Warak (c. 800-before 819)	Indra (Sangramadhanamjaya)
	(782-?812)
R. Garung (?R. Patapan)	Samaratunga (=Tara)
(before 819-?838)	(? 812-?832)
R. Pikatan (?838-?851)=	Balaputra
	=Pramodavardhani (Princess)
R. Kayuwani (?851-after 882)	

In 832 Rakarayan Patapan, whom de Casparis equates with Rakarayan Garung of the Sanjaya line, erected an inscription proclaiming his authority over most of central Java. This would imply the end of Śailendra rule in Java. Exactly what happened the evidence does not show. De Casparis offers the following explanation. He presumes the death of the Śailendra Samaratunga in that year. Balaputra, his infant son, was too young to come to the throne. Pramodavardhani, his daughter, is shown by the epigraphical evidence to have married into the Sanjaya house. Her husband was Rakarayan Pikatan, the son of Rakarayan Patapan, the author of the inscription of 832. Ten years later, in an inscription of 842 recording the dedication of ricefields to the upkeep of the Borobudur, she is described as queen. Her husband probably succeeded his father in 838.

Thus did the hegemony over central Java pass out of Śailendra hands. The young prince Balaputra, it is surmised, fled to Sumatra, married a Śrīvijaya princess, and ultimately became the ruler of his adopted state. In Java Rakarayan Pikatan and his Śailendra consort were the parents of Kayuwani, who came to the throne in the middle of the ninth century. 'Later Javanese princes from Kayuwani to Balitung,' writes de Casparis, 'and probably his predecessors, considered themselves as belonging to the dynasty founded by Sanjaya



CHANDI MENDUT



CHANDI MENDUT (interior)

in 732, but their titles show that they indirectly also belong to the Śailendra dynasty.¹

This is the most feasible explanation yet offered of the disappearance of the Śailendra dynasty in Java and its almost simultaneous appearance in Sumatra. De Casparis, however, has further interesting suggestions to make. He insists that the Buddhist foundations of the Śailendras must be examined in the light of ancestor-worship, and shows that the nine Bodhisattvas sculptured on the outside of Chandi Mendut, close to the Borobudur, may be interpreted as representing the ancestors of King Indra, its founder. If so, the Śailendra dynasty, which, it has been generally assumed, had its origin not long before the date of its earliest inscriptions, may have been founded as early as the first half of the seventh century. Thus the view, long held by Cœdès, that the Java 'Kings of the Mountain' were in some way connected with the Funan monarchy bearing the same title no longer appears to be ruled out by the time factor, since the end of Funan may have coincided with the foundation of the Śailendra dynasty in Java. And indeed de Casparis has found in two Śailendra inscriptions, at Kelurak and Plaosan, allusions pointing to the name of the last capital of Funan, Naravarānagara.

His interpretation of the 'hidden meaning' of the Borobudur is of special interest. Mention has already been made of the stone case-ment covering the reliefs around the foot of the monument. Guesses have been hazarded as to the reason for sculpturing the reliefs only to cover them up afterwards. From an inscription of 842 de Casparis infers that the full name of the monument was Bhūmisambarabhudhara, 'the Mountain of Accumulation of Virtue on the ten Stages of the Bodhisattva'. Its foot would thus represent the first stage. The covering of this, he tells us, is not to be explained in terms of Mahayanism, but rather in those of ancestor-worship. 'The first stage of the Bodhisattvabhūmi must be seen as the one which the Śailendra king Indra would occupy when he reached the status of a Bodhisattva. It was covered up by way of reservation. In a sense it was dead, and only upon his becoming a Bodhisattva could the reliefs surrounding it be uncovered and brought to life again.'²

In order to see things in their proper setting it is necessary to treat the complex Chandi Mendut-Chandi Pawon-Chandi Borobudur as one whole, capable of analysis from the double standpoint of Mahayana Buddhism and ancestor-worship. From the one standpoint it represents the Path leading to Buddhahood, with the 'Temple of the

¹ *Op. cit.*, p. 202.

² *Ibid.*, p. 184.

Bamboo Grove' (Chandi Mendut) as the first preparatory stage. The word *gotra*, however, used in this connection to indicate the fundamental element of Buddhahood, awakened at this stage, also signifies in a non-Buddhist sense a line of ancestors. From this latter standpoint, therefore, the chandi demonstrates King Indra's realization that he followed a line of ancestors, represented, as already indicated, by the nine Bodhisattvas sculptured on its outside.

Chandi Pawon, the name of which, according to de Casparis, refers to a royal cremation, represents the last worldly stage giving entrance to the supramundane stages in the progress of the Bodhisattva. These latter are represented in the Borobudur itself. The covered-up foot of the monument, as we have seen, symbolizes the first. The open terraces above it account for the remainder, culminating in the tenth and topmost. Again it is the 'hidden meaning' which carries the greater significance, for according to de Casparis's interpretation it implies a representation of the nine preceding Śailendra princes, each in his proper place on the road leading to Buddhahood, with the first ancestor, 'the "root" (*mula*) of the dynasty, the Śailendra, "Lord of the Mountain", at the final momentary meditation before obtaining Buddhahood'.

(b) *The greatness and decline of Śrīvijaya*

Definite evidence is lacking concerning both the origin of the Śailendras and the disappearance of their power in central Java. So far as history is concerned, unheralded they come and unheralded they go. Moreover, they, who bequeathed to Java so glorious a heritage of religious architecture and art, built no enduring monuments either in Sumatra or anywhere else in their empire when they became the ruling dynasty of Śrīvijaya. Internal evidence of Śrīvijaya's history under their rule is conspicuous by its absence. May the lack of it in the tenth century be attributed to the destruction caused by the great Chola raid of 1025? Or does the explanation lie in the fact, noted by Cœdès, that she was a 'great economic power which neglected the spiritual values'? Her sovereigns, he suggests, were too busy controlling the traffic of the straits to waste time on such matters.¹

It is intriguing to find that at about the time when the Śailendra power disappears from Java the Chinese begin to employ a different name for Śrīvijaya. Instead of Che-li-fo-che they call it San-fo-ts'i. The new name appears first in the record of an embassy of 904-5,

¹ *Op. cit.*, p. 221.

and continues to be used until the end of the fourteenth century. No explanation of this change in nomenclature has been suggested. And the transliteration itself presents a difficulty, for while *fo-ts'i* stands for *vijaya*, *śrī* should be rendered by the Chinese characters for *che-li*.

From the middle of the ninth century a new external source, the writings of Arabic-Persian geographers, becomes important. They extol the riches and power of the Maharaja of 'Zabag', who is the 'king of the isles of the eastern sea'. They mention in particular that he rules over the maritime country of 'Kalah' and the island of 'Sribuza'. 'Kalah' stands for Kra, now the name of a region of the Malay Peninsula, but then applied by the writers to the whole Peninsula. 'Sribuza' is a rendering of Śrīvijaya and is applied to both Palembang and the island of Sumatra.

The Arab Mas'udi, writing in 955, speaks in exaggerated terms of the enormous population and innumerable armies of the kingdom of the maharaja. As Krom has pointed out, the defence of a privileged position such as Śrīvijaya assumed involved perpetual recourse to force. The empire, like that of the Dutch in the seventeenth century, was a vast trading monopoly, and rivals had to be reduced to subjection or neutralized. Its territories, wrote the Arabs, produced camphor, aloes, cloves, sandalwood, nutmeg, cardamum, cubeb and much else. Its trade was far-reaching. The Nalanda inscription recording Balaputra's foundation of a vihara there is evidence of established relations with Bengal, which was presumably one of its sources of piece-goods. There is evidence also of intercourse with the Coromandel Coast.

When in 971 the Chinese opened an agency at Canton for the management of sea-borne commerce the merchants of Śrīvijaya are mentioned in the list of foreigners resorting there. The *History of the Sung* records the arrival of a merchant of Śrīvijaya in 980 at Swatow, and five years later that of a purely commercial mission. The restoration of order by the Sung dynasty led to much intercourse with Śrīvijaya. The Chinese record the arrival of embassies in 960, 962, 971, 972, 974, 975, 980, 983, and 988. In some cases the king's name is mentioned, but it has not been possible to transliterate the Chinese into Sanskrit with certainty. Regular intercourse between the two Courts went on until 1178, when the Chinese emperor, finding the expense of receiving these embassies somewhat too heavy, directed that in future they should proceed no farther than Chuan-Chu in Fukien province, but trade there in the ordinary way.

The Śrīvijaya ambassador, who appeared at the Imperial Court in 988 and left for home in 990, heard on reaching Canton that his country was being attacked by the Javanese. After waiting for a year at Canton he sailed homewards, but on arrival in Champa heard such bad news that he returned to China to ask for the issue of a decree placing his country under the imperial protection. That was in 992. In the same year Javanese envoys appeared before the emperor to complain of continual war with San-fo-ts'i. The war was provoked by Dharmavamsa (c. 985-c. 1006), King of East Java, who aimed at destroying Śrīvijaya and substituting Javanese supremacy over the islands. Little is known of the actual struggle, though it would appear that for some years the Javanese attacks placed Palembang in dire peril. They were, however, beaten off. Then, it is thought, Śrīvijaya, aided by its vassals from the Malay Peninsula, organized a great counter-attack and burnt Dharmavamsa's kraton. He himself was killed and his empire collapsed.

Śrīvijaya's success in the long struggle with Dharmavamsa came partly through cultivating friendly relations with China on the one hand and with the Cholas in India on the other. Had either supported the Javanese attack the result might have been very different. In sending the customary tribute to China in 1003 the King of Śrīvijaya announced that he had erected a Buddhist temple for the offering of prayers for the life of the emperor. This time the Chinese version of the king's name is recognizable as Śrī Chulamanivarmadeva.

About two years later this same king emulated Balaputra's example by building at Negapatam on the Coromandel Coast a Buddhist temple, named after him the Chulamanivarmadeva Vihara. The Chola king Rajaraja granted the revenues of a large village for its upkeep. Like the earlier Nalanda endowment, the Negapatam one was established to provide a place where the merchants of Śrīvijaya could resort for worship in accordance with their own religious tenets. It witnesses to the importance of the trading connection between Palembang and the Coromandel Coast, which drove a flourishing trade in Indian piece-goods with South-East Asia.

In Rajaraja's grant of revenues to the Negapatam vihara it is stated that the King of Śrīvijaya belonged to the Śailendra family. In his reign the empire stood at the height of its power and prestige. Unhappily none of its records has survived, and all that is known of it, even the names of its kings, comes solely from external sources. Thus the Chinese record a mission received in 1008 from Chulamanivarmadeva's son Maravijayottungavarma, but there is no mention of the

date of the father's death. From another external source also comes the interesting information that Śrīvijaya was still a famous Buddhist centre. The renowned Atiśa, who reformed Tibetan Buddhism, is said to have studied there from 1011 to 1023 under Dharmakīrti, the head of the Buddhist clergy in Sumatra. The Tibetan biography of Atiśa calls Sumatra the chief centre of Buddhism and Dharmakīrti the greatest scholar of his time.

The good relations cultivated by Śrī Chulamanivarmadeva with the Cholas did not last long. An expanding sea power like that of the Cholas was bound to resent the methods used by the old empire of the islands to maintain its commercial monopoly. In 1017 the Chinese record the reception of a mission from yet another King of Śrīvijaya, Haji Sumatrabhumi by name. It was in his reign that his empire sustained at Chola hands a staggering blow, from which it never fully recovered. In 1007 the Cholas had begun to raid eastwards, and Rajaraja boasted that in that year he conquered 12,000 islands. This exaggerated claim has been taken to refer to an expedition against the Maldives. His son and successor, Rajendra, has been credited with an attempted raid on the possessions of Śrīvijaya in the Malay Peninsula; but there is some doubt as to whether this actually took place. Rajaraja died in 1014, and Rajendra seems to have remained for some years on friendly terms with Śrīvijaya, and even to have confirmed the grant made by his father to the Negapatam vihara.

The great raid which crippled the Malay empire occurred in 1025. Details of it were recorded by Rajendra in an inscription at Tanjore dated 1030-1. Nilakanta Sastri's translation runs thus: '[Rajendra] having despatched many ships in the midst of the rolling sea and having caught Sangrama-Vijayottungavarman, the King of Kadaram, together with the elephants in his glorious army, [took] the large heap of treasures, which [that king] had rightfully accumulated; captured with noise the [arch called] Vidyadharatorana at the war-gate of his extensive capital, Śrīvijaya, with the jewelled wicket-gate adorned with great splendour and the gate of large jewels; Pannai with water in its bathing ghats; the ancient Malaiyur with the strong mountain for its rampart; Mayirudingam, surrounded by the deep sea [as] by a moat; Ilangasoka undaunted [in] fierce battles; Mappapalam having abundant [deep] water as defence; Mevilimbangam guarded by beautiful walls; Valaippanduru possessed of Vilaippanduru [?]; Talaitakkolam praised by great men [versed in] the sciences; the great Tamralinga [capable of] strong action in dangerous battles; Ilamuri-deam, whose fierce strength rose in war; the great Nakkavaram, in whose extensive

gardens honey was collected; and Kadaram of fierce strength, which was protected by the deep sea.¹

Most of these places were situated in either Sumatra or the Malay Peninsula, but several of the names have not been identified. Those that can be identified with certainty are Palembang, Malayur (Jambi), and Pané, on the east coast of Sumatra; Lankasuka (Ligor), Takola, and Kedah, on the Malayan mainland; Tumasik, the old name for Singapore Island, Acheh at the northern tip of Sumatra, and the Nicobar Islands. It is interesting to see that Sangrama Vijayottungavarman, the King of Śrīvijaya, was known to the Tamils as King of Kedah, although the chief seat of his power lay in Sumatra. Allowing for the obscurity of several of the names, the extent of the empire of Śrīvijaya corresponds fairly closely with the contemporary Arab accounts of the empire of Zabag.

Krom is of opinion that the attacks began with Palembang, followed by the occupation of important places on the east coast of Sumatra. Then the Malay Peninsula was dealt with. On the way home Acheh and the Nicobars were raided. No attempt was made at conquest in the real sense. Indeed the only political result of the raid of which there is any record was the accession of a new Śailendra king, Śrī Deva, in place of the captured one. His embassy to China in 1028 was accorded more than the usual honours.

The weakness of Śrīvijaya after the raid enabled Airlangga of Java (1019-42) to reconquer the patrimony lost by his father Dharmavamsa in 1006. In face of the Chola threat the two Indonesian states buried the hatchet, and in 1030 Airlangga married a daughter of Sangrama Vijayottungavarman. From 1030 until 1064 nothing is known of the history of Śrīvijaya. An inscription dated 1064 on the image of a makara found at Solok, to the west of Jambi, mentions a certain Dharmavira, but nothing is known of him. The image bears traces of Javanese artistic influence. After the raid Śrīvijaya seems to have re-established its authority over Sumatra but never to have recovered its old power. With Airlangga it achieved a *modus vivendi* which left it supreme over the west of the Archipelago and Java over the east. But there is evidence of Java's commercial relations with the west.

In 1067 a Sumatran ambassador was received by the Chinese emperor with great distinction. Ten years later the Chinese received an embassy from the Chola king Rajendradevakulottunga. From the fact that they referred to him by the same name as the Sumatran ambassador of 1067 certain Indian writers have concluded that before

¹ *History of Śrī Vijaya*, p. 80.

coming to the throne he must have served as a councillor at Śrīvijaya. But the case has not been proved.

More intriguing still is a brief record of a Chola raid on the Malay Peninsula in 1068-9, when King Virarajendra is said to have conquered Kadaram on behalf of Śrīvijaya and to have handed it over to the king, who had recognized Chola overlordship. This seems to have given the Chinese the erroneous impression that it was the Chola king who was the vassal of Śrīvijaya, and not the other way round. Whatever may be the meaning of these stray and obscure references, there are clear indications that during Virarajendra's reign friendly relations again existed between the two powers, and no little commercial intercourse. An inscription in Tamil dated 1088, found near Baros on the west coast of Sumatra, mentions an important south Indian merchant corporation. In 1090, at the request of Śrīvijaya, the Chola king Kulottunga I granted a new charter to the Negapatam vihara.

During the twelfth century there is little to report. There were no striking events. The Chinese record the usual series of embassies and the Arabs say much of Chinese trade with Zabag. It must have been a period of slow decline. The development of the kingdom of Kediri in East Java as a naval and commercial power stimulated economic progress in the Archipelago, and Śrīvijaya is thought to have benefited thereby. But in 1178 the Chinese writer Chou K'u-fei relegated her to the third place among wealthy foreign states; she was surpassed by the Arab lands and Java. Her methods too seem to have become more and more piratical. Every passing ship was attacked if it failed to put in to one of her harbours.

Nevertheless at the beginning of the thirteenth century Śrīvijaya must still have been a great power. She is described as such in 1225 by Chau Ju-kua, the Chinese inspector of foreign trade at Ch'uan-chou, in his *Chu-fan-chi*, 'Record of Foreign Nations'. He lists no less than fifteen vassal states, covering the whole of the Malay Peninsula south of the Bay of Bandon and all western Indonesia, including the state of Sunda in West Java. Nilakanta Sastri thinks that there is reason to suspect that his political information was not as up-to-date as his commercial data. But there can be no doubt that Śrīvijaya still controlled both sides of the Straits of Malacca and Sunda. Not until that control was broken did her power vanish.

Chau Ju-kua's account of her capital shows it to have been a typical water city full of creeks, with people living in boats or houses built on rafts, like Mrohaung, the old capital of Arakan, modern Bangkok and many older cities back to the days of Funan. One gathers, however,

from Chinese accounts that Palembang no longer exerted so tight a control over its vassal states as once it had done. Kampar, on the east coast of Sumatra, had set up its own king, while Jambi had even sent its own envoys to China. Chau Ju-kua does not include Jambi in his list of dependencies of San-fo-ts'i. Strangely enough, Palembang itself figures in the list. Hence the question has been posed whether by this time the centre of gravity was no longer Palembang but Jambi.

The list, however, is not absolutely reliable. Ceylon, for instance, is included in it. Moreover, only two embassies from Jambi, in 1079 and 1088, are mentioned by the Chinese, while according to the *Ming History* embassies from San-fo-ts'i came regularly throughout the period of the second Sung dynasty, 960-1279. The question cannot be decided finally as the evidence stands at present. Transfer of leadership from Palembang to Jambi certainly took place during the thirteenth century, since Kertanagara's expedition to Sumatra had Malayu—i.e. Jambi—as its objective, and according to the *Pararaton* was planned as early as 1275. In 1281 the Śrīvijaya embassy to China went from Malayu, and Marco Polo mentions Malayu as the foremost state in Sumatra when he visited the island in 1292. During this period the name Śrīvijaya drops out of use.

One sign of the coming breakdown comes from the year 1230, when Dharmaraja Chandrabanu of Tambralinga (Ligor) erected an inscription at Ch'aiya, in which he assumes the style of an independent ruler. He makes no reference to Śrīvijaya. In 1247 and again in 1270 he interfered in Ceylon. The defeat of his second expedition was so severe that it is thought to have been the cause of Ligor's inability to withstand the T'ai onslaught which came some twenty years later. There is reason to think that Dharmaraja Chandrabanu developed very friendly relations with the rising T'ai state of Sukhodaya (Suk-ot'ai) on the Menam. Coëdès suggests that the explanation of this, and also of Tambralinga's attempt to interfere in Ceylon, lies in its adherence to Hinayana Buddhism of the Pali canon. The T'ai also were Buddhists of the same school, and Ceylon was not only the foremost centre of this form of Buddhism but claimed to possess two of the most prized relics of the Buddha, his begging-bowl and the famous Kandy tooth. Tambralinga's relations with her suzerain may have been complicated by a growing antagonism between Hinayana and Mahayana Buddhists.

The rise of the empires of Singosari and Majapahit in Java helped to bring about the extinction of the old Sumatran empire. And

although in the light of recent research it is no longer possible to say that Sumatra passed under the suzerainty of Kertanagara, the kingdom of Sunda became subject to him, if the *Nagarakertagama* is correct, and some parts of the Malay Peninsula. Śrīvijaya must thus have lost control over the Sunda Straits, and Kertanagara may also have weakened her hold on the Malacca Straits.

The decisive blow in this direction, however, came from the T'ai kingdom of Suk'ot'ai. According to the Mon chronicles, the T'ais were expanding their power over the northern possessions of Śrīvijaya in the Peninsula from about 1280. An inscription set up by Rama K'ambheng at Suk'ot'ai in 1292 claims that the kingdom of Ligor had come under his rule. The *Yuan History*, in referring to a mission received from Rama K'ambheng in 1295, says that the people of Siam and those of Ma-li-yu-eul (Malayu) had been killing each other for a long time, but the latter had now submitted.

While the Javanese and the T'ais were extending their conquests over the territories once ruled by the Śailendra maharaja Islam appeared as a proselytizing force in South-East Asia and began to add to their disintegration. One of the earliest signs of its arrival is the reference by Marco Polo to the fact that Perlac, at the northern end of Sumatra, had been converted to 'the law of Mahomet'. And the discovery of the tombstone of Sultan Malik-al-Saleh of Samudra, who died in 1297, shows that his state had adopted the new religion at about the same time. Thus while the old Buddhist empire was losing control over the straits through the pressure of Siam and Java, Islam began to undermine its spiritual traditions.

In describing the eight kingdoms of Sumatra Marco Polo conveys the impression that they were the ruins of an empire. And although Kertanagara and the empire of Singosari came to a sudden end in 1292, when they were threatened by a great Chinese punitive expedition sent by Kublai Khan, neither Malayu nor Palembang was in a position to carry out salvaging operations. Malayu was the only Sumatran state of any importance in the fourteenth century, and epigraphy shows that it was still a refuge of 'Hindu' culture. But it was no longer a great international emporium. Śrīvijaya was no more.

CHAPTER 4

THE ISLAND EMPIRES (2)

(a) *Java to the Mongol invasion of 1293*

THE dominance of the Buddhist Śailendras over central Java in the eighth century caused Śaivism to seek a refuge in the eastern parts of the island. There is evidence of the existence of an independent kingdom there in the latter half of the century, with its centre somewhere in the neighbourhood of Malang. It was thus a forerunner of the much later kingdom of Singosari. Its monuments were similar in style to the ones that the Śailendras were erecting at the same time in central Java, but were dedicated to the cult of Agastya, the sage who Hinduized south India. The rulers of the state were the guardians of a royal *linga* representing much the same politico-religious ideas as were to be found in contemporary Champa and Jayavarman II's Cambodia. The oldest dated document coming from East Java belongs to this period. It is a Sanskrit inscription dated 760 recording the foundation at Dinaya of a sanctuary of Agastya by a king named Gajayana.

During the second half of the ninth century the return of Śaivism to central Java has been taken as an indication of the decline of Śailendra power there. Balitung (898-910), whose inscriptions are the first to mention the kingdom of Mataram, was the first of four Śaivite kings who left inscriptions in the Kedu plain near Prambanan and represent a dynasty which had come from East Java, and was presumably the one to which Gajayana belonged. Very little is known of them.

Balitung's successor, Daksa (910-?919), probably built the majestic monuments of the Prambanan group, a vast complex of 156 shrines ranged around a central cluster of eight major temples, with the temple of Śiva as its dominating feature. Just as the Borobudur with its galleries of reliefs forms a textbook of Mahayana Buddhism, so on a smaller scale is the Śiva temple, with its galleries of reliefs illustrating the stories in the *Ramayana*, one of Hinduism. In one of the other temples of the central group is the lovely statue of Durga, Śiva's consort, known locally as Lara Djonggrang, 'slender maiden'. The

complex forms a mausoleum housing the bodily remains of the king, the royal family and the magnates of the realm, each identified with the deity to which his or her shrine was dedicated, the royal personages in the major temples with the deities of the Hindu pantheon, the magnates in the smaller shrines with the protecting deities of the districts with which in life they were associated. The whole must have afforded an indescribable impression of magnificence and splendour.

Daksa's successor, Tulodong, reigned from 919 to 921. The last of the four was Wawa, whose dates, according to Krom, were 924-8. He was the last king to maintain his capital in central Java. Traces of it have been discovered close by Prambanan. The great aim of these kings seems to have been to restore the Śaivite tradition which the Buddhist Śailendras had interrupted. After Wawa's brief reign central



Mediaeval Java

Java for some undiscovered reason sank into the background. An earthquake or pestilence has been suggested as the cause of the sudden transfer of the capital to East Java, but it seems most unlikely, since there is no evidence of such an occurrence. The king who made the move was Sindok (929-47), who is regarded as the founder of a new dynasty which reigned in East Java until 1222. It is possible that one reason for his move was the fear that Śrīvijaya might attempt to revive the Śailendra claims to central Java. Like all these early kings, Sindok is only a name. All that is known of him personally is that he ruled jointly with his chief queen, who was the daughter of a high official, the Rakaryan Bawang. This is one of many examples in Old Javanese history of the importance of woman in the community. On his death he was succeeded by his daughter Śrī Isanatunggavijaya, who ruled as queen. Her husband, a Javanese nobleman, held the position of prince-consort.

The period from 929 to 1222 was one of great importance in Java's cultural development. The transfer of the seat of power to the valley of the river Brantas led to a weakening of Hindu influence on government, religion and art and a corresponding increase in the importance of the native Javanese element. Notwithstanding the allegiance of the earlier rulers of East Java to the Śaivite tradition, Indian influence had always been weaker there than in central Java. Under the cloak of Śiva the old indigenous cults flourished, as indeed they did in Cambodia and Champa as well. Sindok's reign provides a series of Old Javanese inscriptions which are a valuable source for the study of the institutions of the country. They show clearly that its civilization was Indonesian, not Indian.

In the days when it was usual to think in terms of 'waves' of Indian 'immigration', one explanation of the growing predominance of the Javanese element was that from the ninth century onwards Java received no more of them. But the question that poses itself is whether she had ever received any. Waves of immigration have been too easily assumed on extremely tenuous evidence, and this assumption has militated against seeing the development of Javanese culture in its proper perspective. And, it may be remarked, this is equally true in the cases of Burma, Siam, Cambodia and Champa.

The rise of the East Javanese kingdom had important economic consequences for that region. The untilled swamps of the coastal areas and the delta were brought under intensive cultivation. The rulers of the new period began to develop an interest in overseas trade. Commercial connections were made with the Moluccas on one hand and with Sumatra and the Malay Peninsula on the other. Bali also for the first time began to play a part in Javanese history. Late in the tenth century a Balinese ruler married a daughter of Sindok's grandson, and thus opened the way for the introduction of Javanese culture into the island.

The best known of Sindok's descendants is Dharmavamsa (c.985-c.1006), who has been described as the first historical person of whom we have more than a dim vision. He ordered a codification of Javanese law and encouraged the translation of Sanskrit texts into Javanese. Among other works parts of the *Mahabharata* were translated into Javanese prose with the Sanskrit verses interpolated. Thus arose the oldest prose literature in the language.

His greatest enterprise was directed against the powerful empire of Śrīvijaya. His attacks upon Palembang during the last decade of the tenth century, as we have seen, placed Śrīvijaya in imminent danger, until in 1006 the great Sumatran counter-attack resulted in the



BURIAL IMAGE OF KING AIRLANGGA FROM BELAHAN
(now in Mojokerto Museum, Java)

destruction of his kraton and his own death. The East Javanese kingdom temporarily disappeared. Its place was taken by a number of warring chiefs, each supreme in his own district.

Dharmavamsa had designated as his successor his son-in-law Airlangga, the son of a Javanese princess, the great-granddaughter of Śindok, who had married the Balinese prince Dharmodayana. He was in Java at the time of the disaster of 1006, but managed to escape with his faithful servant Narottama and took refuge at a cloister of hermits at Wonogiri. There he remained for some years waiting for an opportunity to claim his throne. In 1019 he left his hiding-place and received official consecration as king. But his sway extended over only a fragment of the kingdom, and at first he dared not make any attempt to recover the remainder through fear of intervention by Śrivijaya. There are indications that in 1022 he may have succeeded his father in Bali.

Three years later fortune favoured him in a quite unexpected manner. Śrivijaya was temporarily crippled by the great Chola raid, and its threat to the East Javanese kingdom disappeared. Airlangga thereupon began the task of reducing to obedience the various local magnates who had divided the kingdom among themselves. It was a long struggle, but by about 1030 he had made such progress that Śrivijaya recognized him, and its king gave him a daughter in marriage. A *modus vivendi* was established between the two powers, which recognized Śrivijaya's supremacy over the west of the Archipelago and Java's over the east. Java, which the Cholas had presumably considered a commercial backwater not worth raiding, began rapidly to rise in importance as a trading centre. Airlangga's ports in the bay of Surabaya and at Tuban traded not only with the 'Great East' but were also the resort of merchants from the west—Tamils, Sinhalese, Malabaris, Chams, Mons, Khmers and Achinese.

Such were the external signs of the new vigour infused into East Java by this fine statesman. Internally he did much to improve cultivation. But his reign has been celebrated by later ages chiefly for its literary activity. Its most famous product is the *Arjunavivaha*, composed by the Court poet Mpu Kanwa, probably in honour of Airlangga's marriage with the Sumatran princess. The *Mahabharata* story of the ascetic Arjuna is used as an allegorical representation of Airlangga's own story. A version of it was adapted for presentation by the Javanese theatre and has become one of the most popular themes of the *wayang*, or shadow drama. In the poem itself and in the *wayang* adaptation the setting is entirely Javanese.

The inscriptions of the reign mention three religious sects: Śaivites, Mahayana Buddhists, and Rishi, or ascetics. The return of Śaivite rule to central Java had brought no antagonism between Buddhists and Hindus; their mutual relations everywhere were excellent. This symbiosis of the two religions was to be found in contemporary Cambodia also. The Mahayana, especially in its Tantric form, was becoming a secret sect, to which the highest in the land belonged. Śaivism was the first stage on the way to enlightenment; after passing through it the believer was ready to be inculcated with the higher Buddhistic knowledge. Both priesthoods were so powerful that Airlangga deemed it prudent to bring them under royal control. He himself claimed to be an incarnation of Vishnu. His mausoleum at Belahan contained a remarkable portrait statue of him as Vishnu riding on the man-eagle Garuda.¹ It was the common practice for the kings of his line to be worshipped after death in the form of Vishnu. Ancestor-worship was a special task laid upon a king. At certain set times he had to establish ritual contact with his ancestors in order to strengthen his position by the receipt of new magical powers from them. Hence the many chandis scattered about East Java celebrating a dead ruler in the guise of Śiva, Vishnu or the Bodhisattva Avalokitesvara were all centres of ancestor-worship and, although outwardly Hindu or Buddhist, represented a cultus that was a survival from the pre-Hindu past.

Some four years before his death in 1049 Airlangga retired to a cloister to become a Rishi. Before doing so, he is said to have performed an act strangely at variance with the policy he had pursued throughout his reign; he divided his kingdom between his two sons. Both were the children of concubines; he had no son born in royal wedlock. As their claims were equal, it may be that he feared that to prefer one at the expense of the other would bring on civil war and worse disunity than would result from peaceful partition. The Javanese kingship, it must be remembered, was not a central power administering the whole kingdom. It was a case of a maharaja controlling countless little lordships. The king received the homage and tribute of the higher chieftains, who managed their own affairs. Mediaeval Javanese history, like that of Europe, shows a constant struggle in progress between the centripetal and the centrifugal tendencies. Kings maintained their power only by repeated punitive expeditions.

The river Brantas was the dividing line between the two kingdoms.

¹ Now in the museum at Mojokerto, East Java.

The eastern one, called Janggala, was of little importance; it was soon absorbed by the western one, called Panjalu at first, but better known to history as Kediri. The union came about peacefully through the marriage of Kamesvara (1117-30) of Kediri with the Princess Kirana of Janggala.¹

For many years after Airlangga's death Javanese history is almost a blank. There are many inscriptions, but they contain little historical substance. Chinese sources mention Kediri as a powerful well-organized state. Ten kings are mentioned up to 1222, but most are mere names. Kamesvara is known through his marriage and Dharma-maja's poem *Smaradahana*, in which he is associated with the god Kama and his wife with the goddess Rati, Kama's wife. Jayabhaya (1135-57) is Airlangga's best-remembered successor. Javanese tradition asserts that he prophesied the downfall of his country and its rise once more to greatness. He is the hero of a poem by Mpu Panuluh entitled *Harivamsa*. Little is known of his reign, though in local legend it figures as a time of romantic chivalry. Its real fame rests on the fact that it produced another great masterpiece of Old Javanese literature, the *Bharatayuddha*, an adaptation of the story of the great battle between the Pandavas and Kauravas from the *Mahabharata*. The Kediri period indeed witnessed an unparalleled flowering of literature.

It was also a time of much commercial development throughout Indonesia. The Moluccas, the home of the clove and nutmeg, began to be politically as well as commercially important. Ternate was a vassal state of Kediri. There are accounts of extensive Arab trade with the whole Archipelago. They came to buy pepper, spices and precious woods. They were Mahomedans, but at this time had not attempted proselytizing activities in these regions. Many merchants came also from Cambay in Gujerat with Indian piece-goods to sell. To this city Persians had brought the faith of the Prophet, and before the end of the thirteenth century merchants of Gujerat were to make a start with the conversion of the Malay world.

Kediri fell in 1222, and a new state, Singosari, took its place as the ruling power in Java. The story is told in the Javanese Chronicle, the *Pararaton* or 'Book of Kings'. The central figure of the drama was Ken Angrok, 'he who upsets everything'. By exploiting the dissatisfaction of Janggala with its subordination to Kediri, he managed, after a career of crime, to dethrone Kertajaya, the last king of Airlangga's

¹ But see C. C. Berg's *Herkomst, Vorm en Functie der Middeljavaanse Rijksdelings-theorie*, 1953, in which the story of Airlangga's division of his realm is shown to be unhistorical.

line, and found a new state. There was indeed so much dissatisfaction in Janggala that many people were migrating to the neighbouring region of Tumapel in the Malang district. Ken Angrok, a man of low origin, murdered the Regent of Tumapel and usurped his place by marrying his widow Ken Dedes. He then availed himself of a quarrel between Kertajaya and his clergy to attack Kediri. In 1222 he defeated the king at the battle of Ganter. Then as King Rajasa he built his kraton at Kutaraja, later known as Singosari.

No further facts of his reign are given in the Javanese Chronicle until his death in 1227, and there is so much legend in his story that it is impossible to distinguish between fact and fiction. Rajasa was himself murdered by Anusapati, a son of Ken Dedes by her former husband. After a reign of just over twenty years the murderer himself fell a victim to his half-brother Tohjaya, a son of Rajasa, who seized the throne in 1248. The latter, however, soon died and was succeeded by a son of Anusapati, who reigned as King Vishnuvardhana (1248-68).

The story of the early years of Singosari is completely lacking in details, save for the sordid list of murders through which one king was replaced by another. Archaeology, however, has revealed two developments of much interest during this period. In architecture and art the purely Javanese element has come into its own fully. In religion the symbiosis of Śaivism and Buddhism has become a marriage, and although outwardly in the sculptures their Hindu or Buddhist characters are distinguishable, their real significance must be sought in native folklore and legend. They personify the divine and magic powers worshipped by the people. When King Vishnuvardhana (1248-68) died his ashes were divided between two shrines. At Chandi Mleri he was worshipped as an incarnation of Śiva, while at Chandi Djago as the Bodhisattva Amoghapaśa. The latter in its terraces and walks contains a wealth of sculptured reliefs representing the *jataka* stories of the Old Javanese Tantri.

The last King of Singosari, Kertanagara, who succeeded his father Vishnuvardhana in 1268, completed the process of religious unification by practising the cult of the Śiva-Buddha. As a king initiated in the secret Tantric knowledge necessary for the welfare of his realm, it was his duty to combat the demoniac powers that were rampant in the world. To accomplish this, ecstasy must be cultivated through alcohol and sexual excesses. His orgies shocked the compiler of the *Pararaton*, who dismisses him as a drunkard brought to ruin by inordinate indulgence in lust. On the other hand, in the poem *Nagarakertagama*, composed in 1365 by Prapanca, the head of the Buddhist clergy, he is

described as a saint and ascetic, free from all passion. Professor C. C. Berg of Leiden, who has published a recent study of his reign, is convinced that for a proper understanding of his policy this latter estimate must be taken seriously.¹

Kertanagara believed that in order to defeat the centrifugal tendencies in Java he must combat the curse of division and strife laid upon the country by the action of the ascetic Bharada, who was believed to have carried out the partition of Airlangga's kingdom. Hence he erected his own statue in the guise of Aksobhya, a meditative Buddha, on the spot where Bharada had lived. It now adorns the Krusenperk at Surabaya, where it is popularly referred to as Djaka Dolog, 'Daddy fatty'. His brand of Tantric Buddhism, known as *kalachakra*, had developed in Bengal towards the end of the Pala dynasty. Thence it had spread to Tibet and Nepal, and also to Indonesia, where it found in the Javanese ancestor-cult a system to which it adapted itself with remarkable ease. Śiva-Buddha was thus an Indian cloak sheltering a native cult of great antiquity and power.

The different versions of Kertanagara's reign, provided by the *Pararaton* and the *Nagarakertagama* respectively, represent more than differences of opinion regarding the personality of the king himself; for the former gives him a short and inconspicuous reign, while the latter gives him a much longer one, lasting until 1292 and full of brilliant achievement. Krom, in his monumental *Hindoe-Javaansch Geschiedenis* (1931), compiled the account of the reign that has been generally accepted by modern historical scholarship, subject to the modifications in his original views which he incorporated in his contribution to the first volume of Stapel's *Geschiedenis van Nederlandsch Indië*. He accepted the longer reign attributed to the king by the *Nagarakertagama* and showed him as an empire-builder whose greatest aim was the conquest of Sumatra. In 1275, according to Krom, he sent a great expedition, known as the Pamalayu, to begin the subjugation of the island, from which it did not return until 1293, the year after his death. By 1286 the conquest had gone so well that he sent a replica of the image of his father Vishnuvardhana at Chandi Djago to be solemnly installed at Dharmasraya in the kingdom of Malayu in order to ensure contact between that kingdom, as his vassal state, and his dynasty through the cult of ancestor-worship.

This version of the reign, generally accepted until recently, has

¹ 'Kertanagara de miskende empirebuilder' in *Oriëntatie*, no. 34, July 1950, pp. 3-32. See also his section of F. W. Stapel's *Geschiedenis van Nederlandsch Indië*, II, pp. 7-148, in which he discusses Old Javanese historical writings.

been subjected to drastic revision by Professor Berg. In 'Kertanagara de miskende empirebuilder' he attempts a reconstruction of the story based primarily upon a reconsideration of the date of the attack on Sumatra. He shows that there is no evidence that Kertanagara sent the Pamalayu in 1275. Not only was he not in a position to do so as early as 1275, but the *Nagarakertagama* passage that has been taken as an assertion that he did has been misinterpreted. What it really says is that, as a result of the king's assumption of divinity earlier in that year, the order was issued for Malayu to be conquered. This must be interpreted to mean that in that year he was specially consecrated for the pursuit of an imperialist programme, the crowning achievement of which was ultimately to be the conquest of Śrīvijaya. From an exhaustive analysis of the available evidence Berg formulates the hypothesis that the expedition did not actually leave Java until seventeen years later, in 1292, the year of Kertanagara's death.

This involves a reinterpretation of what, in Krom's view, was the most important direct evidence of an earlier conquest, namely the image of Vishnuvardhana which Kertanagara sent to Sumatra in 1286, according to the inscription of that date found in the heart of the island on the river Batang. It was an image of Buddha Amoghapasalokesvara, the inscription tells us, and was conveyed to Sumatra by four Javanese state officials on Kertanagara's orders and erected at Dharmasraya. There it was the joy of all the subjects of the land of Malayu, from the maharaja himself downwards. Berg's theory is that, so far from testifying to a successful military campaign, it is evidence of a friendly policy which sought to draw Malayu into an Indonesian confederacy headed by Singosari. It bears witness to the fact that up to that date no warlike expedition had been sent against Sumatra.

On the basis of this hypothesis he proceeds to reconstruct the development of Kertanagara's policy of expansion according to a sequence of events which is logical and convincing if one accepts his interpretation of the passage in the *Nagarakertagama* regarding the dedication ceremony of 1275. After the king's accession in 1268, he says, he planned to make his kingdom a great Indonesian power. His father's chief minister, Raganatha, who objected to this on the grounds that it was too hazardous an undertaking, was given another appointment, and in his place two supporters of the new policy, Kebo Tengah and Aragani, became the king's principal advisers and were entrusted with the necessary measures for his assumption of divinity as a Buddha-Bhairava. This, the necessary preliminary to setting in motion his ambitious scheme, took place in 1275.

Berg insists that the king's policy can only be properly understood in the light of what he believes to be the fundamental significance of this act of consecration. He dismisses the idea that the king's imperialism may be attributed to caprice. Equally, he discounts any attempt to interpret it as a revival of an earlier Javanese imperialism. He thinks that the stories of Sanjaya's conquests, of the Javanese action against Śrīvijaya shortly before A.D. 1000, and of the imperialist expansion of the kingdom of Kediri outside Java in the twelfth century are without real historical foundation. The imperialism of Singosari, he contends, was due to an external cause: it was one of the repercussions of the Mongol invasion of eastern Asia. He accepts the theory, originally propounded by Moens in 1924,¹ that Kertanagara's Bhairava-dedication was a consequence of Kublai Khan's dedication as a Jina-Buddha in 1264, and again in 1269, which signalized his adoption of a programme of further Mongol conquests. Fear of the Mongols, Berg suggests, was the mainspring of Kertanagara's policy. Hence in 1275, under the guise of a Bhairava-dedication ceremony, he committed himself to a far-reaching imperialistic programme which aimed at uniting Indonesia against a possible threat from China. By imitation of Kublai Khan's dedication he hoped to develop similar powers. His plan was to build up a sacred Indonesian confederacy and mobilize its strength against the Mongols by means of his magical powers as a Bhairava-Buddha. Thus it is significant that one of his early acts was to establish friendly relations with Champa, which itself was threatened by the Mongols. And his presentation of the Amoghapasa image to Sumatra in 1286 represented an export of his own *sakti* to a territory also threatened by Mongol imperialist expansion.

After the ceremony of 1275 Kertanagara proceeded systematically to carry out a planned programme. In 1280, according to the *Nagarakertagama*, he exterminated the malignant Mahishi-Rangkah. The precise meaning of this is obscure, but it would seem to refer to the steps he had to take in order to establish his authority firmly in his own kingdom before any movement of expansion was possible. The indications are that this was a very serious outbreak of opposition to his policy. Throughout his reign the centrifugal forces were barely held in check.

The next step, according to Berg, was the annexation of the island of Madura lying opposite to his principal port of Tuban. The task of preserving its loyalty was entrusted to Banjak Wide, an officer high in

¹ J. L. Moens, 'Het Buddhism op Java en Sumatra in zijn laatste bloeiperiode' in TBG, lxiv (1924).

the king's confidence, who was given the title of Arya Viraraja. The previously accepted story was that Viraraja was banished there because the king suspected his loyalty. Berg, however, rejects the banishment theory on the grounds that the post of Governor of Madura was one of key importance in view of the need to secure his eastern flank while pursuing a policy of expansion in the west.

This was followed by the conquest of Bali, for which, Prapanca tells us, the order was given in 1284. He also speaks of other acts of hostility on the part of Kertanagara against his neighbours, but the absence of precise details in his statements poses very difficult problems. If, as Berg attempts to demonstrate in his 'misunderstood empire-builder' article, Kertanagara carried through a carefully integrated programme of military conquests leading up to the final objective of the subjugation of Malayu, his next necessary step, after securing his eastern flank, would have been to reduce the kingdom of Sunda on his western flank, and thereby effect the unification of the whole island. Prapanca asserts that Sunda was in Kertanagara's empire, but offers no clue as to how or when it was acquired. Berg, in working out a logical sequence of events in the king's aggressive programme, places its conquest in 1289 or early 1290.

Happily, however, it is unnecessary to pursue his highly ingenious argument, since in two subsequent articles¹ he has offered an entirely new interpretation of the nature of the Pamalayu, involving a corresponding change of view in the matter of Kertanagara's other 'conquests'. He has removed from the word its military content. It should be translated, he thinks, 'agreement with Malayu'; no military action was taken *against* Malayu. He has come to the conclusion that the conquests mentioned by Prapanca were in reality spiritual ones. Kertanagara was building up a sacred confederacy of Indonesian states in face of the Mongol menace by means of the establishment of spiritual ties with each. Hence neither Bali nor Sunda were conquered by force of arms: they were brought into a 'holy alliance'. This also explains the object and nature of the Pamalayu.

While Kertanagara was engaged in building up, by one or the other method,² an anti-Mongol defence front, the danger from the north, which earlier had been no larger than a man's hand, began to assume threatening proportions. Kublai Khan was sending envoys to the states of South-East Asia, which had been in the habit of recognizing

¹ 'De Geschiedenis van Pril Majapahit', *Indonesië*, iv, pp. 481-520; v, pp. 198-202.

² J. G. de Casparis, 'Twintig jaar studie van de oudere geschiedenis van Indonesië', *Oriëntatie*, no. 46, Jan. 1954, pp. 637-41, offers a valuable analysis of Berg's theories.

the overlordship of China, to demand tokens of submission. It soon became clear that he was asking not for the usual declarations of respect accompanied by presents of representative products of each country, but for actual obedience, and where this was refused was prepared to back his demands by military action. At first Kertanagara maintained a watchful, non-committal attitude. It may be that he was playing for time in order to weigh up the actual risks involved in refusal.

If so, the disaster which befell the Mongol expedition against Japan in 1281, and the subsequent failure of Kublai's forces in Tongking and Champa in 1285, may have influenced him in staging his rash act of defiance in 1289. For he arrested the whole Mongol deputation which appeared in his capital in that year and sent the envoys back, as the Chinese record puts it, with disfigured faces. This has been held to indicate that he cut off their noses, or at least that of the leader of the deputation, Meng K'i. Duyvendak, however, insists that the statement must not be taken literally, but as signifying that Peking was deeply hurt by the king's rude rejection of the mission.

However that may be, Kublai Khan prepared a great fleet and army with which to punish the recalcitrant ruler, and Kertanagara seems to have been aware, when launching his Pamalayu expedition in 1292, that real danger was to be expected from China. Presumably he gambled on the expedition completing its task successfully before the arrival of the Mongol reprisal force.

But what was its task? The *Nagarakertagama* asserts that the expedition of 1292 went not only to Malayu but also to the west coast of Borneo and the Malay Peninsula. It claims that Kertanagara acquired Bakulapura—i.e. Tanjungpuri—in Borneo, and Pahang, the name applied to the whole of the southern part of Malaya in Prapanca's day. It does not say exactly when they were occupied, but scholars are agreed that it must have been at the time of the Pamalayu expedition. It looks as if, being aware of the impending Mongol attack, Kertanagara hoped to ward it off by seizing strategic points on its route. Berg argues that his expeditionary force narrowly missed intercepting the Mongol armada off the coast of Borneo. In the absence of conclusive evidence as to the part the Pamalayu was intended to play in the general plan for dealing with the Mongol threat, speculation is all too easy. If its ultimate object was to mobilize real resistance to an expected attack, it was ineffective, for it failed to prevent the Mongol force from landing in Java.

Before that happened, however, an internal movement in Java

against Kertanagara's authority brought about the total collapse of his plans. The despatch of a powerful expedition abroad left Singosari dangerously weakened. Discontented vassals were presented with an excellent opportunity to rebel, and the king's policy had many opponents. Kediri was the obvious centre for such a movement, since its ruling family had never forgotten its humiliation at the hands of Ken Angrok. Jayakatwang, the Prince of Kediri, became the leader of a formidable rebellion which threatened the capital. He skilfully drew off the royal army by a diversionary attack from the north. Then, on the day when the king and his circle were busy with the orgies prescribed by the cult of the Śiva-Buddha, he made a surprise attack on the capital from the west, captured it, and put to death Kertanagara, his chief minister and the other members of the circle while, in the words of the *Pararaton*, they were drinking palm wine.

Thus when the Mongol armada under Admiral Yi-k'o-mu-su arrived at Tuban shortly afterwards, in 1293, the king whose power it had come to break had disappeared from the scene and his throne was occupied by Jayakatwang of Kediri. Its arrival presented Kertanagara's son-in-law, the previous Crown Prince Vijaya, with a heaven-sent opportunity to overthrow the usurper. When Singosari was captured he had fled to Madura. On the advice of Viraraja, however, he had returned to Java and made his submission to Jayakatwang, who had rewarded him with the governorship of a district in the lower Brantas valley.

He now sought the assistance of the Mongols in overthrowing Jayakatwang and promised in return to recognize Kublai Khan's overlordship over Java. His proposal was accepted, and the combined forces easily defeated the usurper and captured his capital. Then, when the Mongols were off their guard and their troops were split up into small detachments engaged in the task of pacification, Vijaya began a series of surprise attacks upon them. Successful in these, he cleverly manoeuvred the remainder into so unfavourable a position that Admiral Yi-k'o-mu-su abandoned the campaign and sailed away homewards, leaving him in command of the situation.

Vijaya now became king with the title of Kertarajasa Jayavarddhana. He built his kraton at Majapahit, the seat of his headquarters in the lower Brantas valley at the time of the Mongol arrival, and was the founder of the last great dynasty in Javanese history which maintained the Hindu tradition.

Krom's estimate of the situation when the Mongol fleet sailed away was that the empire built up by Kertanagara had been weakened, but

not broken, by his death. Kublai Khan's expedition had completely failed, and in effect had brought Java profit through assisting in the continuation of the Singosari-Majapahit dynasty. Against that Berg points out that as a result of the Chinese invasion of Java Kertanagara's great expedition of 1292 had to return home in the following year, and that in fact all the results of his efforts were lost. For Jayakatwang's action caused Singosari's attempt to unite *nusantara*, the island empire outside Java, under her leadership to miss its mark. The work had to be undertaken afresh by Majapahit, and in his view failed to achieve the results that were within Kertanagara's reach at the time of his death. His conclusion is that under slightly more favourable circumstances Kertanagara might have become a national hero rather than a 'misunderstood empire-builder'.

(b) *Majapahit*, 1293-c. 1520

The elimination of Jayakatwang gave Prince Vijaya the opportunity to save his face, says Professor Berg, by transferring attention from Java's defeat by the Mongols to his own victory over the usurper. As a result of his successful manoeuvres in forcing the Chinese to give up their enterprise and return home, he put over the appearance of victory with great success. Three inscriptions of his reign, dated respectively 1294, 1296 and 1305, convey the impression that he enjoyed unchallenged power as the son-in-law and lawful successor of Kertanagara and was recognized by all the chiefs who had been the latter's vassals. This is echoed by Prapanca, 'the kraton His Master's Voice', as Berg dubs him. Thus the *Nagarakertagama* states that all Java was overjoyed at the accession of Kertarajasa Jayavarddhana and his fourfold marriage with the daughters of Kertanagara.

Kertanagara left no son; and although as a descendant of the great Rajasa (Angrok) Prince Vijaya had a perfectly good claim to the throne, the *Nagarakertagama* lays such emphasis upon his marriage with the four daughters of Kertanagara, and upon their great influence as to suggest that this constituted his real claim to be his father-in-law's successor. Krom and Stutterheim took it for granted that the four ladies in question were indeed Kertanagara's daughters. The inscription of 1305, however, indicates that the marriages constituted a mystical union with the territories 'conquered' by Kertanagara as a result of his dedication as a Bhairava Buddha in 1275. The four wives represented Bali, Malayu, Madura and Tanjungpura. Berg has posed the hypothesis that not one of them was a natural daughter

of Kertanagara.¹ His explanation of the situation is that just as Kertanagara had won *nusantara* by yoga, so Kertarajasa Jayavarddhana created four 'daughters of Kertanagara' by means of Bhairava ritual, and in uniting himself with them established a special relationship with the island empire brought into being by Kertanagara. Thus by sexual union with them as *yoginis* he developed new magical power for carrying on Kertanagara's programme to a further stage.

Apparently the marriages were not made simultaneously, nor were all of them permanent. The names of only the first and the fourth are known. The first, who is described as the *paramesvari*, or chief queen, was Dara Petak, the Sumatran princess brought back to Java by Kertanagara's Pamalayu expedition. She became the mother of Kertarajasa's son Jayanagara, who succeeded him in 1309. The fourth, who is said to have been the king's favourite wife, was a Cham princess named Gayatri, who became the mother of two daughters, the elder of whom succeeded Jayanagara in 1328 as ruler of Majapahit. She was brought to Java by the mission despatched to Champa by Kertanagara in 1291 or early 1292 with a Javanese princess for Jayasimhavarman III, and arrived after the departure of the Mongol armada for home.

The name of the Javanese princess was Tapasi. Berg notes that the word signifies *yogini* and is of opinion that her despatch to Champa was connected with Kertanagara's Bhairava rites. She represented an export of his *sakti* to a territory exposed to the Mongol threat. The other two 'daughters of Kertanagara' are vague figures; their marriages with Kertarajasa appear to have been merely temporary and ritual unions. The *Nagarakertagama* and the inscriptions ascribe children to Dara Petak and Gayatri only.

The *Nagarakertagama* asserts that the reign of Kertarajasa was peaceful and the whole land obedient. This was until recently the accepted view. It was assumed that the *Pararaton*, which lists a whole series of rebellions beginning with one led by Rangga-Lawe in 1295, wrongly places the early ones in Kertarajasa's reign. Krom, for instance, places Rangga-Lawe's in 1309, the first year of Jayanagara's reign.² The reign, he explains, was one of constant rebellions, all of which were fomented by old companions of Prince Vijaya who had helped him to obtain the crown and were disappointed with their rewards. The fact that he was able, as King Kertarajasa Jayavarddhana,

¹ 'De Geschiedenis van Pril Majapahit' (1. Het mysterie van de vier dochters van Kertanagara), *Indonesië*, iv, pp. 481-520.

² *Hindoe-Javaansch Geschiedenis*, chap. x, pp. 346-82.

to keep these ambitious people under his thumb serves to show how strong he must have been.

Stutterheim, on the other hand, while attributing the revolts to the same cause as Krom, accepts the dates given in the *Pararaton*.¹ Berg² agrees with Stutterheim in the matter of the dates. He shows that there is reason to believe that the passages telling the story of the revolts belong to a 'proto-Pararaton', probably written about 1330, which contains trustworthy material. As far as their cause is concerned, however, his analysis of the evidence leads him to a conclusion that differs radically from Krom's. Their origin, he demonstrates quite convincingly, lay in a conflict between two parties: those in favour of Kertanagara's holy confederacy and those opposed to it, the pan-Indonesian party and the anti-foreign party. Thus Ranga-Lawe's rebellion began because in 1295 Jayanagara, the infant son of the Sumatran paramesvari Dara Petak, was given the title of Prince of Kediri, the Javanese equivalent of the English 'Prince of Wales'. The son of a Malay mother was thus given official recognition as the future ruler of Java. Moreover, in that same year the king began to suffer from a lingering illness, and Dara Petak came into prominence as the mother of a child who might soon become the titular ruler of Majapahit while still a minor. The rebellion was thus a sign of Javanese antipathy against a foreign queen and her Sumatran entourage.

Such is the explanation of a long list of conflicts—nine in all, according to the *Pararaton*—which disturbed the reigns of Kertarajasa and his son Jayanagara from 1295 until shortly before the latter's death in 1328. Besides Ranga-Lawe's, which was quickly suppressed, three of the rebellions, associated respectively with leaders named Sora, Nambi and Kuti, were of special importance. Sora's was a formidable one which lasted from 1298 to 1300. Nambi stirred up national sentiment in East Java against the half-Sumatran Jayanagara. He was the son of the great Viraraja, whose personal estates were in the Lumajang district of East Java. Apparently Viraraja disliked the tendency of Kertarajasa's policy and obtained permission to retire to his East Javanese home. There, after a time, he began to neglect his duties as a vassal and failed to appear at Court to pay his annual homage.

His son Nambi, who was chief minister at Majapahit, found his position too difficult under the circumstances, and on the grounds

¹ *Cultuurgeschiedenis van Indonesië*, ii, pp. 72-3.

² *Loc. cit.* See also de Casparis, 'Twintig jaar studie', *Oriëntatie*, no. 46, pp. 636-40, where the Dara Petak story is examined.

that his father was ill, he obtained permission to leave the capital and visit him. The two of them then began to fortify themselves in the stronghold. When Kertarajasa died in 1309 they had broken off all contact with Majapahit. Viraraja died in 1311, and as Nambi still continued to defy the royal authority Jayanagara had finally to go to war with him. An expedition was sent against him in 1316, and according to the *Nagarakertagama* his stronghold at Padjarakan was captured, and he himself killed. Berg, however shows that he maintained the struggle for another ten years before being finally disposed of.

In 1319 Jayanagara was threatened by the most dangerous of all these rebellions. Kuti, its leader, was a Javanese nobleman, who gained possession of the capital itself. The king fled to Badander, accompanied by part of his bodyguard under a young officer named Gaja Mada. The young man saved the situation by a daring stratagem. Returning in disguise to the capital to find out how the land lay, he announced that the King had been killed by Kuti. The reception of this news by the populace showed that Kuti was unpopular. Gaja Mada therefore was able to raise a successful insurrection against him and restore the king. For this courageous act he was rewarded by appointment as Patih of Kahuripan. A few years later he became Patih of Kediri. He was to rise to a still more important position.

Between the Kuti affair and the death of Jayanagara in 1328 no important events are recorded. The circumstances of the king's death are interesting. He was foolish enough to take possession of Gaja Mada's wife. The injured husband instigated the Court



BURIAL IMAGE OF KERTANAGARA

physician, in performing an operation upon the king, to allow the knife to penetrate farther than was necessary, and immediately afterwards had his unfortunate agent executed. As Jayanagara left no successor, the throne should now, according to Krom, have devolved upon Gayatri. She had retired to a nunnery and for this reason is represented as having voluntarily stood down in favour of her elder daughter Tribhuvana, whom it has been customary to describe as the regent. But this assumes that Gayatri was a natural daughter of Kertanagara, whereas, on Berg's hypothesis, she was a Cham princess. Her Cham origin would seem to be the explanation of her renunciation of the world. She cannot have renounced the throne, he contends, since she had no claim to it.

Tribhuvana was married to a Javanese nobleman, who as prince-consort took the title of Kertavarddhana and was created Prince of Singosari, but had no share in the royal authority. Her reign, which lasted until 1350, when she resigned the crown to her son Hayam Wuruk, saw the rise of Gaja Mada to a position of power and influence never previously held by a minister in Javanese history. In 1330 he was appointed *mapatih*, or chief minister, of Majapahit. Thenceforward until his death in 1364 he was the real ruler of the kingdom.

The part played by Gaja Mada in suppressing Kuti's rebellion shows him in his early days as a supporter of the pan-Indonesian policy. This probably explains why his appointment as *mapatih* caused a rebellion in East Java. In 1331, when he returned to Majapahit after suppressing it, he is said to have taken an oath before the council of ministers never again to enjoy *palapa* until *nusantara* had been subdued. That he was announcing the adoption of a new policy of imperialist expansion is clear, but the word *palapa* has caused much speculation among scholars. Krom suggested that it might connote either his personal revenues or leave of absence from duty. Stutterheim could offer no explanation of its meaning.¹ Berg, however, appears to have solved the riddle.² The word, he explains, means the exercise of mortification and was used to describe the Bhairava Buddhist rite involving the enjoyment of sexual intercourse with a *yogini*. The announcement therefore indicated the suspension of the policy based upon Bhairava rites, or, in other words, the substitution of a policy of military conquest, involving the imposition of Javanese domination over *nusantara*, for Kertanagara's plan of a pan-Indonesian confederacy maintained through a system of yoga.

¹ *Op. cit.*, pp. 76-7.

² 'De Geschiedenis van Pril Majapahit', *Indonesië*, v, pp. 198-202.

The record states that the ministers present derided Gaja Mada's oath. They were soon to be disillusioned; some were removed from office. The new policy was inaugurated in that same year, 1331, by the removal of the Aksobhya statue, the symbol of Kertanagara's peaceful policy towards *nusantara*, from his burial-place, Chandi Javi, and the erection of a demoniac Camunda statue with the announcement that military action was to be undertaken against a territory called Sadeng.

The term 'Sadeng' refers to the island of Bali, which had reverted to independence when Kertanagara's confederation fell to pieces with his death. Its reduction became Gaja Mada's main objective. Other places were mentioned by him when he took his epoch-making oath—Gurun, Seran, Tanjungpura, Aru, Pahang, Dampo, Sunda, Palembang, and Tumasik, the old name of Singapore. These places and others also, it has been assumed, were brought into the Majapahit empire during the period from 1331 to 1351 while Chandi Javi was closed and Kertanagara's policy suspended. But the evidence regarding their acquisition has been challenged, and only in Bali's case can one speak with certainty. Its conquest began in 1331 and was apparently completed in 1343. It was in Bali that the old Javanese culture made its greatest impact outside Java itself. The island, however, was never wholly Javanized: it continued to develop its own individual type of 'Hinduized' culture, which, unlike Java's own culture, was able to maintain its integrity against all the assaults of Islam.

Evidence of Javanese cultural influence, dating from this period, it is thought, is to be found also in Dampo, Sumbawa and some other places which tradition has assigned to the empire of Majapahit. Her dependent states are enumerated in the *Nagarakertagama*. They comprise all of Sumatra, a group of names from the Malay Peninsula, Mendawai, Brunei and Tanjungpuri in Borneo, and a long list of places eastwards of Java, beginning with Bali and including Makassar, the Bandas and the Moluccas. Many of the names can only be identified by guesswork. We are given a picture of an empire as extensive as present-day Indonesia plus much of Malaya. Krom, Stutterheim and the many writers who have followed them have accepted it as substantially true. Vlekke, for instance, has given a graphic description of a mighty empire maintained by overwhelming sea-power. After its fall, he says, nothing as great was achieved again 'until the Netherlands completed their conquest'.¹

¹ *Nusantara*, p. 53.



BALINESE TEMPLE

Did Prapanca's Great Majapahit ever exist as a reality? The question has been posed by Professor C. C. Berg in another of his attacks upon the orthodox interpretation of mediaeval Javanese history as set forth in Krom's *Hindoe-Javaansch Geschiedenis*.¹ And his unequivocal answer is that the *Nagarakertagama* list of the dependencies of Majapahit is of great value as a statement of an important historical myth and a reflection of the geographical knowledge of Gaja Mada's own day, but for the student of political history it is 'worthless'. It is based upon totally inadequate evidence. So far as the ascertainable facts go, the state of Majapahit was limited to East Java, Madura and Bali.

Little is known of the relations between Sumatra and Majapahit after the return of Kertanagara's Pamalayu expedition. What is known, however, does not seem to justify the *Nagarakertagama*'s inclusion of the island within the Majapahit dominions in 1365. The previous century had seen the rise of Malayu at the expense of Palembang, and it was to the former state that Kertanagara had sent the much-discussed Amoghapaśa statue in 1286, when engaged upon building up his 'holy alliance' against the Mongol menace. King Maulivar-

¹ 'De Sadeng-oorlog en de Mythe van Groot-Majapahit', *Indonesië*, v (1951), pp. 385-422.

madeva, who was on the throne at this time, sent two princesses to Majapahit with the returning Pamalayu fleet. One of them, Dara, Petak, as we have already seen, married Kertarajasa Jayavardhana and became the mother of Jayanagara. The other, whose name was Dara Jingga, was, according to Stutterheim, married to a member of the Javanese royal house and bore a son who succeeded Maulivarmadeva as King of Malayu. Berg, however, suggests that she went through a Bhairava-ritual 'marriage' with Kertarajasa, after which she was sent back to Malayu to be married to Visvarupakumara, the son and successor of Maulivarmadeva. If one may accept his version of the story, their son was the Adityavarman who later ruled over much of Sumatra, and by virtue of his mother's double marriage was regarded as at the same time the eldest son of his Sumatran father and the youngest 'son' of Kertarajasa. He was brought up at the Majapahit kraton and served as commander of the Javanese forces which overcame Bali. In 1343 he dedicated at Chandi Jago a statue of Manjuśrī, the Bodhisattva who combats ignorance. Stutterheim has interpreted this as an allusion to his early years of tutelage at the Court.

Soon afterwards he was ruling in Malayu, where, presumably, he succeeded his father. There he made no attempt to revive the sea-power once wielded by Śrīvijaya, but concerned himself solely with the expansion of his dominion over the inland parts of Sumatra.

He extended his power over the Menangkabau mountain districts and became the ruler of an inland state, based upon them, that was to all intents and purposes independent. In 1347 he erected an inscription in which no sign of dependence on Java appears. Ruins in Sumatra dating from his reign show the prevalence of strong Tantric Buddhism with Śaivite elements. Its days, however, were numbered. Already Islam had begun to make progress in the northern coastal regions of the island. Ibn Batuta, who visited Samudra in 1345-6, wrote that it had been Muslim for nearly a century.

The accession of Hayam Wuruk in 1350 brought no change in the policy of Majapahit. Gaja Mada remained in control until his death in 1364. The young king was apparently quite content to leave the direction of affairs in his hands. In 1351, however, one of the most dramatic incidents in the early history of Java took place. Historians refer to it as the 'Bubat bloodbath'. It was the final, culminating event of the period during which Chandi Javi was closed and the policy of blood and iron pursued.

The story goes that soon after ascending the throne Hayam Wuruk asked the King of Sunda for a daughter in marriage. His proposal

was accepted, and the king himself, with a splendid retinue, brought the princess to Bubad, north of the city of Majapahit, where the ceremony was to take place. At the last moment Gaja Mada intervened with the stipulation that the bride should be handed over in the manner of a formal act of tribute from a vassal to his overlord. The King of Sunda realized that he had been neatly trapped. Rather than surrender his kingdom's independence, he attempted to fight his way out. But he and all his retinue were overpowered and slain. From the existing evidence it is not clear whether the marriage actually took place or whether the princess committed suicide beside her father's dead body. If it did take place she died soon afterwards. After the affair Sunda seems to have acknowledged the overlordship of Majapahit for a time, but ultimately recovered her independence.

The 'Bubat bloodbath', as has already been indicated, ended the period of conquest. Gaja Mada then personally demonstrated that the policy of Kertanagara had been restored by founding a new shrine, Chandi Singosari, to take the place of Chandi Javi. Also, under his patronage, Prapanca began the composition of the *Nagarakertagama* in praise of the 'misunderstood empire-builder'.

In addition to the list of Majapahit's dependencies Prapanca gives the names of states with which she maintained friendly relations. They include Siam, Burma, Cambodia, Champa and 'Yavana',—i.e. Vietnam—besides more distant countries such as China, the Carnatic and Bengal, with which she had commercial intercourse. Chinese sources record Javanese embassies at the time of the accession of the Ming dynasty, mentioning dates from 1369 to 1382. During the same period Palembang also sent embassies to China asking for support against Java. In 1377 the emperor sent a letter of recognition to a King of Palembang. Before it arrived a Majapahit force occupied the city and the Chinese envoys were put to death. Palembang was going rapidly downhill. At about this time a Chinese pirate, Leang Tao-ming, at the head of some thousands of his compatriots, established control over the city. Java apparently did nothing to interfere, and Krom suggests that she pursued a deliberate policy of neglect. But this assumes the existence of 'Great Majapahit' with its far-flung Indonesian empire, which Berg has relegated to the realm of mythology. The kingdom founded by Adityavarman, it may be remarked, had no external interests.

Gaja Mada's attention was concentrated so much upon imperial affairs, that it is not easy to discover what part he played in the direction of internal policy. Prapanca gives an excellent account of

Javanese administration in his own day, and shows that members of the royal family exercised important functions. The king's father dealt with justice, taxation and the classification of the population. His uncle supervised agrarian affairs and the upkeep of the roads and bridges. There was a survey of all *desas* and sacred lands; police duties were laid down and families numbered; fixed occupations were assigned to various classes of the population; regulations were issued concerning gifts to officials and pious foundations, the maintenance of the army, the protection of cultivating and landholding, the payment of the royal revenues, the assessment of taxation and the enforcement of the various forms of labour services.

Most of these regulations, it is thought, must be ascribed to Gaja Mada himself. The range of his activities was so great that when he died a state council decreed that it was impossible to appoint a successor, and divided his functions among four ministers. Possibly the decision was a polite method of indicating that the council considered it unwise to place so much power again in one man's hands.

Gaja Mada's name is associated with a law-book which was compiled under his instructions. It seems to have supplanted the *Kutaramanava*, an adaptation of the Laws of Manu, which had been the chief written source of Javanese law before the Majapahit period. But the form in which both works have come down to modern times was the product of a later period. A judgement of Rajasanagara's reign, inscribed on copper, shows how judges were instructed to work in civil cases. They had to take into account the law as laid down in the law-book, local customs, precedent and the opinions of spiritual teachers and of the aged. They must also question impartial neighbours before finally reaching their decision.

Of the king as a ruler very little is said. Presumably after Gaja Mada's death he found the task of co-ordinating and directing the the work of the four ministers appointed to supervise the administration too arduous, for a few years later he again appointed a prime minister with general control over the whole range of state business. Prapanca's picture of the life of a great potentate conveys the impression that amid the distractions of living royally he can have had little energy left for the conduct of affairs. 'Truly King Hayam Wuruk is a great potentate. He is without cares and worries. He indulges in all pleasures. All beautiful maidens in Janggala and Kediri are selected for him, as many as possible, and of those who are captured in foreign countries the prettiest girls are brought into his harem'¹.

¹ B. H. M. Vlekke, *Nusantara*, p. 62.

Hayam Wuruk left no son by a principal queen. By his chief wife he had only a daughter. She married her nearest relative, the king's nephew Vikramavarddhana, Prince of Mataram, who became heir-



JAVANESE WAYANG PUPPET

apparent. There was a son, Virabumi, by a lesser wife. The king was anxious to make special provision for him. He was accordingly appointed ruler of East Java and married to the heir-apparent's sister. Such an arrangement was bound to cause trouble after the king's

death. Indeed there is evidence that even before that event Virabumi was ruling his appanage as an independent kingdom.

The reign of Vikramavarddhana (1389-1429) was a period of rapid decline. The civil war which developed in consequence of Virabumi's refusal to recognize the authority of Majapahit was the chief cause of failure, for it fatally weakened Majapahit's control over her subject states. Thus was the way opened for the rise of a new state, Malacca, whose expansion was further facilitated by the vacuum created by the fall of Śrīvijaya and the concentration of Malayu upon inland affairs. Moreover, the spread of Islam added a powerful religious factor to the political opposition and lent new strength to the centrifugal tendencies always present in Java itself. For some years good relations were maintained between Vikramavarddhana and his brother-in-law. In 1399, however, when the king's only son by his chief queen died, troubles began. Civil war broke out in 1401. In 1406 Virabumi was assassinated and his head brought to Majapahit in token of the restoration of unity to the kingdom.

The Chinese had recognized both kings. When Virabumi's capital was taken some members of the suite of the Chinese envoy were killed there. The emperor demanded an immensely large sum of money by way of compensation. Vikramavarddhana sent one-sixth of the amount as a token payment. This satisfied the emperor, and he remitted the remainder of the debt.

The embassy sent to Java on this occasion was the first of a long series, for the Ming emperor Yung-lo wished to revive China's prestige and make her once more the great centre of the eastern world. Most of them were led by the famous eunuch admiral Cheng-ho, who made a remarkable series of voyages between 1405 and 1433, visiting Champa, Java, Sumatra, India and Ceylon, and even Arabia and East Africa. His Muslim secretary Ma Huan wrote a valuable account of three of the voyages, the *Ying-yai Sheng lan*, originally compiled in 1416, later improved and expanded in 1451.

The Chinese pirate-ruler of Palembang attempted to rob Cheng-ho in 1407, but the admiral, warned in time by Che Tsing-k'ing a Chinese of the city, arrested the pirate chief and appointed Che Tsing-k'ing in his place. It is significant that in dealing with this matter Cheng-ho regarded himself as acting on behalf of Majapahit, and the new chief was nominally subject to Vikramavarddhana. Malacca, which had received its first Chinese mission in 1403, claimed Palembang. The emperor, however, found its claims unacceptable and decided in favour of Majapahit.

The revival of Chinese interest in the Archipelago was thus in no way directed against Majapahit. Evidently China did not feel called upon to pursue the policy of 'fragmentation'; Ma Huan's account of his travels shows that already Java's overseas empire was no more than a name, if even that. To maintain authority over such an empire required nothing less than a Gaja Mada, and after his death Majapahit produced no one of his stature. The weakening of political ties, however, made little, if any, difference to Java's commerce. For instance, when in the fifteenth century the ports of Borneo, which had previously paid tribute to Majapahit, demonstrated their independence by developing relations with China, their trading relations with Java remained unaffected. And Chinese trade with the Moluccas was conducted mainly through Java.

Very little is known of the last century of Majapahit's history after the death of Vikramavarddhana's death in 1429. He was succeeded by his daughter Queen Suhita (1429-47), in whose reign a rebellion occurred under a leader named Bhre Daha. The next ruler was her brother Bhre Tumapel, who became King Kertavijaya (1447-51). After him there is no mention of any further sovereigns of the old royal house.

The next ruler, Bhre Pamotan, held his Court at Keling Kahuripan and reigned as Rajasavarddhana (1451-3). Then after a kingless period of three years a certain Hyang Purvaviśesa reigned from 1456 to 1466. In 1460 his ambassadors caused a scandal in China by killing six priests of another mission in a drunken brawl. Bhre Pandan Salas, who reigned from 1466 to *c.* 1478 with the title of Singhavikramavarddhana, abandoned the kraton at Majapahit in 1468. Javanese tradition asserts that in 1478 Majapahit was conquered by a coalition of Mahommedan states. This, however, is impossible, since there is clear evidence that a 'Hindu' king, Ranavijaya, was reigning in 1486.

The end of Majapahit is shrouded in darkness. Krom's last king is Pateudra, who was in occupation of the throne in 1516. He is mentioned by Barbosa as the heathen king of a heathen people to whom Albuquerque sent an embassy after the conquest of Malacca in 1511. The name 'Pateudra' is presumably the Portuguese rendering of Pati Udara. Barbosa writes that the coastal havens were Mahommedan and at times rebelled against the 'King of Java', but were suppressed. A report sent in January 1514 to the King of Portugal by de Brito, the Governor of Malacca, adds just a little to this picture. He says that Java has two 'kaffir-rulers', the King of Sunda and the King of Java, but the Moors control the coastal regions.

CHAPTER 5

THE KHMERS AND ANGKOR

(a) *The Khmer kingdom of Cambodia to 1001*

THE disappearance of the empire of Funan in the middle of the sixth century came, according to the Chinese account, through the rebellion of a feudatory state named Chenla. The *History of the Sui* describes the occurrence thus: 'the kingdom of Chenla is on the south-west of Lin-yi. It was originally a vassal kingdom of Funan. The family name of the king was Ch'a-li and his personal name Che-to-sseu-na. His predecessors had gradually increased the power of the country. Che-to-sseu-na attacked Funan and conquered it.' Lin-yi is, of course, Champa, Ch'a-li stands for Kshatriya, and Che-to-sseu-na for Chit-rasena. No explanation of the name 'Chenla' has yet been found; it cannot be related to any Sanskrit or Khmer word.

Funan proper stretched over southern Cambodia and Cochin China of modern times. Chenla was to the north of it; it occupied the lower and middle Mekong from Stung Treng northwards, and its original centre was in the region of Bassak just below the mouth of the Mun river. It thus covered what is now northern Cambodia and the southern part of the kingdom of the Laos. According to the *History of the Sui*, before the subjugation of Funan the Chenla capital was situated near a mountain called 'Ling-kia-po-p'o'—i.e. Linga-parvata—on which was a temple consecrated to the god 'P'o-to-li'—i.e. Bhadresvara—to whom the king annually offered a human sacrifice during the night.

A Khmer legend recorded on a tenth-century inscription ascribes the origin of the royal family to the marriage of a hermit, Kambu Svayambhuva, with the celestial nymph Mera given him by the god Śiva. This story, which is obviously quite different from that of Kaundinya and the naga princess, seems to have been invented to explain the name 'Kambuja', which the Khmers adopted as a result of Indianization.

Bhavavarman, 'Protégé of Śiva', the elder of the two brothers who led the revolt against Funan, had become King of Chenla through marriage with Princess Lakshmi of the Kambu-Mera dynasty, which

had had about a century and a half of history before that event. His father Yiravarman is mentioned in inscriptions as a vassal of Funan. His grandfather is called 'Sarvabhauma', and if, as is thought, Rudravarman, the last King of Funan, is indicated by this title, he himself belonged to the Lunar dynasty founded by Kaundinya and Soma. His marriage was of great significance in the development of Khmer royal traditions, since it was used to explain how the later Cambodian monarchs claimed to trace their descent from both the Lunar and the Solar lines with their entirely unrelated dynastic legends.

What exactly took place when Rudravarman of Funan disappeared from the scene is not known. Cœdès thinks that an attempt was made to restore the legitimate line, and that this provoked the brothers Bhavavarman and Chitrasena to place themselves at the head of a movement to vindicate their own rights as grandsons of the last reigning king. The picture is complicated by the fact that, although Rudravarman presumably died somewhere about 550, Funan was still sending missions to China at the beginning of the next century, though from a capital farther to the south, since the old capital of Vyadhapura had been captured by the Chenla brothers. Briggs thinks that the evidence points to the fact that Bhavavarman did not annex Funan, but that it enjoyed autonomy until 627, when it was incorporated with Chenla in the reign of Ísanavarman. He points out that the hereditary line of ministers which had served Rudravarman continued in office at the old capital as the servants of Bhavavarman, though he never moved his capital from Chenla.¹

The exact site of his capital is uncertain. It may have been near Vat Phu or possibly at Stung Treng. In any case it was to Chenla that the sovereignty over Funan was transferred; and even if Briggs's view is correct that a 'wise policy of conciliation' was pursued towards the conquered state, Bhavavarman's long reign seems to have been a period of warfare, during which his brother Chitrasena, who commanded his armies, was kept constantly busy. The empire of Funan had included peoples and vassal states stretching from Champa in the east to the Bay of Bengal in the west, and including most of the Malay Peninsula. Of these only Funan proper seems to have acknowledged the suzerainty of Chenla. The Malay states known to the Chinese as Lang-ya-hsiu, P'an-P'an and Ch'ih-t'u seem to have opened diplomatic relations with China, as also did the Mon state of Dvaravati on the Menam.

The exact length of Bhavavarman's reign is unknown. The date of

¹ Lawrence Palmer Briggs, *The Ancient Khmer Empire*, p. 42.

his sole inscription, commemorating the foundation of a linga, is 598. Chitrāsena succeeded him in c. 600 and took the regnal name of Mahendravarman, 'Protégé of the Great Indra'. The dates of his reign are unknown, but it was a short one, since he was getting on in years when he became king. All accounts of him, Cham, Chinese and his own inscriptions, describe him as a hero and a conqueror. During his own reign he conquered the lower Mun valley. He celebrated his conquests by establishing lingas dedicated to 'Girisa', the 'Lord of the Mountain'. His inscriptions have been found along the Mekong near Kratié and Stung Treng, and to the west as far as Buriram and Surin.

His son Ísanavarman, who succeeded him in c. 611, was credited by the Chinese with the completion of the conquest of Funan. From the date given in the *T'ang History* this must have taken place in, or shortly after, 627. Its separate existence as a vassal state was terminated and its territory annexed. The Chinese record that it continued to send embassies even after its annexation. Briggs suggests that these were missions of protest sent by the deposed dynasty.¹

Ísanavarman I also extended his power westwards towards the region that was later to become the centre of the Angkor monarchy. A prince named Baladitya, apparently a scion of the Kaundinya-Soma line which had ruled over Funan, had established an independent state in the valley of the Stung Sen, a tributary of the Tonlé Sap river running parallel to the Mekong. His kingdom seems at first to have been known by the name of Baladityapura, though it is better known by its later name of Aninditapura. This was conquered by Ísanavarman, who thereupon built himself a new capital on the Stung Sen. The new city was called Ísanapura. Its site was apparently about twelve miles north of the present city of Kompong Thom and is marked by the most impressive group of ruins of pre-Angkor Cambodia so far discovered. The reason for the transfer seems to have been that with a policy of westwards expansion in view his old capital on the Mekong was too near to his eastern frontier. Thereafter he extended his sway over three states of north-west Cambodia: Cakrapapura, Amoghapura, and Bhimapura. In the south also he conquered territories which brought his dominions as far to the west as the modern city of Chantabun and up to the borders of the Mon kingdom of Dvaravati. It is significant that both he and his father, in order to facilitate their policy of conquest, cultivated friendly relations with Champa. Ísanavarman himself married a Cham princess.

¹ *Op. cit.*, p. 48.

According to Chinese sources, Ísanavarman I reigned until 635, though his latest inscription is dated 628-9. His successor was Bhavarman II, whose relationship to him is unknown, as also are the dates of his reign. Briggs suggests that he may have been 'a son of the mysterious son of his namesake who disappeared so completely from history'.¹ Only one of his inscriptions can be dated; Cœdès attributes it to 639. He was succeeded by Jayavarman I, who, according to Cœdès, was his son, but Briggs denies this.² He thinks that Jayavarman probably belonged to the dynasty of Ísanavarman. The earliest date of his reign is an inscription dated 657, but it is thought that he came to the throne some years earlier. He reigned for possibly forty years, and though no building can be assigned to him he was the author of many inscriptions. One of them calls him 'glorious lion of kings, the victorious Jayavarman'. He conquered central and upper Laos up to the borders of the kingdom of Nanchao. But his large dominions were never peaceful, and the civil wars which split the Chenla empire asunder after his death had their origin much earlier. He himself was able to maintain his hold over the Mekong region, but Baladityapura seems to have been the centre of a rival power controlling the west, and it is doubtful whether he controlled the south of Ísanavarman's far-flung dominions. He left no heir, and for more than a century after his death Cambodia passed through a very troubled period. From an inscription of 713 it would appear that his widow Jayadevi reigned after him, but failed to check the separatist movements that challenged his authority during his lifetime.

Up to the reign of Jayavarman I the Khmers had progressively consolidated their power over the lower Mekong region and around the Tonlé Sap. They left behind much that is of archaeological interest today. There are brick towers, single or in groups, statuary showing a likeness to Hindu prototypes but also strongly-marked local traits, and rich decorative sculpture of the sort which developed with such exuberance during the Angkor period. Administration was well organized, but from the epigraphical sources at our disposal it is impossible to present an integrated picture of its functioning.

The inscriptions are all connected with religious shrines, and evidence is plentiful regarding the state religion. Buddhism no longer held a favoured position as it had done under Funan. Hinduism was predominant, and in particular the linga cult of Śiva was the essence of the Court religion. The principal Śaivite and Vaiṣṇavite sects found in India are mentioned. The worship of Harihara, or Śiva and Vishnu

¹ *Op. cit.*, p. 52.

² *Ibid.*, p. 53.

united in a single body, which is said to have first appeared on the rocks of Badami and Mahavellipur in the Pallava country some time before A.D. 450, was a marked feature of the period.

Most of the inscriptions are in Sanskrit, but there were some already in the Khmer language. An inscription at Ak Yom in the Mun valley, which may possibly be dated 609, is the oldest so far discovered in the Khmer language. Literary culture was based upon the Sanskrit classics, and much use was made of the mythology of the *Ramayana*, the *Mahabharata* and the *Puranas*. But all this was the culture of the Court; how far it affected the outlook of the ordinary people we are not told. That the old pre-Hindu culture still persisted strongly cannot be doubted, and it is interesting to find in the inscriptions confirmation of the importance of the matrilineal constitution of the family.

So far as the material culture of this period is concerned, the *History of the Sui* gives some account of it as it was in the reign of Isanavarman. Most of the space, however, is devoted to the king and his Court. The only industry mentioned is agriculture, and it is dismissed in one cursory sentence: 'in this kingdom rice, rye, a little millet and some coarse millet are cultivated.' And from the fact that Ma Tuan-lin in the thirteenth century incorporated the whole passage in his *Ethnography of the Peoples Outside China* one is left with the impression that no great social or economic changes had taken place during the intervening centuries, and that upon the basis of an economy of small peasant agriculturists the architectural and artistic wonders of Angkor were achieved. Up to the present research has for obvious reasons been concentrated upon the temple and the Court, and unfortunately outside them history has little to tell in the case of Cambodia.

The *History of the T'ang* asserts that shortly after 706 the country split up into two separate parts, which it names the Land Chenla and the Water Chenla. The names signify a northern and a southern half, which may conveniently be referred to as Upper and Lower Chenla. Jayavarman I's successors were in nominal control of both as 'Adhirajas', or Supreme Rulers, but in fact power was in the hands of a group of petty kinglets. So great was the confusion, and so scanty is the evidence, that it is impossible to tell a coherent story. Ever since the appearance of Aymeria's classic *Le Cambodge* in 1900 theory after theory has been formulated regarding the sites of the capitals of the two divisions mentioned by the Chinese.¹ In his *Deux Itinéraires*²

¹ Briggs discusses this question in detail in *op. cit.*, pp. 58-9.

² BEFEO, iv 1904, pp. 131-385.

Paul Pelliot advanced the theory that Vyadhapura was the capital of Lower Chenla, and Sambhupura (Sambor) the seat of Upper Chenla. For some time this was generally accepted. But it has been challenged by Henri Maspero, Cœdès and Piétre Dupont. The last named believes that for the location of Upper Chenla one must look to the old homeland of the Khmers, which he places well to the north in the Bassak-Paksé region and the lower part of the river Mun. Lower Chenla, he thinks, comprised Sambhupura, Vyadhapura and Baladityapura. On this showing Lower Chenla would have been the true successor of the kingdom of Jayavarman I.

All that is known of Upper Chenla comes from the Chinese record of embassies. They called it Wen Tan, and its territories seem to have extended northwards to Yunnan, with a population of Khas and possibly of T'ais on the Nanchao border. Its first embassy arrived in China in 717. In 722 it joined in a war against the Chinese Governor of Chiao-chou (Tongking), but was defeated. Another embassy was recorded in 750, but from which Chenla is uncertain. The Crown Prince of Wen Tan went to the Court of China in 753 and received the title of 'Protector Firm and Persevering'. China was then at war with Nanchao, whose king, Kolofeng, had allied with Tibet. The crown prince accompanied the Chinese army, which was utterly defeated by Nanchao. The last record of an envoy from Wen Tan is in 799. All that can be said of its history during this period is that, compared with Lower Chenla, it maintained a reasonably stable existence.

In Lower Chenla in the period immediately following the death of Jayavarman I two dynasties strove for supremacy: the Lunar dynasty of Aninditapura under Ísvara (lords) of Baladitya's family, and the newly formed Solar dynasty of Sambhupura. The old kingdom of Baladityapura, which had been conquered by Ísanavarman, was restored by Nripatindravarman, who ruled as king and acquired a strip of delta territory extending to the sea at the old Funanese port of Oc Eo. Its capital is thought to have been at Angkor Borei. Sambhupura, near the present Sambor and Kratié, broke off from Chenla under Jayavarman I. Many inscriptions and monuments date from the period 681-716. A princess of this state, thought to have been a daughter of its founder, married Pushkaraksha, a son of Nripatindravarman of Aninditapura, and her husband became King of Sambhupura. Thus both kingdoms came under monarchs claiming to belong to the Kaundinya-Soma dynasty.

After this period information about Lower Chenla is very slight

and raises more questions than it answers. There is no record of embassies to China, and only a few inscriptions. The last inscription of Queen Jayadevi, dated 713, speaks of misfortunes. A door-inscription of Preah Theat Kvan Pir in the province of Kratié, dated 716, runs: 'Pushkara had the god Pushkaresa erected by munis and the most eminent of Brahmans.' Presumably Pushkaraksha of Sambhupura was its author. This is claimed to be the first example in Cambodian history of the apotheosis of a king.¹ Four inscriptions of the period 770-81 mention a King Jayavarman who had not been included in the previously accepted list of Cambodian kings. In order to prevent confusion, therefore, Cœdès calls him Jayavarman I *bis*. All come from the territory of the kingdom of Sambhupura.

The family of Nripatindravarman of Aninditapura seems to have made itself supreme over the whole delta region. Cœdès suggests that the marriage of Pushkaraksha with the heiress of Sambhupura was a conquest in disguise. The Adhirajas of Vyadhapura apparently controlled only a short strip of territory along the Mekong in the vicinity of Jayavarman I's old capital. A son of Pushkaraksha married the heiress to its throne, and as King Sambhuvarman united the whole of Lower Chenla. His son Rajendravarman, who reigned in the second half of the eighth century, is therefore generally accepted as Rajendravarman I among the Kings of Cambodia. He was succeeded by his son Mahipativarman. It is thought that the capital of these kings was also at Angkor Borei.

During the latter part of the century Lower Chenla was attacked by Malay pirates from 'Java'. The term may refer to Java itself, to Sumatra or the Malay Peninsula, or even to all three. They seized the islands of Pulo Condor and used them as a base for raids which extended as far north as Tongking. In 774 and 787 they raided Champa. Cambodia was also attacked, but the inscriptions do not say precisely what happened. A Javanese inscription claims that the country was conquered by King Sanjaya. An early tenth-century Arab writer, Abu Zaid Hasan, tells the story of the travels of a merchant named Sulayman, who travelled in these regions in 851 and picked up an account of a Javanese expedition against Chenla in the closing years of the eighth century. Although legendary, it seems to throw some light on the conditions prevailing at the time.

A young Khmer king rashly expressed a desire to see before him the head of the Maharaja of 'Zabag' (i.e. Śrīvijaya) on a dish. The story reached the ears of the maharaja, who made a surprise attack

¹ Briggs, *op. cit.*, p. 60.

upon the Khmer king's capital, seized him and cut off his head. Taking it home with him, he had it embalmed, and sent it back in an urn as a warning to the king's successor. A Khmer inscription of a later date asserts that Jayavarman II, before his accession to the throne of Cambodia, visited Java. Apparently he was taken to the Śailendra Court to pay homage as the successor of the beheaded king. Historians are inclined to think that there is much truth in the Arab story, since when Jayavarman II had gained control over his kingdom he staged a special ceremony at which he made an express declaration of his independence. Briggs therefore suggests that he was the successor of Mahipativarman, and that the latter was the Khmer king who was beheaded by the Śailendra maharaja.¹

Notwithstanding the lack of historical evidence, the eighth century provides interesting examples of pre-Angkorian art and architecture. The chronology and classification of Khmer art have been radically changed since 1937, when Philippe Stern published his challenging *Le Bayon d'Angkor et l'évolution de l'art Khmer*. He stimulated a new crop of researches into the subject by Parmentier, Madame de Coral Rémusat, Pierre Dupont and other scholars. In 1940 the results were incorporated by Madame de Coral Rémusat in a work of great importance, *L'art Khmer, les grandes étapes de son évolution*, which places the major monuments in their historical setting with something like exactitude, and among other things gives a new significance to the long period of development before the establishment of Angkor as the capital and artistic centre of the Khmer realm.²

Jayavarman II was the founder of the Angkor kingdom, though not of the actual city. Briggs assumes that he was chosen by the ministers of Mahipativarman in accordance with the instructions of the Javanese maharaja of the Arab story.³ He did not belong to the line of Rajendravarman I. Later inscriptions make him a great-grandson of Nripatindravarman of Aninditapura, but a successful claimant to a throne could always be provided with a suitable genealogy. Nothing is known of his father. That he himself came from Java to assume the crown is certain. The suggestion has been made that his family may have settled there during the time of troubles, and that he had been held as a hostage at the Śailendra Court. He left behind no inscription, so far as is known, and his importance in Khmer history has only comparatively recently been recognized.

¹ *Op. cit.*, p. 69.

² An excellent summary of Khmer art and architecture c. 550-790 is given by Briggs in *ibid.*, pp. 69-80.

³ *Ibid.*, p. 69.

The chief facts of his reign are given in an eleventh-century inscription, the Sdok Kak Thom stele, which was translated by Louis Finot in 1915. He began his long reign by planting his capital, which he named Indrapura, at a place which has been identified with the archaeological site of Banteay Prei Nokor, east of Kompong Cham on the lower Mekong. There he took into his service a Brahman, Śiva-kaivalya, who became the first priest of the new cult which he established as the official religion. It was that of the Deva-raja, the god-king, a form of Śaivism which centred on the worship of a linga as the king's sacred personality transmitted to him by Śiva through the medium of his Brahman chaplain. The prosperity of the kingdom was considered to be bound up with the welfare of the royal linga. Its sanctuary was at the summit of a temple-mountain, natural or artificial, which was at the centre of the capital and was regarded as the axis of the universe.

This conception of a temple-mountain is of much earlier origin than Śiva-worship itself. It goes back to an ancient Mesopotamian practice, and from thence had come to ancient India, where a number of Hindu dynasties had their sacred mountains. Funan, as we have seen, had its sacred hill of Ba Phnom, and in Java the Śailendras were 'Kings of the Mountain'. The adoption of the cult by Jayavarman was a gesture of independence, a sign that he recognized no superior on earth. More than that, it signified his claim to be a Chakravartin, a universal monarch, and bore for him and his successors much the same meaning as the white elephant was to have for the monarchs who were Buddhists of the Theravada school. From his time onwards for several centuries it was the duty of every Khmer king to raise his temple-mountain for the preservation of the royal linga, which enshrined his 'sacred ego'. Thus arose the great temples which were the glory of the Angkor region.

Indrapura, however, was only the first of a number of capitals founded by Jayavarman II. He was apparently anxious to find a site which, while providing a suitable eminence for his temple, would be more easily defensible against both external attacks by Malays and internal enemies. His next move was into the region of the Great Lake, whose bountiful supplies of fish combined with the high yield of rice from its flood-plain to enable it to sustain a large population. Here he planted his second capital at Hariharalaya, 'the abode of Harihara', south-east of modern Siemreap. Its site is today marked by the group of ruins called Roluos. Later he founded a third capital, named Amarendrapura, at a site which is still uncertain. Finally he

moved to Phnom Kulen in the Kulen hills, some thirty miles north-east of Angkor, where he built Mahendraparvata. Excavations on the summit of Phnom Kulen have revealed a number of temples, including his great pyramid-temple and its linga. His buildings, which were completely hidden by thick forest, were largely excavated by Philippe Stern and Henri Marchal. They are in a style that is obviously transitional, linking up the 'pre-Angkorian' with the style which predominated during the early days of Angkor. There are signs of both Javanese and Cham influences; the former explained by the king's early connection with Java, the latter as yet inexplicable in terms of historical facts. It is thought that this final move marked the completion of the conquest of his heritage, and that his previous capitals must have been connected with stages in his campaigns. But of these no historical evidence has so far come to light.

Cœdès places his accession in the year 802. Against this Briggs points out that that is the date on which the inscriptions say that he established his capital on Mount Mahendra (Phnom Kulen).¹ Its significance lies in the fact that it is the year in which he instituted a new era by a formal declaration of Cambodian independence and by the establishment of the ritual for the worship of the Deva-raja. The date of his return from Java and the length of time he resided at each of his earlier capitals are unknown.

Mahendraparvata was not his final residence, for ultimately he returned to Hariharalaya and remained there until his death in 850. In northern Cambodia his authority did not extend beyond the region of the Great Lake. He may have chosen this area as the centre of his power partly because of its proximity to the sandstone quarries of Phnom Kulen and to the passes giving access to the Korat plateau and the Menam basin. It was an excellent base from which to launch the policy of expansion imposed by the Chakravartin title upon its holders.

Jayavarman II's reign made a great impression upon his kingdom. He was the founder of its greatness, and especially of the far-reaching claims of its ruling authority. From his reign the pyramid-sanctuary marked the centre of the royal city. At its summit, which was the centre of the universe, the Deva-raja entered into relationship with the divine world. He himself was the god to whom in his own lifetime the temple was dedicated. At his death it became his mausoleum.

For some time after Jayavarman II's death his successors continued to reside at Hariharalaya. His son Jayavarman III (850-77) was famous

¹ *Ibid.*, p. 88.



THE BUDDHA WITH SNAKE BACKGROUND TO HEAD, ANGKOR

as a hunter of elephants. Several foundations in the neighbourhood of Angkor date from his reign, but no inscriptions. Indravarman I (877-89) built the Bakong, the first of the majestic stone temples in the grandiose style found later at Angkor. This together with the Preah Ko, which he built, and the Loley, built by his son and successor, Yaśovarman I, forms a group to which the term 'Art of Indravarman' has been applied. It signalizes the beginning of the first period of classical Khmer architecture.

Yaśovarman I (889-900) was the founder of the first city of Angkor. In order to surpass his father's temple, the Bakong, he chose a natural hill, Phnom Bakheng, on which to build his own, and the city which grew up around it was named after him Yaśodharapura. His immense building programme included the great reservoir, now the Eastern Baray, and a series of monasteries for the religious sects—Śaivite, Vaiśnavite, and possibly Buddhist. Yaśodharapura, the original city of Angkor, covered a considerably larger area than the later Angkor Thom, founded by Jayavarman VII towards the end of the twelfth century, with the unique and mysterious Buddhist temple of the Bayon as its central feature. The two cities overlap, but the Phnom Bakheng is just outside the southern wall of Angkor Thom.

Little is known of the political history of these reigns, or of those that follow up to the end of the tenth century. Yaśovarman I's sway extended over a much greater area than Jayavarman's had done. His inscriptions pay him the most fulsome tributes as a warrior. If the inscription of 947 at Baksei Chamrong is reliable, his dominions extended as widely as those of Funan in her greatest days. When and how this expansion took place does not appear. In view of the fact that he reigned for only eleven years and carried out a vast building programme, it is difficult to believe that he had time to acquire a far-flung empire which extended to China on the north, Champa on the east, the Indian Ocean on the west, and included the northern part of the Malay Peninsula as far down as P'an-P'an (Grahi). Briggs thinks that even if he was not responsible for all the expansion represented by these boundaries, the territories included in them did indeed acknowledge his sway.¹ Cœdès, on the other hand, only credits him with the control of the Mekong valley up to the borders of China and of the Menam valley, thus omitting the Malay Peninsula region and the Mon kingdom of Thaton in Lower Burma from the list of his possessions. The fact is, as Briggs admits, that 'more misinformation has probably been written about Yaśovarman I than about any other

¹ *Ibid.*, p. 113.

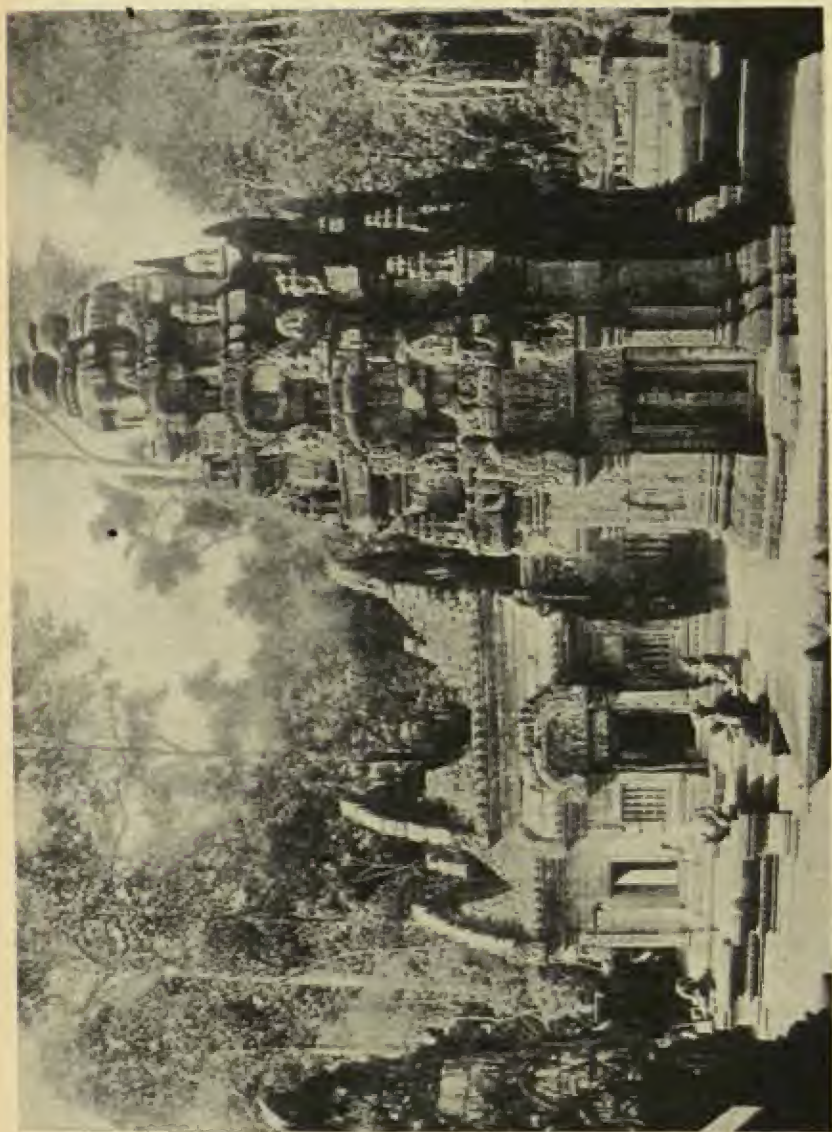
king of Cambodian history', and much that has been attributed to him belongs to a later period. One example of this is the story of his attempt to conquer Champa and its defeat by the Cham Indravarman II. The greatest achievement of his reign was the provision of an adequate water supply for his new capital. 'The digging of the immense East Baray,' writes Briggs, 'the changing and control of the course of the Siemreap river and the wonderful system of moats, reservoirs and pools with which he provided his new capital constitute a remarkable achievement.'¹

Khmer history in the tenth century is mainly a record of buildings, not of political events. It was a period of splendour when civilization took shape. It corresponds to a period of anarchy in China at the end of the T'ang period and during that of the Five Dynasties. Historians therefore have to rely almost entirely upon inscriptions; all documents of less durable materials, such as palmleaf, have perished through the ravages of mildew, white ants or fire. And the inscriptions are concerned solely with the affairs of the Deva-rajā and his Court; they give hardly any clue to the material civilization, customs and beliefs of the people.

The king as head of the state occupied so exalted a position in theory, and was committed to a life involving so much religious ceremonial, that he can have had little, if any, personal contact with his people. As the source of all authority he was the guardian of law and order, the protector of religion, and the defender of his land against external foes. But he can have performed hardly any administrative functions. These were in the hands of a narrow oligarchy, with the chief offices held by members of the royal family and the great sacerdotal families. They intermarried and formed a class racially different from the rest of the population. But it is noteworthy that although they represented the Hindu tradition they used Khmer names.

Like the king, only in a smaller way, the magnates erected shrines to their own personal cults. The belief was that by erecting an image the 'sacred ego' of the person to be worshipped became fixed in the stone, and the shrine would contain an inscription recommending to the founder's descendants the continuance of the cult. When he died it became his tomb. Thus the innumerable statues of Śiva, Viṣṇu, Harihara, Lakṣmī, Parvatī and of Bodhisattvas found on temple sites are portraits of kings, queens and magnates, while their names, carved on the statues, show a fusion of their personal titles with the names of the gods and goddesses, with whom they are united. Each statue was an

¹ *Ibid.*, p. 114.



BANTEAY SREI: NORTH LIBRARY AND CENTRAL PRASAT

artificial body with magic properties conferring immortality upon the person it represented. The practice was widespread throughout South-East Asia. It is found in Champa and was of special importance in Java and Bali. It exhibits a blending of the cult of ancestor-worship, dating from neolithic times, with Hindu and Buddhist ideas introduced from India.

In the ninth and tenth centuries Śaivism predominated. By the twelfth century Vaiṣṇavism was powerful enough to inspire great foundations, of which the outstanding example was to be the Angkor Wat itself. But Buddhism always had its followers, and as all these religions were foreign importations they found it essential to preserve mutual tolerance. Moreover, there was much syncretism, for the old cults of animism and ancestor-worship continued to be the real religion of the mass of the people. In social life also, while the Laws of Manu and other Brahmanical codes were officially recognized by the Court, the deciding factor in most matters was immemorial custom.

Six kings reigned during the course of the tenth century. Their reigns are mainly a record of buildings. Two only are noteworthy in connection with political changes. Jayavarman IV (928-42) was a usurper who conquered Yaśodharapura (Angkor) and was either driven out or abandoned it to establish a new capital at Koh Ker, away to the north-east. Rajendravarman II (944-68) dethroned the usurper's son Harshavarman II and transferred the capital back to Angkor, which remained the capital city of the Khmers thenceforward until its final abandonment in 1432. The return to Yaśodharapura involved a great task of reconstruction, and the king is praised in an inscription for rendering it 'superb and charming by erecting there houses ornamented with shining gold, palaces glittering with precious stones, like the palace of Mahendra on earth'. He was responsible for the invasion of Champa in 945-6, and a Cham inscription credits him with carrying away the gold image of Bhagavati from the temple of Po Nagar. Although he himself was a Śaivite, his inscriptions display a great variety of religious practices and extreme toleration. Buddhism in particular seems to have flourished during his reign. Ancestor-worship too became more closely identified with the great temples than ever before.

The last king of the century, Jayavarman V (968-1001), completed and dedicated one of the most beautiful of the Khmer temples, the Banteay Srei, 'Citadel of the Women', which was the first to be restored by French archaeologists according to the method known as anastylosis, first exploited by the Dutch in Java.

(b) *From 1001 to the abandonment of Angkor in 1432*

The first half of the eleventh century is notable for the reign of another of the great kings of Khmer history, Suryavarman I (1002-50). He succeeded 'a phantom king who flitted across the throne', as Finot describes Udayadityavarman I (1001-2), the successor of Jayavarman V. There is no evidence regarding either the disappearance of Udayadityavarman I or the accession of Suryavarman I. The latter is said to have been a son of a King of Tambralinga, and to have claimed the throne by virtue of descent through his mother from the maternal line of Indravarman I. The indications are that he landed in eastern Cambodia in 1001, and after a long civil war was ultimately installed at Angkor in c. 1010. Later inscriptions date his reign from 1002, when Udayadityavarman I disappeared. His chief rival after 1002 was a certain Jayaviravarman, who held parts of Cambodia until 1007, or possible 1011. Suryavarman's claim was a weak one. He is described in one inscription as having gained the throne by his sword, which 'broke the circle of his enemies'.

Suryavarman's buildings have attracted much attention. The two that are best known, the Phimeanakas ('celestial palace') and the Ta Keo, had been begun in the reign of Jayavarman V. The Ta Keo was the first of the Khmer temples to be built of sandstone. Like the earlier Bakheng and the later Angkor Wat, its central feature is a platform surmounted by five towers. The Phimeanakas, on the other hand, is in pyramidal style with one central tower only. Legend has it that it was a palace, but Khmer palaces were always in wood, and its plan is quite unlike the traditional palace layout. Chou Ta-kuan, who visited Angkor at the end of the thirteenth century, records the popular belief that the Khmer king spent the first watch of every night in the tower with the mythical naga in the form of a beautiful woman, and that upon this ceremonial consummation depended the welfare of the kingdom. The towers of these two temples are gilded, and the fashion is first mentioned in Suryavarman's reign. It was a contemporary Mon custom, which the Khmers are thought to have copied.

The Chiangmai Chronicle of a much later date describes Khmer expansion in the Menam valley during his reign. An inscription at Lopburi dating from this period claims that his empire included both the Mon kingdom of Dvaravati and the Malay kingdom of Tambralinga, later Ligor. Local chronicles credit him with the occupation of the Mekong valley as far north as Chiengsen, but archaeology

shows no traces of it beyond Luang Prabang. In contrast with the many campaigns waged on other fronts, his eastern frontier seems to have remained at peace throughout his reign.

The eleventh century was indeed a period of increasing warfare for the Khmers. Suryavarman's son and successor Udayadityavarman II (1050-66) was busy dealing with revolts throughout his reign. The first broke out in the far south and seems to have been caused by Cham interference from the region of Panduranga. That region, which had been in a state of revolt for some time, was thoroughly subdued by King Jaya Paramesvaravarman, whose forces also made an incursion into Cambodian territory and sacked Sambhupura. The revolt which ensued was led by a chief who is described as a master in the science of archery. He may have been a Cham. At first he achieved no little success and defeated more than one Cambodian army. When he was finally crushed by the famous Cambodian general Sangrama, who celebrated each of his victories with a pious foundation, he took refuge in Champa.

During Udayadityavarman's reign King Anawrahta of Pagan reduced the Mon peoples of southern Burma and took Thaton, their capital. T'ai tradition asserts that he extended his conquests as far as Lopburi and Dvaravati, and that the Khmers had to recognize Burmese suzerainty over the conquered territories as the price of receiving back Lopburi. Epigraphy yields no evidence in support of this story, and the Burmese chronicles are significantly silent on the subject. There is no reason to believe that Anawrahta attempted any conquests to the eastward of the Thaton kingdom.

Two further revolts took place during Udayadityavarman II's reign. One was in the north-west and was led by a royal general, Kamvau, who actually threatened the capital, but was defeated by Sangrama. The other, in the east, was also crushed by him. The suggestion has been made that they may have been the result of the king's hostility to Buddhism. His father, coming from a Buddhist state, had shown special favour to the religion, though maintaining the cult of the god-king. Udayadityavarman built only Saivite sanctuaries. In the most magnificent of them all, the gilded Baphuon, he installed a gold linga. It was the largest temple built up to that time in Cambodia. Parmentier describes it as 'one of the most perfect of Khmer art'. Chou Ta-kuan, who saw it in its full glory, writes that it was 'really impressive'.

Harshavarman III (1066-80), Udayadityavarman II's younger brother, tried to repair the damage and loss caused by the warfare of

the previous reign. He was a peace-loving king, but the times were against him. He was dethroned by a revolt led by a prince named Jayavarman, not of the royal family, but apparently the son of a vassal ruler—or provincial governor—of a city named Mahidharapura, the site of which has not yet been identified.

Jayavarman VI, who founded a new dynasty, had a troubled reign. Members of the family of Harshavarman III raised the south against him, and continued the struggle until the accession of Suryavarman II



RELIEF FROM THE BANTEAY SREI

in 1113. Cœdès thinks it is doubtful whether he ever reigned at Angkor, though an inscription of a century later asserts that he was consecrated there. Mahidharapura, somewhere in the north, seems to have been the headquarters from which he directed operations.

He was succeeded by his elder brother Dharanindravarman I (1107–13), a man of advanced age who had retired to a monastery. Although an inscription records that he 'governed with prudence', he was quite unable to cope with the rebellion which had lasted throughout his brother's reign. That task was performed by his grand-nephew on the maternal side, a young man of boundless ambition,

who crushed the house of Harshavarman III, deposed the feeble Dharanindravarman I, and was consecrated king as Suryavarman II.

Suryavarman II (1113-50) became the most powerful king of Khmer history. Cœdès comments: 'His accession coincides with the deaths of Jaya Indravarman II of Champa and Kyanzittha of Pagan. A better knowledge of the relations between these countries might show a connection of cause and effect between the disappearance of two powerful kings and the seizure of power by an ambitious Khmer king able to strike both east and west.'¹ His armies went farther afield than ever before in Khmer history. The inscriptions of his reign are; however, strangely silent regarding his campaigns against Champa and Annam, as well as against the Mons and T'ais of the Menam valley. Most of them are found in the north, where he apparently spent much of his time and founded a number of temples.

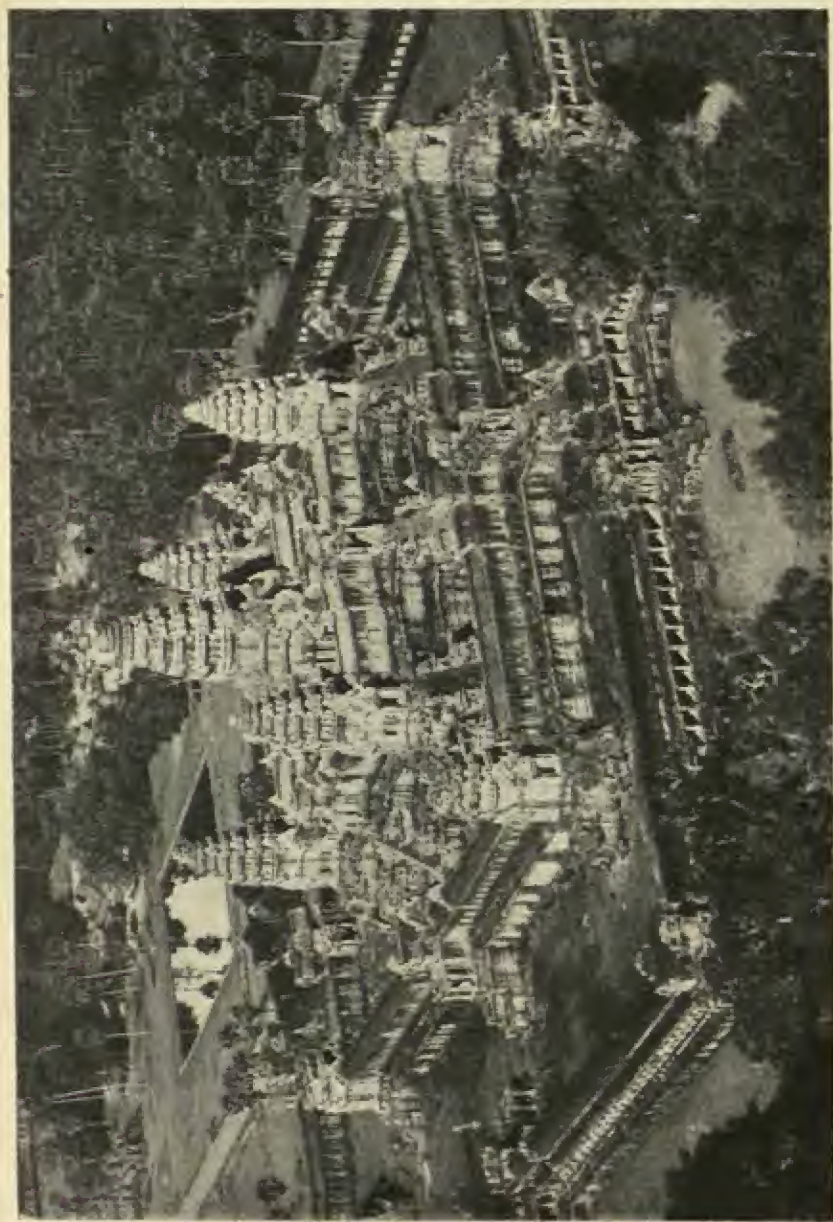
Suryavarman II's conquest of Champa has been dealt with elsewhere. It was provoked by the Cham attitude towards his attempts to coerce them as allies in his operations against the Annamite kingdom of Dai-Viet. All his attempts to invade Annam by the overland route from Savannakhet to Nghe-an failed, as also did his effort to hold Champa in subjection.

Little is known about his western campaigns. The T'ais had begun to infiltrate into the Menam valley and had settled in the state of Lavo (Lopburi). According to the T'ai chronicles, his campaigns against that state and the Mon kingdom of Haripunjaya (Lamp'un) failed. But Khmer influence upon the contemporary architecture of Lopburi was so strong that doubt is thrown on their veracity. The *Sung History* shows a considerable expansion of Khmer sovereignty. It describes the Cambodian frontiers as the southern border of Champa, the sea in the south, the borders of Pagan in the west, and Grahi on the east coast of the Malay Peninsula.

Suryavarman II was the first King of Cambodia since Jayavarman II to enter into diplomatic relations with China. His first embassy was received in China in 1116. A second appeared in 1120. When, eight years later, a third arrived the emperor conferred high titles upon the 'King of Chenla'. Between 1136 and 1147 discussions took place regarding commercial difficulties, which were peaceably settled.

Suryavarman was as famous as a builder as he was as a warrior, since he was the founder of the Angkor Wat. With the possible exception of the Banteay Chhmar, at the foot of the Dangrek mountains about a hundred miles north-west of Angkor, and now a heap of

¹ *Les États Hindouisés d'Indochine et d'Indonésie*, p. 269.



ANGKOR WAT

ruins, it is the largest religious building in the world.⁷ Of all the Khmer monuments it is the best preserved. The central sanctuary, 130 feet high, stands on a square terrace 40 feet high and 750 feet square. At the corners rise four towers connected by galleries and communicating with the central shrine by covered passages. Around this immense central building is a lofty wall of galleries, with towers at its four corners. This in turn is enclosed by an outer square of colonnades. Beyond this there is a further enclosure measuring 850 by 1,000 metres and surrounded by a wall of laterite and sandstone. The whole was originally surrounded by a moat 200 metres wide enclosing a total area of nearly a square mile.

The legend was that the Wat was not built by human hands but by Indra, the Lord of Heaven, who sailed down to earth for the purpose. Originally all nine great pinnacles were plated with gold, while the sculptures of incredible richness, covering the walls in high and low relief, were ablaze with colour. The central shrine contained a gold statue of Vishnu mounted on a garuda, which was taken out of its sanctuary on festival occasions. It was of course, a representation of the king deified as Vishnu, and the majestic shrine was erected in order to become his mausoleum when he died. The enthusiasm for Vaiṣṇavism which it manifests was to be found at the same time in Java, where the Kings of Kediri, like Suryavarman, were incarnations of Vishnu. But Śaivism was still important, as the many Śaivite scenes depicted on the walls bear witness. The total effect is of a blending of the two cults, with the emphasis on Vaiṣṇavism.

The exact date of Suryavarman's death is unknown. Cham inscriptions show that he was still reigning in 1149. Cœdès thinks that he probably sent the Cambodian expedition against Tongking which met with disaster in 1150, and that he must have died in that year. His vast building programme, coupled with his rash and largely unsuccessful foreign policy, plunged his country into a sea of misfortunes, from which she was only rescued by Jayavarman VII.

The period from his death to the accession of Jayavarman VII is very obscure. There are no contemporary inscriptions, and information concerning it has to be gleaned from those of the ensuing period and foreign sources. Dharaṇindravarman II, his cousin on the female side, who succeeded him in 1150, was a Buddhist who broke the long tradition of Hinduism. In 1160 he was succeeded by Yaśovarman II, who is thought to have been one of his sons, but not the legitimate heir to the throne. His eldest son, Jayavarman, who should have succeeded, went into voluntary exile in Champa, so the story goes,

because as a good Buddhist he shrank from causing civil war by pressing his claim.

Yaśovarman's short reign, which ended in 1165 or 1166, saw two rebellions. The first, referred to as the revolt of the *Rahus*, seems to have been a peasants' revolt, presumably against the harsh conditions they suffered as a result of Suryavarman's extravagance. The second, led by a chief called Tribhuvanadityavarman, cost Yaśovarman his throne and his life. The rebel leader is described in an inscription as 'a servant ambitious to arrive at the royal power'. When Jayavarman heard of the insurrection he hurried back home to help his brother, or mayhap to seize the throne for himself. An inscription at the Phimeanakas runs: 'Seeing the moment come, he rose to save the land heavy with crime.' But he was too late. He found Yaśovarman dead and the usurper on the throne, and he retired again into obscurity.

In 1167 Jaya Indravarman IV of Champa, also a usurper, began a long series of attacks upon Cambodia. His sole object seems to have been plunder. At first the campaigns were limited to border fighting, in which the Chams won some success as a result of training their cavalry in the use of the crossbow. In 1177, however, having failed to obtain the necessary number of horses for a raid on the grand scale, they resorted to a surprise attack by sea, which resulted in the capture and sack of Angkor. The old city of Yaśodharapura was defended by wooden palisades, which proved inadequate to meet the sudden attack launched by a well-prepared enemy. King Tribhuvanadityavarman lost his life when the capital was taken. The central government collapsed and anarchy became widespread.

It was now Jayavarman's turn to deal with the situation. He dealt first with the Chams. The great naval fight in which he routed them is represented almost identically on the walls of the Bayon, his own funerary monument, and those of the Banteay Chhmar. His next task was to reduce the country to obedience. By 1181 he had established his power firmly enough to celebrate his coronation at Angkor. Almost immediately afterwards, however, he was faced by a serious rising in the dependent kingdom of Malyang, in the southern part of what is now the province of Battambang. His army, which quelled the rebels, was led by a young Cham prince, Śrī Vidyananda, who was a refugee from his own country, though for what reason is unknown. He displayed such ability as a commander that Jayavarman VII marked him out for a still greater enterprise which he was preparing secretly against Champa.

The conquest of Champa was the greatest military achievement of

Jayavarman's reign. The patience and care which he bestowed upon preparing his great act of vengeance were notable. He even sent an embassy with presents to the King of Dai-viet so as to ensure Annamite neutrality. The story, which belongs rather to the history of Champa than that of Cambodia, is told in Chapter 7. That he envisaged the permanent reduction of Champa to the position of a vassal state is shown not only by his appointment of the Cham prince Vidyanandana as commander-in-chief of the invading force but also by the fact that when Champa fell a second time to the Khmer armies, in 1203, its administration was entrusted to another Cham, Ong Dhamapatigrama, who had spent some time at the Court of Angkor. It is also significant, in quite a different connection, that the Cham viceroy, who was created Yuvaraja in 1207, employed the Khmer troops at his disposal mainly in attacks upon Annam. They were led by another Cham prince, Ong Ansaraja, a son of Jaya Harshavarman II (1162-3) and heir to the throne of Champa.

Under Jayavarman VII the sway of Angkor extended possibly even more widely than under Suryavarman II. An inscription dated 1186 at Say Fong, on the Mekong close to Vien Chang (Vientiane), indicates its farthest extension northwards. Chinese sources show that it exercised at least nominal suzerainty over part of the Malay Peninsula. They also assert that the kingdom of Pagan was a dependency of Cambodia at this time. Attempts have been made to explain that in their ignorance of the geography of Burma they confused Pegu, the capital of the Mon country, with Pagan. But even this suggestion is unacceptable. Burmese and Mon sources are completely silent on the subject, and the rule of Pagan under Narapatisithu (1172-1210) was too firmly established to admit of Cambodian suzerainty over any part of the country.

One interesting development in Burma during this king's reign was destined to have important effects upon Cambodia by the middle of the next century. Among the companions of the Mon monk Chapata, who in 1190 established a chapter of Theravada Buddhism after the Sinhalese pattern in Burma, was a Khmer prince whom Cœdès suspects to have been a son of Jayavarman VII. The teachings of the new sect were brought by missionary monks to the states of the Menam valley, and ultimately to Cambodia itself, with revolutionary effects. For unlike Śaivism, Vaiṣṇavism, and Mahayana Buddhism, which were imposed from above, the new doctrines were preached to the people, and stimulated a popular movement which carried the Khmers as a whole into the Hinayana fold, which they have never deserted.

Jayavarman VII's internal work shows a building programme of the most extravagant order. It was unparalleled alike in its immensity and in the haste and carelessness with which it was carried out. In the first place, with the lessons of the Cham invasion in view, he set himself to build an impregnable city. The result was Angkor Thom, which was planned on a much smaller scale than Yaśodharapura. While it was under construction the king resided in a temporary capital, Nagara Jayaśri, which was erected just outside the north-east corner of the new one.

Angkor Thom was enclosed by a wide moat some eight miles in circumference and a formidable laterite wall, supported on the inside by an enormous earth embankment. Five stone causeways crossed the moat and gave access to the city through five monumental gates, each with towers surmounted by gigantic heads with four human faces. The causeways themselves were flanked on each side by balustrades formed by rows of giants holding on their knees a naga, whose seven heads rose fanwise at each end of the causeway.

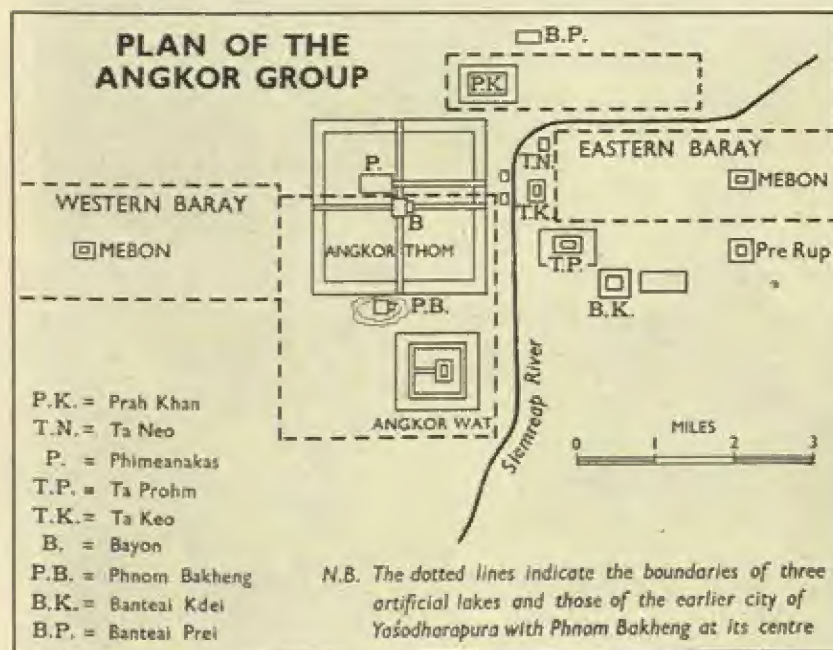
At the centre of the city rose the strangest monument ever erected by a Khmer king, the Bayon, next to the Angkor Wat the largest temple of the Angkor group.¹ It was a pyramidal temple with its central mass crowned by a tower of gold bearing four gigantic human faces. Around it from an inner and an outer gallery arose many smaller four-faced towers, the number of which has been estimated at fifty. It was built in such a hurry that stone was piled upon stone without any form of cement. Its decorations were among the finest in Khmer architecture, its architectural motif one of the most striking in the world, but it is now in a worse state of ruin than almost any of the other great Angkor temples. The myriad faces which so impressively and disconcertingly confront the observer are portraits of Jayavarman himself in the guise of the Mahayanist Bodhisattva Avalokitesvara, usually referred to in South-East Asia as Lokesvara.

Like his father Dharanindravarman II, he was a Buddhist, and under him Mahayanism became for a time the dominant religion in Cambodia. Suryavarman II had blended Vaiṣṇavism with Śaivism in such a way as to substitute a Vishnuraja for a Devaraja at the Angkor Wat. Jayavarman VII took the blending process a further stage by the substitution of a Buddharaja cult with its centre at the Bayon. In 1933 the French archaeologist Trouvé discovered a huge statue of the Buddha in a pit under the central tower of the Bayon.

¹ Cœdès, *Pour mieux comprendre Angkor*, chap. vi, 'Le mystère du Bayon', pp. 121-50.

This must have been the representation of the Buddharaja. It was apparently buried there during the violent Hindu reaction after Jayavarman's death, when the Bayon became a Śaivite shrine and the linga cult replaced that of Lokeshvara.

Śaivism, however, did not disappear during Jayavarman's reign. No great Śaivite monument was erected, but among the smaller shrines as many were dedicated to Śiva as to Lokeshvara. Needless to say, the mass of the people remained largely untouched by these



developments in the official cult. They interpreted its various forms in terms of their own animism and ancestor-worship.

Jayavarman VII's building programme included much more than his two great monuments, Angkor Thom and the Bayon. Among other things he claimed also to have built no less than 121 rest-houses at intervals along the roads radiating from the capital. His chief queen Jayarajadevi, we are told, 'filled the earth with a shower of magnificent gifts'. On her death he raised her elder sister Indradevi to the position she had occupied. Indradevi had been a distinguished teacher of the Buddhist doctrine in three monastic schools. Besides erecting 'numerous images of Jayarajadevi with images of the king



ANGKOR THOM: THE PINNACLES OF THE BAYON

and herself in all the cities', she composed in perfect Sanskrit the famous inscription on the Phimeanakas which gives her husband's biography.

A programme such as this was far too heavy for a people already crushed by the burden of wars and the buildings of Suryavarman II. Thousands of villages were assigned for the upkeep of the great temples, while tens of thousands of officiants and hundreds of dancers were employed in their service, not to mention the army of labourers, masons, sculptors and decorators required for the constructional work. Jayavarman VII may have been the greatest of all the Khmer monarchs, and it may be claimed that his reign represented the apogee of Cambodia, but he impoverished his people with heavy taxation and insatiable demands for forced labour and military service. Cœdès poses the question whether he is not rather to be seen as 'a megalomaniac whose foolish prodigality was one of the causes of the decadence of his country'.¹ There can be no doubt as to the answer.

Up to the present no definite evidence regarding the date of Jayavarman VII's death has come to light. At one time it was supposed to have been in 1201. Now Cœdès places it in 1218. The increase in the length of the reign attributed to him illustrates the growth of knowledge concerning him during the past fifty years. In 1900 little more than his name was known. The programme of conquest and buildings with which he is now credited would certainly demand a reign ending not earlier than 1215. Moreover, the date of his birth also has been altered. Cœdès, who at one time placed it shortly before 1130, now favours a date not later than 1125. This would make him well over ninety at the time of his death.²

The details of Khmer history during the remainder of the thirteenth century are hard to find. There are no important contemporary inscriptions, and the Chinese dynastic histories have nothing to say about the period. The chief sources of information are Cham and T'ai inscriptions, and later Cambodian ones. No great ruler arose after Jayavarman VII. Much of his work perished soon after his death. Champa was evacuated and a Hindu reaction swept away the cult of the Buddharaja. Everywhere lingas replaced Lokesvaras.

The evacuation of Champa was the first step in the dissolution of the empire. There is reason to think that it was followed soon afterwards by the independence of Tambralinga, though quite what happened is by no means clear. The T'ai also were strengthening

¹ *Op. cit. sup.*, chap. viii, pp. 176-210.

² *Les États Hindouïstes*, pp. 286, 291.

their hold on the upper Menam valley at the expense of the Khmer power. In Cambodia itself, however, there were no signs of collapse, and only a few of decay, so that at the end of the century it was possible for the Chinese observer Chou Ta-kuan to describe a magnificent city and a prosperous country, notwithstanding the ravages of T'ai raiders.

Five more Kings of Angkor are mentioned before the inscriptions come to an end and the official Cambodian Chronicle begins. One of them, Jayavarman VIII (1243-95), had the longest reign in Khmer history, but achieved no distinction either as statesman or builder. The great age of Khmer architecture had come to an abrupt end with the passing of Jayavarman VII. Jayavarman VIII was largely responsible for the acts of vandalism on the Buddhist images erected by his predecessor. Under him Brahman dominance was re-established.

He was quite unable to curb the T'ai. It was during his reign that they gained control over most of what is today the kingdom of Thailand or Siam. A big step in this direction was taken when a T'ai chieftain who had married a daughter of Jayavarman VII defeated the Khmer governor of the upper Menam valley and established the kingdom of Sukhot'ai. Rama Khamheng, who ascended its throne in 1270, expanded his power far and wide at the expense of the Khmer empire. Farther north another T'ai prince, Mangrai, conquered the old Mon kingdom of Haripunjaya in the Meping valley and built the city of Chiangmai as his capital. Both he and Rama Khamheng established close relations with Kublai Khan, who had conquered the old T'ai kingdom of Tali, or Nanchao, in 1253. Their attacks upon the Khmer were made with his encouragement. Jayavarman VIII asked for trouble by stolidly turning a deaf ear to Mongol demands for homage, and even went so far as to imprison Kublai's envoy. Had Marshal Söghatu succeeded in subduing Champa, doubtless Cambodia's turn would have come next. But his attempt ended in disaster. Hence Kublai found the T'ai all the more useful as a means of weakening the proud Angkor regime.

The early conquests of the T'ai caused such serious losses both of revenue and of man power for forced labour that they alone would account for the sudden stop in the erection of great monuments of art. Otherwise, however, the life of Cambodia went on much as before, and for a time may have become somewhat easier for the oppressed masses, whose main task was to labour for the greedy gods. At the top of the scale the abandonment of great enterprises, whether of erecting temples or of foreign conquest, promoted a new zest for



TEN-ARMED BODHISATTAVA, ANGKOR

learning. As Louis Finot puts it: 'Sanskrit verse was still written. Wise men abounded there, and foreign savants came, drawn by the reputation of this kingdom of high culture. Nowhere was knowledge more in honour. Scholars occupied the first charges of the State; they were on terms of familiarity with kings. Their daughters were queens. They themselves were royal preceptors, grand judges, ministers. There was a "King of Professors"'.¹

But it was at the other end of the scale that the great change was in progress which was to be the most potent factor in causing the collapse of the old culture, upon which the greatness of Angkor had been based. This was the conversion of the people to the Buddhism of the Sinhalese Mahavihara sect. We have seen how the new teaching had been introduced into Burma at the end of the twelfth century by Mon monks. Thence it had spread to the Mon peoples of the Menam valley, where Hinayana Buddhism had already centuries of existence behind it. By the middle of the thirteenth century it was spreading northwards to the T'ai and eastwards to the Khmers.

It was simple and needed no priesthood for the maintenance of expensive temples and elaborate ceremonial. Its missionaries were monks who prescribed austerity, solitude and meditation, and were devoted to a life of poverty and self-abnegation. Unlike the hierarchy at the capital, they were in direct contact with the people, and they undermined completely the old state religion and all that went with it. 'From the day when the sovereign ceased to be Śiva descended to earth,' writes Cœdès,² 'or the living Buddha, as Jayavarman VII had been, the royal dynasty failed any longer to inspire the people with the religious respect which enabled it to accomplish great enterprises. Under the threat of the anarchical spirit of Sinhalese Buddhism his prestige diminished, his temporal power crumbled away, and the god-king was thrown down from his altar.'

When Chou Ta-kuan arrived in Angkor with the Chinese embassy of 1296-7 a new king, Indravarman III, was on the throne. He was a soldier who had married Jayavarman VIII's daughter and seized the royal power by deposing his father-in-law and imprisoning the legitimate claimant. He tried to infuse new energy into the kingship; and whereas his predecessor had never shown himself in public, Indravarman appeared often in the streets. His reception of a Chinese mission was a sign of a change of attitude, if not of policy. Jayavarman VIII had imprisoned the members of the sole Chinese mission on

¹ In G. Maspero, *L'Indochine*, i, p. 108.

² *Pour mieux comprendre Angkor*, p. 66.

record to his Court; this one was accorded an honourable reception. It was sent by Timur Khan, Kublai's grandson and successor, and Chou Ta-kuan asserts that homage was paid by Indravarman III to the new emperor. But there is no sign of the usual official relations subsequently, and Pelliot, in his edition of Chou Ta-kuan's *Memoirs on the Customs of Cambodia*,¹ quotes a Chinese author of 1520 to the effect that Cambodia never did pay homage to China.

Still, Indravarman must have done enough to placate the Imperial Court. Moreover, he was able to hold the T'ai attacks, and the danger from their direction lessened. In 1317 Rama K'amheng died and the power of Sukhot'ai declined. Chou Ta-kuan mentions that before Indravarman's accession Cambodia proper had been subjected to Siamese raids. From his time until the foundation of Ayut'ia in 1350 she seems to have been in no great danger.

There is reason to suspect that in religion also Indravarman III reversed the policy of Jayavarman VIII. He would appear to have made no change in the official state ceremonial, which had become Śaivite again after Jayavarman VII's death. But there are records of his benefactions to a Buddhist monastery and shrine at the close of his reign. An inscription dated 1309, recording a gift of revenues made by him to the monastery, shows that he had abdicated in the previous year.² Did he do so, as Cœdès suggests, in order to become a monk and devote himself to the study and practice of the new Hinayana doctrine? That Hinayana Buddhism had become the predominant religion of the people by the end of Jayavarman VIII's reign is abundantly evident from Chou Ta-kuan's account of the religions of Angkor. Everybody, he says, worshipped the Buddha, and his description of the *chu-ku* (Siamese *chao-ku* = 'sir'), the name he applies to the Buddhist monks, who 'shave the head, wear yellow clothing and leave the right shoulder uncovered', leaves no doubt that they were Hinayanist.

Little is known of the reigns of Indravarman's two immediate successors, Indrajayavarman (1308-27) and Jayavarman Paramesvara (1327-?). The latter is the last Cambodian king to be mentioned by the inscriptions. Not only is the date of the end of his reign unknown, but also his connection with the earliest kings of the Cambodian Chronicle, who begin in c. 1340 with a posthumous name, Mahanip-pean. The Sanskrit inscriptions end abruptly in the reign of Jayavarman

¹ BEFEO, ii, (1902), pp. 123-77.

² Until recently he was thought to have died in 1307. On this point see Briggs, *Ancient Khmer Empire*, p. 252.

Paramesvara; there is no decline in their style or in the skill of the lapidists who executed them. The only explanation would seem to be that the king and his Court became converts to Hinayana Buddhism, and the official language thus became Pali. With the passing of the *deva-raja* passed also the habit of celebrating his achievements in conventional Sanskrit verse exquisitely carved in stone. Was Jayavarman Paramesvara the king under whom this important change took place?

Briggs¹ shows that there is good reason to suppose that he had a long reign, that he was the Khmer king who helped the exiled Laos prince Phi-Fa and his son Fa-Ngoun to found the independent kingdom of Lan Chang with its capital at Muang Swa in 1353, that Fa Ngoun married his daughter, and that largely through her efforts the Laotians were converted to Hinayanism. Jayavarman Paramesvara is said to have exhorted his son-in-law, soon after his accession, to obey the teaching of the Buddha in his relations with his subjects.

The Cambodian Chronicle, on the other hand, places a series of four kings, beginning with Nippean Bat (Nirvanapada), on the throne of Angkor between 1340 and 1353. It also asserts that in the latter year the king of Ayut'ia, Rama Thibodi I, captured the city and held it for four years, during which time the Khmer king took refuge at the Court of Laos. Briggs, however, has disposed of these intrusive kings by proving that they, together with the Siamese capture of Angkor, belong to a much later period.² 'Those who prepared the Chronicles,' he writes, 'apparently set back the dates of the reigns and events, interjected kings and otherwise distorted and misrepresented the facts.'³

The exact date of Jayavarman Paramesvara's death is unknown, and for the remainder of the fourteenth century the chronicle of events is uncertain. The accession of the Ming dynasty in 1368 brought Cambodia once more into relationship with China. The *Ming History* records the reception of ten embassies from 'Chenla' between 1371 and 1403. A king is mentioned as coming in person in 1371, but the Chinese version of his name⁴ has not been identified. The next king named by the Chinese bears the title of Samtac Preah Phaya. He died in 1404 or 1405, and the Ming emperor Ching Sung sent a delegation to attend his funeral and accord his eldest son, 'Phing-ya', official recognition. He, according to Briggs's reckoning, should be

¹ *Ibid.*, pp. 253-5.

² 'Siamese Attacks on Angkor before 1430' in FEQ, viii (1948), pp. 3-33.

³ *The Ancient Khmer Empire*, p. 254, f.n.

⁴ Hou-eul-na.

the Nippean Bat mentioned in the Cambodian Chronicle list of kings leading up to the supposed fall of Angkor in 1353. The list with the amended chronology he gives as follows:¹

1. Samtac Chao Phaya Phing-ya, Nippean Bat, 1405-9.
2. Lampong, or Lampang Paramaraja, 1409-16.
3. Sorijovong, Sorijong or Lambang, 1416-25.
4. Barom Racha, or Gamkhat Ramadhapati, 1425-29.
5. Thommo-Soccorach, or Dharmasoka, 1429-31.
6. Ponha Yat, or Gam Yat, 1432-?

Between 1350 and the Siamese capture of Angkor in 1431 there must have been almost incessant fighting between T'ais and Khmers. Ayut'ia was far more dangerous to Angkor than Sukhot'ai had been. It was much nearer and lay in the Mon country, whose people were closely related to the Khmers in race and language. Most of the fighting took place in the frontier regions of Chantabun, Jolburi and Korat. The very unreliable Cambodian Chronicle has led historians to conclude that the T'ais captured Angkor again in 1394 and placed a puppet king on the throne. Then, after an interregnum lasting until 1401, the T'ais were driven out and the Khmer monarchy restored.

What actually happened cannot be established with certainty, save that, as in 1353, Angkor was not captured by the T'ais. Raiding, said to have been started by the Khmers, and counter-raiding by the T'ais, began in the provinces of Chantabun and Jolburi in 1390 and lasted for some years, with each side deporting thousands of people when it carried out a raid.

This severe struggle led the Chams to think the time ripe for an attempt on their part to ravage Cambodia. In 1414 Khmer envoys complained to China that Cham raids had on several occasions prevented the despatch of embassies to the Imperial Court. The emperor sent a letter of warning to the Cham king, but it did not restrain the latter in 1421 from carrying out a large-scale invasion of the Mekong delta region, whence his forces were not expelled until about 1426. But the Khmers showed no signs of weakness. At the very time when they were forced to deal with the Cham invasion they were apparently engaged in offensive operations against Ayut'ia.

Along both the Jolburi route in the south and the Mun valley route in the north they threatened the T'ai capital again and again. When,

¹ *Ibid.*, p. 256.

therefore, King Boromoraja II of Ayut'ia did at last penetrate to Angkor and lay siege to it in 1430, it was only after his own capital had for some years been exposed to the same threat by the Khmers. Moreover, when Angkor did fall, after a siege of seven months, it was by treachery rather than through weakness. For King Dharmasoka's death during the siege was followed by the defection of two mandarins and two leading Buddhist monks to the enemy, and it was in consequence of this that the city fell.

The Siamese, on taking Angkor in 1431, stripped it of all they could carry away and deported thousands of prisoners. A Siamese prince was placed on the throne as a puppet king. His career was short. The Cambodian crown prince Ponha Yat managed to procure his assassination and was then himself crowned at Angkor. Before long the Khmers were once more holding their own along the Chantabun-Jolburi-Korat frontier. Angkor Thom, however, was no longer considered safe as a capital. It was evacuated by Ponha Yat in 1432. He transferred his Court first to Basan in the province of Srei Santhor on the eastern side of the Mekong, and in 1434 to Phnom Penh.

Cambodia was still intact; she had ceded no territory to Boromoraja II and was still a powerful state. She had not been conquered. Nevertheless the evacuation of Angkor ended finally the great period of Khmer civilization. The Khmers were not to repeat elsewhere the wonderful works of art and architecture, or the treasures of Sanskrit epigraphy, which they had wrought at Angkor in the days of its glory. They were not even to make an attempt to conserve what was left there: that was to be the task of the French centuries later. The king and his Court fled because the city was no longer suitable as a capital. The people fled to escape from slavery to the greedy gods, whose yoke was too heavy to bear. And inside and around the deserted city the tropical forest began rapidly to efface the traces of man.

CHAPTER 6

BURMA AND ARAKAN

(a) The pre-Pagan period

THE earliest historical evidence touching the land of Burma relates to the old overland route between China and the West, which crossed the northern region of the country. The first reference to its use is in 128 B.C., when Chang Ch'ien discovered the products of the Chinese province of Szechwan in Bactria. Steps were taken to develop it, but only in A.D. 69 did China found the prefecture of Yung-ch'ang across the Mekong with its headquarters east of the Salween, some sixty miles from the present Burma frontier. The peoples who submitted were called the Ai-lao, who were said to be under the rule of seventy-seven 'district princes'. They bored their noses and loaded their ears. Shortly after the foundation of the prefecture they revolted. With the suppression of their rebellion there ensued a century of peace, during which the peoples beyond them, called by the Chinese the Tun-jen-i and the Lu-lei, sent embassies. They are thought to have been settled in northern Burma.

In A.D. 97 ambassadors coming from the Tan or Shan in the Roman empire arrived in Yung-ch'ang by the northern land route. They may have come from Tanis, east of the Nile delta. Other travellers between the Roman empire and China used the sea route and made the short overland journey across Tenasserim. Thus in 131-2 Tan envoys on their way to Tongking, then in Chinese hands, are said to have used this route, as also a trade delegation from the Roman empire to China in 166, and the merchant Ch'in Lun in 226.

Burmese Buddhist legends tell of Indian influence coming to Lower Burma by sea. In the *Jatakas* the region is referred to as Suvarnabhumi, the Golden Land. A favourite Burmese story is of the two brothers, Tapusa and Palikat, who are said to have been given eight hairs of his head by Gautama. These they brought by sea to the Golden Land and enshrined under the Shwe Dagon Pagoda, which adorns modern Rangoon. The Mon chronicles contain a legend which tells how Sona and Uttara, two Buddhist monks, were deputed to the Golden Land by the Third Buddhist Synod at Pataliputra in c. 241

B.C. So far as historical evidence is concerned, however, there is no trace of the penetration of Indian influence earlier than the fragments of the Pali canon found at Hmawza (Śrikshetra or Old Prome) dating from c. A.D. 500.

Ptolemy's *Geographia* shows a coastline roughly approximating to that of Arakan and Burma as far as the Gulf of 'Sabara' (? Martaban). His Argyra fits the situation of Arakan, and he mentions Chrysé as its neighbour. He mentions a race of cannibals who occupy a river mouth thought by scholars to be in the Moulmein region. It may be of some significance that their name corresponds to Vesunga, a port named in the *Jatakas*.

In connection with the conquests of Fan Shih-man, the Great King of Funan, mention has been made in an earlier chapter¹ of the Buddhist kingdom of Lin-yang, which, it has been suggested, may have been situated in central Burma. If so, whence came its Buddhism? Was it from India by the northern land route? Chinese works from the fourth century onwards refer to the wild and troublesome tribes south-west of Yung-ch'ang, and especially the P'u, who tattooed, used bows and arrows, and some of whom were cannibals and went naked. Beyond them some 3,000 li south-west of Yung-ch'ang was a civilized people, the P'iao, who as the Pyu are the earliest inhabitants of Burma of whom local memory survives.

Their capital, Śrikshetra, is mentioned in the seventh century by the Chinese pilgrims Hsuan-tsang and I-tsing. Legends of this people come from the area between Halin, in Shwebo district, and Prome. Inscriptions at both these places are of seventh-century or earlier origin. Urn inscriptions, deciphered by the late Otto Blagden, show a Vikrama dynasty reigning at Prome from at least 673 to 718. Three kings are mentioned:

Suryavikrama, who died in 688 aged 64.

Harivikrama, who died in 695 aged 41.

Sihavikrama, who died in 718 aged 44.

The dates are provisional, since the era is not stated. If, as is thought, it is the 'Burmese Era', which begins in A.D. 638, this may have originated as a Pyu era under this dynasty. Inscriptions have also been found with the name of a Varman dynasty, but where it reigned has not been discovered. The name indicates the possibility of Pallava influence from Conjeveram.

¹ Chap. 2, (b).

Śrīkshetra, now Hmawza, the only Pyu site searched with thoroughness, has provided archaeologists with much valuable material. There are traces of a massive city wall, embracing an area larger than that of Pagan or Mandalay, and with impressive internal and external moats. The importance of the city is shown by the fact that Mon inscriptions as late as Kyanzitha's reign (1084-1112) still referred to it as the capital. Close to it are three large Buddhist stupas, one 150 feet high. It has also a number of small vaulted chapels, which are prototypes of the later Pagan temples. There are large stone sculptures in relief in the Gupta style, small images in the round, silver coins, probably symbolical, with curious designs of the sun, moon and stars, and terra-cotta votive plaques with Sanskrit legends in Nagari characters.

The religious remains are mixed and syncretist. There are numerous stone sculptures of Vishnu, bronze statuettes of Avalokitesvara and other Mahayanist Bodhisattvas, besides statuary and Pali inscriptions showing that Hinayana Buddhism flourished there from an early date. The dead were burnt and their ashes stored in urns within pagoda precincts, or in extensive cemeteries on brick platforms covered with earth. Mention has been made earlier of the Candara dynasty of Vaisali, the first Arakanese rulers to be attested by epigraphy. The same source shows a second dynasty, founded in the eighth century by Śrī Dharmavijaya, whose grandson is said to have married a daughter of a Pyu King of Śrīkshetra.

In the eighth and ninth centuries the T'ai state of Nanchao dominated Upper, and much of Lower, Burma. Kolofeng, its ruler, (748-79) built a fortress to control the upper Irrawaddy and enlisted local tribesmen in his armies. He had relations with the Pyu, whom he may have subdued, since Pyu soldiers served with the Nanchao force which captured Hanoi in 863. His campaigns opened the old road to India across Upper Burma. One of the routes passed through the Pyu capital—presumably this was Halin—whence it proceeded up the Chindwin to the borders of Manipur. There are signs that northern Burma in this period saw much development. Contemporary writers refer to the production of gold, amber, salt, horses, long-horned cattle, elephants for ploughing, and much else.

I-mou-hsun, Kolofeng's grandson and successor, sent a present of Pyu musicians to the T'ang Court in 800. In 801-2 a Pyu king sent a formal embassy, accompanied by thirty-five musicians, to China via Nanchao. Chinese interest in the Pyu was stimulated, and the *T'ang History* contains a graphic account of the Pyu capital. The Chinese

also state that in 832 'Man rebels' (?Nanchao) plundered the Pyu capital and deported 3,000 captives to Yunnanfu.

Was this the end of the Pyu kingdom? It is the last we hear of it. Were the Pyu the advance-guard of the Burmese? Their language belongs to the Tibeto-Burman group. The Pyu face of the Myazedi inscription of 1113 shows that speakers of the language still existed then. As a people they have completely disappeared. Presumably they merged with the Burmese when the latter became the dominant people in Burma.

The Pyu claimed suzerainty over eighteen subject states, mainly in Lower Burma. One of them, Mi-chen, whose king secured recognition from China in 805, was in 835 destroyed by Nanchao. Among them also were the K'un-lun states near a port, Mo-ti-po, from which Palembang and Java could be reached. These were Mon states. The kingdom of Dvaravati in the Menam valley was the centre of Mon power, and in the seventh century controlled part of Tenasserim. The earliest Mon inscriptions are eighth-century ones found at Lopburi. The Mon states in Burma and Siam maintained contact with each other, and under the stimulus of Indian culture developed a high civilization.

The K'un-lun states repelled the Nanchao invasion which destroyed Mi-chen. The Arab geographers refer to Lower Burma by the name Ramaññadesa, 'the Mon country'. The word is an adaptation of an Old Mon word, *Rmen*, from which the modern one derives. Later the Burmese called them Talaings, thereby identifying them with the region of India, Telingana, with which they were culturally associated. The Mon chronicles assign the foundation of their capital, Hamsavati, now Pegu, to the year 825. Pagan, the Burmese capital, enters history in 849, the traditional date of the construction of its walls by Pyinpya. It is said to have been formed by the union of nineteen villages. If the date is correct, the depopulation of the Pyu capital in the north may have caused a movement of refugees downstream which led to the formation of a new centre at Pagan. The Burmese chronicles push its foundation back to the second century A.D., but there are insuperable difficulties in the way of accepting this hypothesis.

Between 849 and the foundation of the Pagan kingship in 1044 by Anawrahta there is almost a complete blank so far as reliable historical sources are concerned. This is all the more tantalizing, since it was during this period that the main body of the Burmese people entered Burma and settled down. G. H. Luce has attempted to trace their history before they began, in the middle of the ninth century, to come down from the hills in what are now the Northern Shan States and

penetrate into the Kyauksè district south of modern Mandalay. The earliest known home of the Tibeto-Burman-speaking peoples was somewhere between the Gobi Desert and north-east Tibet, possibly Kansu. The earliest Chinese written records mention the Ch'iang, who were tribes of shepherds and goatherds to the west of the Chinese. The ancestors of the Burmese, Luce thinks, were to be found among the Ch'iang. The Chinese constantly raided them to obtain victims for human sacrifice. From these raids the Ch'iang took refuge in north-east Tibet. In the first millennium B.C. the Chinese rulers of T'sin pursued them, and many fled southwards.

The Burmese were on the eastern edge of the migration, and when the T'ai kingdom of Nanchao arose in Yunnan they came under its dominance. From their overlords they learnt the arts of war, the use of the bow, horsemanship, the terracing of hill slopes for cultivation, wet rice cultivation on the plains, and much else. The desire for independence, which has been such a strong feature of their mentality throughout history, led them to escape from Nanchao, and they made for the hot arid plains of Upper Burma.

They entered Burma through the region between the 'Nmai Hka and the Salween, and it was shortly after the destruction of the Pyu kingdom in 832 by Nanchao that they are found in the 'Eleven Villages' of Myittha in the Kyauksè district. There they took over an already existing irrigation system, which, according to Luce, must have been originally developed by the Mons. By their sudden movement down from the hills they drove a wedge into the Mons, leaving some in the north separated from the main body in the south.

They fanned out to cross the Irrawaddy. Some went beyond it to the Pondaung range, the Chin hills and the Akyab region of Arakan. Others went to found a second home in Minbu district west of the Irrawaddy, where in the Salin-Sagu region they entered another irrigated system, older than that of Kyauksè, and presumably the work of Sgaw Karens and Palaungs. Further migrations took them down the Irrawaddy to the Taungdwingyi ricelands and Prome, up the Chindwin to a number of places whose names have not been identified, and up the Mu valley northwards to Shwebo, Tabayin and Myedu, where they mixed with older tribes.

During this period of settlement the Mranma, as they called themselves, must have been under a number of local leaders. The Burmese chronicles, which place the foundation of Pagan in A.D. 108, give a list of forty kings reigning there before the accession of Anawrahta, but these are unknown to history. Before his time only one Burmese

monarch is mentioned in the inscriptions. He is Saw Rahan, who built a Buddhist shrine on Mount Turan, eight miles from Pagan. The earliest historical reference to the city itself is in a Cham inscription dating from somewhere before 1050. The earliest mention of the name of the Burmese is in a Mon inscription of 1102, in which they are called the 'Mirma'. Mien, the name by which the Chinese knew them and their country, only appears in 1273, shortly before the Mongol conquest of Pagan.

(b) *The empire of Pagan, 1044-1287*

It was Anawrahta (1044-77) who first united Burma politically and founded the greatness of Pagan. He is, however, rather a majestic legendary figure than a historical personage. Moreover, not a single authentic inscription dates from his reign, save for votive tablets briefly inscribed. His achievements were real enough and left a permanent impress upon his country and people. He united under his sway most of what may be termed Burmer proper, together with northern Arakan and Lower Burma, the Mon country. Eastwards he made expeditions into the Shan country, but not with the intention of adding it to his kingdom, since he built a line of forty-three outposts along the eastern foothills to restrain the Shans from attempting to push into the plains. The Siamese chronicles assert that he attacked Cambodia and ruled over most of what is now Siam, obtaining the Hinayana Buddhism, which he established as the official religion of Pagan, from Nakorn Pat'om. But there would seem to be no historical basis for such assumptions.

His most important achievement was the conquest of the Mon kingdom of Thaton. Tradition asserts that he took a Mon monk, Shin Araham, into his service and charged him with the task of converting the Burmese to Hinayana Buddhism. This entailed a struggle with a priesthood known as the Ari, who dominated Upper Burma. They were Mahayanist and practised Tantric and other erotic rites. To obtain copies of the Pali canon, the Tripitaka, for the proper instruction of the people, he conquered Thaton, which possessed thirty complete sets, deported to Pagan its king, Manuha, and its entire population of 30,000 souls. The main facts of the story are accepted by historians. Part of the building which housed the captive king and his Court is still in existence, as also the library building, the Tripitataik, erected to house the scriptures.

Pali now became the sacred language of Burma, and the Mon



THE SORABA GATE IN OLD PAGAN

alphabet was adopted for the literary expression of the Burmese language. Through the Mons Indian influence was distilled to the Burmese. The first century of Pagan's history is predominantly Mon; the language of the inscriptions of this period is either Pali or Mon. The Buddhism, however, which was brought from Thaton was by no means the pure milk of the Hinayana. The evidence of epigraphy and archaeology shows clearly that Pagan Buddhism, in Luce's words, 'was mixed up with Mahayanism, and towards the end of the dynasty at least with Tantrism. It rested doubtless on a deep bed of Naga and Nat worship'. And in King Manuha's throne-room at the Nanpaya shrine south of Pagan the bas-reliefs of Hindu deities show how closely the two religions were interwoven. Furthermore, in spite of the tradition that Buddhaghosa brought Pali Buddhism to Thaton in 403 from Ceylon, historical evidence goes to show that the real influence upon Thaton's Buddhism was not Ceylon but Conjeeveram, which had become a famous centre in the fifth century under the great commentator Dhammapala. The earliest Mon inscriptions are significantly in Pallava script.

The chronicles carry a story of relations with Ceylon in Anawrahta's reign. Chola attacks caused Vijaya Bahu to appeal to Pagan for help. Anawrahta sent a costly present instead. Later, when he had driven out the invaders, Vijaya Bahu sent again to Pagan for monks and copies of the scriptures to assist him in the task of reconstruction. These were sent, and in return the Burmese monarch received a miraculously produced replica of the Kandy Tooth, which he enshrined beneath the Shwezigon Pagoda. Whatever the truth of the story as it stands, its significance lies in the fact that in the eleventh century Conjeveram was no longer a great Buddhist centre; Brahmanism had triumphed there. Ceylon was then coming to take its place as the main centre of Theravada Buddhism.

Anawrahta's conquest of Thaton was a key event in Burmese history. Mon civilization was higher than Burmese and the influence of the Thaton captives was great, though perhaps of less importance than the opening of a door to the sea, which resulted from the control of the Irrawaddy delta. Moreover, Anawrahta's work assured the triumph of Theravada Buddhism; in time it became the most powerful factor in Burmese national life. The splendid temples of Pagan, however, were not built until after his reign. He built solid pagodas, not temples. The Shwezigon Pagoda, begun in 1059, was his chief monument, and it is significant that one of its notable features is a set of shrines to the Thirty-seven Nats. Nat-worship, Burma's own form of animism, which was so important an ingredient in the basic culture of South-East Asia as a whole, continued to hold sway with scarcely abated force over men's minds, from the highest downwards. The Pali scriptures, setting forth the Buddhist ethic, came ultimately to exert sufficient moral force to liberate them from the worst of their animistic practices. But Buddhism had to come to terms with the old religion, and in so doing became highly syncretistic. Nat-worship continued to exist in two forms: one closely interwoven with Buddhism, and the other having no connection whatever with it, and frowned on by the monkhood.

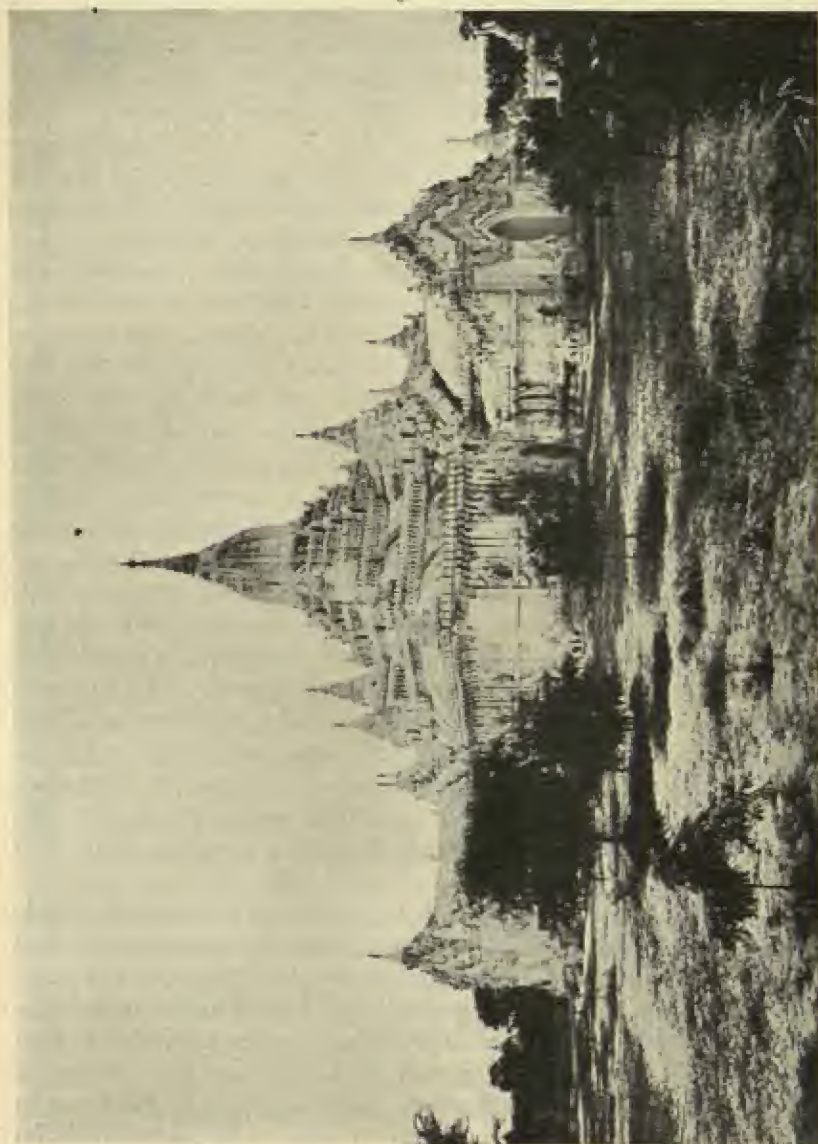
Anawrahta's conquest of the Mons had disastrous consequences for that people. It was the beginning of a struggle between Burmese and Mons running right through Burmese history, and resulting by the first half of the nineteenth century in the virtual elimination of the Mons as a people. A Mon rebellion indeed brought the reign of Anawrahta's son Sawlu (1077-84) to a sudden end. Pagan, however, was saved by another son of Anawrahta, who defeated the Mons and ascended the throne. King Kyanzittha (1084-1112), as he is known

in the chronicles, raised the Burmese kingship to a higher level than it had previously reached. He had a magnificent coronation with Brahmanical ritual, built himself a new palace, and erected a series of inscriptions, mostly in the Mon language, which rank as literature. The story goes that he had lived in exile in the Mon country during his father's reign. He was sympathetic to the Mons and partial to their culture. This may explain why, after the suppression of their rebellion, there was no further trouble from them for some considerable time.

Kyanzittha revived the practice of sending missions to China. The two he sent, in 1103 and 1106, probably represent an attempt to facilitate overland trade with Yunnan, which had revived after Nanchao was subdued by China at the end of the ninth century. He was also the first King of Burma to take an active interest in the Mahabodi temple at Buddhagaya. The work of restoration, carried out there at his behest, was recorded in an inscription in Mon at the Shwehsandaw Pagoda at Prome.

He in his turn was visited by a Chola prince, about whom there has been much speculation. The Cholas, it will be remembered, had raided Srivijaya in 1025, subdued Kedah in 1068-9, were developing extensive trading contacts with South-East Asia and sending missions to China. What was a Chola prince doing at Pagan? The probable answer is that he was a trading prospector, or a traveller anxious to improve his knowledge, not the ruler of a Tamil colony in the delta region, as has been suggested. It has yet to be proved that there ever was such a colony in Burma. Is it another example of the colonization myth which has grown up through the equivocal use of the word 'colony' in describing a trading settlement pure and simple?

Kyanzittha is best known today as the builder of the Ananda temple at Pagan. The story goes that he entertained eight monks who had fled from persecution in India, and whose description of the cave-temple of Ananta in the Udayagiri hills of Orissa kindled in him the desire to build one in imitation. Duroiselle, however, in his description of the building in the *Annual Report of the Archaeological Survey of India* for 1913-14, expresses the view that the temple of Paharpur in northern Bengal may have been the model. Compared with its exterior loveliness of form and proportion, its interior is disappointing. The building is a solid mass pierced by lofty vaulted corridors leading to four central chambers, in each of which stands a gigantic Buddha with its head and shoulders lit by natural light from outside in such



ANANDA TEMPLE, PAGAN

a way as to produce a dazzling effect as the spectator emerges from the dim corridor. Before the western image are two life-size kneeling statues of Kyanziththa and Shin Arahan.

The story of Kyanziththa's reign was recorded in an inscription erected by his grandson and successor Alaungsithu (1112-67) at the Myazedi Pagoda, south of Pegu, in 1113. It has been called the Rosetta Stone of Burma, since the same text appears on its four faces in Pyu, Mon, Burmese and Pali. Its discovery in 1911 provided a key not only to the Pyu language but also to the dates of the early kings of Pagan.

The reign of Alaungsithu shows two distinct pictures, in striking contrast. One, much played up by the chronicles, is of the ideal Buddhist king, travelling far and wide throughout his kingdom engaged upon building works of merit and composing inscriptions which reflect a deep sense of other worldliness, expressed in poetry unsurpassed in the literature of his country. His finest building, the Thatpinnyu temple, was consecrated in 1144. Its style resembles closely that of the Ananda, but the main mass rises much higher before the tapering process begins. The spirit which inspired Alaungsithu in his pious works reaches its perfect expression in his Pali prayer inscribed at the Shwegu Pagoda. *Mutatis mutandis*, it suggests the aspiration of the mediaeval saint in Christendom.

The other picture is of revolts and disorder. The king's early years were spent quelling revolts in Tenasserim and northern Arakan. An inscription at Buddhagaya commemorates the repairs executed there at Alaungsithu's request by a ruler of Arakan in token of gratitude for help in driving out a usurper. But the king's long absences from the capital caused a relaxation of control over the administration which was disastrous. The final outcome was the king's own murder by his son Narathu, who seized the throne in 1167.

His own brief reign (1167-70) was a time of disorder and bloodshed, which culminated in his own murder in a palace revolt. His son Naratheinka, who succeeded him, also failed to cope with the prevailing anarchy and was murdered by rebels in 1173. It was left to his younger brother Narapatisithu (1173-1210) to restore internal peace and resume the erection of splendid architectural monuments.

The time of troubles between 1167 and 1173 seems to have been a dividing-line in the history of Pagan. From a period in which Mon is the chief language of the inscriptions we enter abruptly upon one in which Burmese predominates. For the remainder of the Pagan period

Mon as a literary expression disappears completely. Are the struggles of the 'six years from 1167 to 1173 to be explained in terms of an upsurge of Burmese nationalism, a reaction against Mon influence? Whatever the explanation, a cultural revolution took place which substituted Burmese for Mon as the predominant influence during the last century of the history of Pagan. And since positive evidence is lacking it does not require much stretch of imagination to see in it perhaps the chief cause of the general Mon revolt which broke out when Tarokpyemin 'ran away from the Chinese' after the Burmese defeat at Kaungsin in 1283.

Narapatisithu's reign, the longest of the Pagan period, is of much interest. Two of the finest temples, the Gawdawpalin and the Sulamani, were built at Pagan, and innumerable pagodas elsewhere. Much irrigation work also was done in both the Kyauksè and Shwebo districts. But the most important development was the introduction of Sinhalese Buddhism and the beginnings of a religious movement which ultimately substituted it for the Conjeveram form brought from Thaton in Anawrahta's reign.

The story, as given in the *Hmannan Yazawin* ('Glass Palace Chronicle'), tells how during the disorders of Narathu's reign Shin Araham's successor, the primate Panthagu, retired to Ceylon. After Narapatisithu's accession he returned, but soon died. His successor, a Mon monk named Uttarajiva, followed his example in 1180 by going there, and on his return received the title of 'First Pilgrim of Ceylon'. One of his monks, Chapata, also a Mon, remained behind in Ceylon for ten years. On his return in 1190 he became the 'Second Pilgrim of Ceylon'. He brought with him four foreign monks, one of whom, Tamalinda, must have been, according to Coëdès, a son of Jayavarman VII of Angkor.

At Nyaung-u they formed a chapter for ordination according to Mahavihara principles and built a pagoda of Sinhalese pattern. This caused a schism in Burmese Buddhism between those who followed the new leaders and those who remained loyal to the Thaton form. The king gave his support to the reformers, but the Former Order, as the Thaton school was called, continued to exist for another two centuries. The reformers set about their task with missionary ardour. Large numbers of monks went to Ceylon for ordination, and Buddhism became for the first time in the Indo-Chinese peninsula a truly popular movement, not something imposed by the Court. As such it spread far and wide beyond the confines of Burma, embracing the T'ai peoples, the Laos states and Cambodia. The results were of

permanent importance; for while during the subsequent period Islam became the religion of the peoples of Malaya and Indonesia, it made no headway in the Buddhist countries. The various cults of Śaivism, Vaiṣṇavism, Sanskrit Hinayana and Mahayana Buddhism were Court religions, whose main function was the deification of kings and ruling classes. They made no real impression upon the mass of the people. States, where they were established, were easily won over to Islam.

Narapatisithu's son and successor Nantaungmya (1210-34), better known by the soubriquet Htilominlo, 'he whom the umbrella designated as king', from the belief that the royal umbrella had miraculously indicated him as the rightful claimant to the throne, was the last of the great temple-builders. He devoted his time so fully to pious works that he left the management of the realm to his four brothers, who ruled jointly. Under him monastic life flourished and many Pali treatises and commentaries were produced. During his reign were built the last two temples in the grand style, the Mahabodi, an imitation of the famous temple at Buddhagaya, and the Htilorpinlo, named after himself.

He was followed by two nonentities, Kyaswa (1234-50) and Uzana (1250-54). The dynasty was beginning to show signs of exhaustion. But it was the foolish policy of Narathihapate (1254-87) which brought about the collapse. A brutal despot who showed no zeal for religion, he built the Mingalazedi Pagoda and commemorated its dedication by a hyperbolic inscription, in which he described himself as the 'supreme commander of a vast army of 36 million soldiers, the swallower of 300 dishes of curry daily'. He boasted also of possessing 3,000 concubines. His pagoda, which took six years to build, inspired the Burmese proverb: 'The pagoda is finished and the great country ruined.' The Burmese chronicles refer to him as the Tarokpyemin, 'the king who ran away from the Chinese'.

During his reign the Mongol conquest of China was completed by Kublai Khan. When the conqueror had established himself at Peking he sent out missions to demand tokens of submission from all the states recorded in the imperial archives as tributaries of the Middle Kingdom. In 1271 his viceroy in Yunnan was instructed to send envoys to Pagan to request the payment of tribute. Narathihapate proudly refused to receive them. Two years later the demand was renewed by an imperial envoy, who was the bearer of a letter from Kublai Khan himself. This time the rash king seized the ambassador and his retinue and summarily executed them.

Kublai, with many irons in the fire, had to postpone action, and Narathihapate carried his defiance further by attacking the little state of Kaungai on the Taping river because its chief had submitted to China. Thereupon Kublai ordered the local authorities to punish the Burmese, and the Governor of Tali sent a Tartar force, which defeated them at the battle of Ngasaunggyan and drove them back into their own country (1277). The battle was made famous by the graphic account of it written by the Venetian traveller Marco Polo from eye-witness stories.

A second Tartar force under Nasr-uddin, the Viceroy of Yunnan, advanced into the Bhamo district, and after destroying some Burmese stockades retired homewards because of the excessive heat. The Burmese thereupon recovered their self-confidence and renewed their raids on the Yunnan frontier. In 1283, therefore, the Tartars invaded again by the same route, defeated the Burmese at Kaungsin, and planted garrisons in the upper Irrawaddy valley. Narathihapate, believing that his capital was about to be attacked, abandoned it in panic and fled to Bassein in the delta region.

This precipitate act sealed the fate of his kingdom. The central authority vanished, northern Arakan proclaimed its independence, and the Mons of the south rose in rebellion under a leader Tarabya, assisted by a Shan adventurer, Wareru, who is said to have absconded from Sukhot'ai. Too late Narathihapate sent his submission to Yunnan and attempted to return to his capital. In 1287 on his way northwards he was murdered by one of his sons, who was holding Prome.

At about the same time Prince Ye-su Timur, Kublai's grandson, fought his way down the Irrawaddy to occupy Pagan, whence he sent out detachments to enforce the submission of the provinces. A Tartar occupation of the kingdom was not at first envisaged. The campaign had been a costly one, and the original plan was to organize northern and central Burma into two provinces of the Tartar empire and permit a member of the royal family to return to Pagan and rule over central Burma. When, therefore, after a bloodbath of the royal princes in the south, the sole survivor, Kyawswa, returned to Pagan, he was accorded official recognition. So for a few years Pagan was a provincial capital. Its very existence, however, was threatened by three Shan chiefs who had made themselves masters of the vital Kyaukse region, from which it drew all its supplies of rice. In 1299 they murdered Kyawswa and burnt his city.

(c) *From the Mongol conquest of Pagan (1287) to the
Shan sack of Ava (1527)*

The Mongol invasions of Burma gave the Shans the opportunity to play a dominant role in that unhappy country. This proved to be more than the Mongols had bargained for. They had begun to organize northern and central Burma into two provinces. In 1283, when they had taken Tagaung, they had made it the centre of a new province of Chieng-mien. Similarly, in 1287, when Pagan fell, they set about organizing central Burma into a province named Mien-chung. These arrangements were upset by the Shans.

The story of Shan penetration into Upper Burma is obscure. Before 1260 there was apparently a Shan colony at Myinsaing in the Kyauksè district. It was customary for Burmese kings to assign lands in this area to regiments of the army, and there is reason to think that the colony may have been formed by a mercenary force employed by Pagan. The chronicles relate how in 1260 a Shan chief from the hills took refuge at Myinsaing and sent his three sons to be educated at the Court of Narathihapate. During the Mongol invasions the 'Three Shan Brothers', as they are described, made themselves masters of three principalities, all in the Kyauksè area. Athinkaya, the eldest, became Chief of Myinsaing; Yazathinkyan, the second, Chief of Mek-kaya; and Thihathu, the youngest, Chief of Pinle. Kyawswa, on returning to Pagan as the vassal of the Mongols, confirmed them in the possession of these principalities. So say the chronicles. In other sources they make their first appearance in February 1289, when they dedicated a pagoda in their area.

Two years later the province of Mien-chung disappears. Perhaps the task of maintaining it proved too difficult and expensive. The Shans now became the dominant factor in the situation at Pagan. Their control over the vital irrigation area gave them a stranglehold over the city's food supplies. Kyawswa, finding himself in an impossible position, sought to call in external aid against the Three Shan Brothers. He succeeded only in bringing about his own downfall and the destruction of his city. In 1299 the Shans seized him and put him to death. Then they sacked and burnt Pagan, incidentally massacring all the Chinese there. Quite a different version of the events leading to this last tragedy is given in the Glass Palace Chronicle. It tells of the treachery of Queen Saw, who plotted with the Three Shan Brothers against the king. It belongs to the realm of fancy.

Two further scions of the old house ruled at Pagan: Sawhnit, a son of Kyawswa, from 1299 to 1325, and Uzana, his son, from 1325 to 1369. They were mere petty chieftains; real power was centred elsewhere in the broken and divided kingdom. Pagan indeed had become an unsuitable site for a capital. The proper place for one lay somewhere in the area controlled by the Shan brothers. The loss of Pegu in the wet zone necessitated the reorganization of the kingdom and the removal of the capital to a place near the junction of the Myitngé with the Irrawaddy, whence the paddy traffic from the Kyauksè ricelands could be controlled. For shorn of the Mon provinces the kingdom lay almost entirely in the dry zone.

But before this question could be attended to another Mongol invasion, the last of the series, was launched in 1300 from Yunnan in order to punish the Shan brothers for their treatment of Pagan. This time the Mongols came up against stubborn resistance. From their fortifications at Myinsaing the Shans beat off all attacks, until at last the Mongol commander accepted a heavy bribe to lead his forces home. The excuse that he gave for breaking off the campaign was not accepted by the Yunnan authorities, and he and his chief of staff were executed. No further expeditions were sent. The task of holding Burma in subjection was abandoned. In 1303 the Chieng-mien province was evacuated.

The repulse of the Mongols was a victory for the Shans, and thenceforward they carried all before them. Myinsaing, however, was too far away from the Irrawaddy to become the capital of an Upper Burma kingdom. Ava, the obvious place, was for some reason declared unpropitious by the Brahmans. Finally in 1312 Thihathura, the sole survivor of the Shan brothers, fixed his capital at Pinya close by. Later inscriptions attribute the discomfiture of the Mongols to him and refer to him as the 'Tarok Kan Mingyi', 'the king who defeated the Chinese'. In 1315 one of his sons, after a family quarrel, crossed the river and founded another principality at Sagaing.

The Mongol abandonment of Upper Burma and the weakening of their power in Yunnan opened the way for a great increase in Shan activity in the far north of Burma, and for the foundation of a new kingdom with its capital at Che-lan and with ambitions of expanding its authority southwards. In Burma proper there was anarchy and disorder. The Shan rulers of Pinya and Sagaing quarrelled incessantly, and one of them, Narathu of Pinya, in 1364 called in the Maw Shans to attack Sagaing. The population stampeded into the jungle. The Maws then turned and sacked Pinya as well. Thereupon

a stepson of the chief of Sagaing, Thadominbya, founded a new capital at Ava and set about reducing the country to obedience.

Ava, a corruption of In-wa, 'the entrance to the lake', was founded in 1364 or 1365. As the capital of Upper Burma, and, after 1634, of the whole of Burma, its name became so closely associated with the country itself that Europeans came to refer to Upper Burma as the 'land of Ava', and to the government as the 'Court of Ava', even when the capital was at Amarapura or Mandalay. The striking thing about Ava was that it was Burmese, not Shan. The royal city followed the pattern of Pagan. Its founder sought to conciliate Burmese national sentiment by tracing his descent from the legendary kings of Tagaung. From its foundation its inscriptions were in excellent Burmese. Thadominbya's efforts to establish his rule were directed to the Burmese districts to the southwards, which were unaffected by Shan infiltration. In 1368 he died of smallpox while attacking Sagu. His successor, Mingyi Swasawke (1368-1401), significantly laid stress on his descent from the Pagan dynasty.

The Shan penetration into Upper Burma led to the formation of a new Burmese centre on the Sittang river, where in 1280 a village had been fortified on a hill spur (*taungngu*) as an outpost against slave-raids from the nearby Karen states. The fall of Pagan led numbers of Burmese families to escape from Shan rule by trekking off and settling there. Its early development was almost unhampered, and by the middle of the fourteenth century it had become strong enough for its chief, Thinhkaba (1347-58), to assert his independence by assuming the royal title and building himself a palace in traditional style. During the reign of his son Pyanchi (1358-77) the liquidation of Sagaing and Pinya brought a fresh wave of Burmese immigrants to T'oungoo. Pyanchi erected an inscription at Pagan, in which he recorded a visit he paid to make offerings to the temples there and stated that he and his wife had welcomed refugees from the Shan terror. The new state had a chequered existence; both Ava and Pegu tried to quench its independence. But its rulers were destined to play an important part in Burmese history later on.

Mingyi Swasawke was anxious to revive the traditional Burmese policy of subduing the Mons of the south. In the early part of his reign, however, the threat from the Shans on his northern and north-western frontiers was too serious for him to embark on any adventures in Lower Burma. Moreover, Pyanchi of T'oungoo was friendly with the Mons. He was forced, therefore, to pursue a peaceable policy, and in 1371 he had a conference with King Binnya U of Pegu,

at which the frontier between Burma and the Mon country was delimited.

From the first he trod delicately in his relations with the powerful and quarrelsome Shan states. In 1371 he refused to intervene in a struggle that was in progress between the Sawbwas of Kale in the upper Chindwin valley and Mohnyin in the Katha district. In 1373, however, Mohnyin raided Myedu in the Shwebo district. By this time the Mongol dynasty, after a period of rapid decline, had been supplanted by the Mings, and until Ming rule was firmly established in Yunnan, where the Mongols were making a last stand, the Shan states in and around northern Burma went in no fear of the strong hand of Peking. The Myedu raid was the beginning of a long series of attacks from Mohnyin, and in 1383, two years after the last Mongol resistance had been stamped out in Yunnan, the harassed King of Ava sent an embassy to the Ming viceroy there asking for help.

The Chinese, who were now for the first time in contact with the Maw Shans, were as anxious as Mingyi Swasawke to restrain their lawlessness. Hence he was accorded official recognition as 'Governor' of Ava, and the viceroy ordered Mohnyin to keep the peace. For some years the order seems to have been effective, but in 1393 a further Mohnyin raid penetrated to Sagaing. The king's brother-in-law, Thilawa, Chief of Yamethin, inflicted so severe a defeat upon the marauders that for some years afterwards all the neighbouring Shan sawbwas treated Ava with respect.

The support obtained from China in 1383 enabled Mingyi Swasawke to turn his attention at last to the project of gaining control over the Irrawaddy waterway down to the sea. In 1377 he had procured the murder of the pro-Mon Pyanchi of Toungoo. In 1385, therefore, when Razadarit succeeded Binnya U to the throne of Pegu and a traitorous uncle wrote offering to hold Pegu as his vassal in return for support in a rebellion against his nephew, Mingyi Swasawke saw a golden opportunity for extinguishing Mon independence.

But the Mons proved a tougher proposition than he had bargained for; and although he took Prome and carried the fighting again and again into the heart of the Mon country, he failed to capture Pegu. The Mon chronicles mention contingents of Shans from the mountains in his forces, and sometimes refer to the invaders as Shans. But the struggle was essentially one of Burmese against Mons. It was not a Shan migration that the Mons held up, but a Burmese push towards the Irrawaddy delta. All the Upper Burma inscriptions of the period

are in Burmese; and before the long period of the warfare ended, Burmese vernacular literature was born.

Mingyi Swasawke's successor, Minhkaung, who ruled energetically from 1401 to 1422, made tremendous efforts to bring the struggle to a successful issue, and nearly succeeded. But Razadarit was an able opponent who weakened the Burmese striking power by obtaining Arakanese help and fomenting discord between Ava and the Shan states of the north. In 1374 Mingyi Swasawke had placed an uncle on the throne of Arakan. On the latter's death in 1381 he sent his own son to rule there, but the prince was soon driven out. In 1404, as punishment for an Arakanese raid on the Pakokku district, he sent an expedition which occupied the capital, while the king fled to Bengal and his son escaped into the Mon country. This time he placed a son-in-law on the throne. But the Arakanese prince returned with Mon support and killed the Burmese puppet king. The Burmese replied by sending another expedition, and so began a ding-dong struggle between the two sides which lasted until 1430, when the exiled king, Naramaikhlā, returned, and with help from Bengal regained his throne.

In 1406, after some years of peace with the Shans, Minhkaung was tempted to interfere in the feud which had again broken out between Kale and Mohnyin. According to the Chinese account, he sent a force under 'Nolota' (Nawrahta), his 'Senior Comforter' (Wungyi), who robbed the land and killed the Sawbwa of Mohnyin and his son. The emperor sent his 'Governor' of Ava a severe reprimand, and the latter withdrew his troops and sent a propitiatory embassy. But so thoroughly had the Burmese commander performed the task entrusted to him that it was not until 1416 that the sawbwaship of Mohnyin was revived, the dead sawbwa's nephew and heir having fled and taken refuge in Nan-tien.

In due course the Sawbwa of Hsenwi took upon himself to avenge the ravaging of Mohnyin. In 1413 he raided some Ava villages and sent some of the prisoners to Peking. But the Burmese followed him up and defeated his force at Wetwin, near the present Maymyo. In the following year, at the instigation of Razadarit of Pegu, he raided again, while at the same time the Shan Chiefs of Mawke and Mawdon attacked Myedu. This time they were driven off, but in 1415, while the Burmese forces were campaigning in the delta, the two chiefs attacked again and threatened Ava itself. Minhkaung's son by a Maw Shan princess, Minrekyauswa, was at the time almost within sight of decisive victory over the Mons. Only Pegu and Martaban were left to Razadarit. But he had to be recalled in haste to Ava to deal with the

Shan threat, and victory over the Mons slipped from the Burmese grasp. Two years later the prince was killed while on another campaign in the delta. That was the end of the struggle with the Mons. The Shan pressure had become so insistent that further campaigning in the delta involved too much risk.

Hsinbyushin Thihathu succeeded his father as King of Ava in 1422, and as husband of the Maw Shan princess. He attacked the Shans, but through the treachery of his wife was ambushed by the Sawabwa of Onbaung (Hsipaw) in 1426 and killed. The sawbwa then placed his own nominee, Kalekyetaungnyo, upon the throne. But he was driven out, together with the Onbaung Shans, by a Burmese chief, Mohnyinthado, who seized the crown for himself. Mohnyinthado reigned from 1427 to 1440. The country was in disorder. The feudal chiefs were independent, and were supported against the king by the Sawbwaw of Onbaung and Yawngnhe. There were times when he even lost control over the vital Kyaukse area. The Onbaung raids forced him to abandon Ava temporarily. He was kept so busy with the efforts to stave off complete disaster that when, in 1430, the exiled King of Arakan returned home and began to build a new capital at Mrohaung he had no power to interfere. Arakan began a long period of independence.

Under Mohnyinthado's sons, Minrekyawswa (1440-3) and Narapati (1443-69), the Ava kingship revived considerably. The chief factor in this was the Chinese attack on the Maw Shans. With the passing of Kublai Khan's dynasty in 1368 China lost control over the route across Asia to the West. In their search for new outlets for trade the Mings, with their eyes upon the Irrawaddy, decided that the Maw Shans must be subdued. The result was a long struggle lasting from 1438 to 1465. There was added reason for the Chinese move in view of the fact that an ambitious Maw Shan chieftain, Thonganbwa ('Ssu-jen-fa'), was attempting to revive the old Nanchao empire. In 1441 Wang Chi, the President of the Board of War, was appointed to lead a strong army, which drove the Shans out of Luch'uan. Some of them fled to Hsenwi, but the majority, under Thonganbwa, crossed the Irrawaddy and took refuge in Mohnyin. The story of Wang Chi's campaigns is told in the *Ming shih*, which states that the emperor offered 'Ssu-jen-fa's' land to whoever should succeed in arresting him. An inscription at the Tupayon Pagoda, erected by Narapati at Sagaing, relates how Thonganbwa, fleeing before Wang Chi to Mohnyin and Kale, was captured by the Burmese and presented to their king on his coronation day.

Wang Chi's forces in due course conquered Mohnyin, and he demanded the surrender of the fugitive. When Narapati refused his demand the Chinese proceeded to invade Burmese territory. A battle was fought near Tagaung in which, according to the *Hmannan Yazawin*, the Chinese general was killed and his army badly mauled (1445). In the following year the Chinese invaded in greater strength and appeared before the walls of Ava. Narapati thereupon agreed to their demand. Thonganbwa, however, committed suicide, and only his dead body could be surrendered. Narapati also formally accepted Chinese overlordship. In return the Yunnan forces assisted him to subdue the rebellious Chief of Yamethin. In 1451 he received from China a gold seal of appointment as 'Comforter of Ava', and three years later a slice of Mohnyin territory.

While the Shans felt the impact of China's chastising hand the Ava king managed to maintain some semblance of authority. But it was very delicately poised, for the constant state of friction between the Shan states—a major cause of Burma's survival—always threatened to involve the king in some dispute or other, or give his vassals an excuse to rebel. Thihathura (1469-81) was the last of the Ava kings in whose reign revolts and disorder were not the normal state of affairs. During this brief interval of relative calm the Ava kings established relations with the famous centre of Theravada Buddhism at Kandy in Ceylon. In 1456 Narapati bought land there for the maintenance of Burmese monks visiting the Temple of the Tooth. In 1474 Thihathura and his queen sent brooms made from the hair of their heads as an offering.

Much future trouble might have been prevented had China agreed to Thihathura's request in 1472 for the cession of Mohnyin. Instead, however, China contented herself with warning the sawbwa against obstructing the route between Burma and Yunnan. The trouble was that, although from time to time she would administer a dose of frightfulness and send them scattering in all directions, China failed to administer the Shans. And her policy of fragmentation aimed at preventing the development of any powerful state within the areas from which she claimed allegiance. Hence, when her control weakened even for a short time, Upper Burma and the regions to the north and east became, as Harvey puts it, 'a bedlam of snarling Shan states'.

That is what happened after Thihathura's death in 1481. Two kings, Minhkaung (1481-1502), and Shwenankyawshin (1502-27), completely failed to stem the disorders. Mohnyin became so strong and threatening that in 1507 Ava resorted to appeasement by ceding

territory in order to gain time. So serious became the situation that in 1520 the Chinese pushed across the Salween and moved their advanced base to Tengyueh. Unfortunately this had not the slightest effect. In 1527 Mohnyin's chronic attacks culminated in the capture and sack of Ava, the death of Shwenankyawshin, and his replacement by the sawbwa's son Thohanbwa, a 'full-blooded savage', says Harvey, who pillaged pagodas, massacred monks, and made bonfires of the precious contents of monastic libraries. The remaining rulers of Ava, from 1527 until its absorption in 1555 into the reunited kingdom of Burma created by Bayinnaung, were all Shan chiefs.

The force that reunited Burma in the middle of the sixteenth century, and finally delivered the Ava region from the Shan terror, was built up unostentatiously at Toungoo in the Sittang valley, away from the main centres of disturbance. During the long struggle between Ava and the Mons the little state barely maintained its existence, with each of the combatants from time to time attempting to bring it to an end. No ruling family held power for long. But a turning point came under King Minkyinyo (1486-1531), when the chaos in Ava offered an able ruler an excellent opportunity for expanding his domains. His most important acquisition was the Kyaukse area. In 1527, when the Sawbwa of Mohnyin sacked Ava, so many Burmese chiefs fled to take service under him that he became the most powerful ruler in Burma.

With this addition to his strength he turned his attention southwards and began to make preparations for an attack upon the rich and cultivated Mon kingdom of Pegu. The various Shan sawbwas to the northwards of his territory were so deeply engaged in quarrelling among themselves that he gambled on their congenital incapacity for combined action and determined on a bid to acquire the fabulous riches of Pegu as a basis for further conquests. In 1531, however, while in the midst of his preparations he died, and it fell to his brilliant son Tabinshwehti to carry through his cherished project.

The Mon kingdom which Anawrahta of Pagan had conquered in the middle of the eleventh century and incorporated in his dominions had regained its independence during the Mongol invasions which brought about the downfall of the great Buddhist state in 1287. The initial movement of severance came in 1281, when Wareru, or Mogado, captain of the guard to King Rama Khamheng of Sukhot'ai, eloped with one of the king's daughters, so the story runs, and seized the port of Martaban. At Donwun in Thaton district, his birthplace, he is said to have started his career as a pedlar. After establishing himself at

Martaban he joined with a Mon rebel leader, Tarabya, in expelling the Burmese from Pegu. By 1287 they had gained control over all the country south of Prome and Toungoo. Then they quarrelled, and Wareru murdered Tarabya.

Siamese sources assert that Wareru held his new kingdom as the vassal of Rama Khamheng who conferred on him the title of Chao Fa Rua. This, however, did not prevent him from obtaining recognition of China and ruling as an independent sovereign. Martaban was his capital, and remained the capital of the Mon kingdom until 1363. Southwards his territory stretched down the Peninsula as far as Mergui. But the kingdom of Ayut'ia, after its foundation in 1350, claimed all the territory from Martaban southwards, and ultimately acquired most of it. Wareru is said to have beaten off an attack by the three Shan Brothers. His chief monument today is the law-book known as the *Wagaru Dhammathat*, a digest of the Laws of Manu, compiled at his behest by monks from the writings of earlier scholars preserved in Mon monasteries. It is the earliest law-book in Burma still extant.

After Wareru's death in 1296 the Mon kingdom passed through a time of internal troubles and succession disputes which lasted many years, and might have had disastrous results had the Shans or the Siamese been in a position to intervene. When, however, they did at last attack, a strong king, Binnya U (1353-85), was on the throne; and though forced to yield territory, he managed to save his kingdom. The attacks came from both Chiengmai and Ayut'ia. The Chiengmai forces burnt Taikkola, Sittaung and Donwun, but were driven off in 1356. In 1363 the Siamese forced Binnya U to abandon Martaban and pressed their attacks upon the provinces of Moulmein and Tenasserim. Binnya U transferred his capital temporarily to Donwun, and finally in 1369 established it at Pegu, which remained the capital of the Mon kingdom until Tabinshwehti extinguished its independence in 1539. In 1362 he repaired the Shwe Dagon Pagoda and raised its height to 66 feet. It was a famous resort of pilgrims, standing just outside the small fishing village of Dagon, named after it, and centuries later renamed Rangoon by Alaungpaya (1755).

Binnya U's reign was a troubled one, full of wars and strife. The Siamese held Martaban and Tenasserim and were constantly threatening. His eldest son Razadarit (1385-1423) had to deal not only with raids from Chiengmai, Kampengp'et and Ayut'ia, but also, as we have seen, with a long succession of attacks from Ava. Against them all he defended his realm with success. Only the preoccupation of Ayut'ia with her attempts to subdue Cambodia, Sukhot'ai and

Chiengmai saved the Mon country from becoming a bone of contention between Ava and Siam. Razadarit was not only a statesman who played his cards with consummate skill; he has also a great name in Burmese and Mon tradition as an administrator. The Burmese say that he divided the 'Three Talaing Countries', Pegu, Myaungmya, and Bassein, into thirty-two provinces each. Presumably the area indicated was what British administrators called a 'circle', under a *myothugyi* or *taikthugyi*.

With the cessation of the Burmese wars shortly before Razadarit's death, the Mon kingdom passed into a long period of peace and prosperity. Its capital became a great centre of commerce and the resort of foreign merchants. Its three busy ports of Martaban, recovered from Siam; Syriam, just below Dagon; and Bassein, in the delta, carried on regular trade with India, Malacca, and the Malay Archipelago. In 1435 Nicolo di Conti of Venice, the first recorded European to visit Burma, stayed four months at Pegu, then ruled by Binnyaran I (1426-46).

The fifteenth-century Kings of Pegu were deeply interested in religion. Binnyakyan (1450-53) raised the height of the Shwe Dagon Pagoda to 302 feet. His successor, Queen Shinsawbu (1453-72), a daughter of Razadarit, constructed additions to the precincts of the pagoda which made it very much as it is today. Missions were again sent to Ceylon, and, like those of an earlier period, stimulated a new religious revival which affected the whole of Burma and caused the rulers of Ava also to seek direct contact with the source of Theravada teaching.

The centre of the movement was the Kalyani *thein* near Pegu, which took its name from the river in Ceylon where the monks who founded it had been ordained. Kalyani ordination became the standard form for the whole country. The story of the reforms is told in the inscriptions erected at the *thein* by Shin Sawbu's successor Dammazedi (1472-92). He was a monk chosen for the succession by the devout queen, and accordingly made to leave his cloister and marry her daughter. He became a Buddhist ruler of the best type, famous for his wisdom. A collection of his rulings, the Dammazedi *pyatton*, is still extant. Under him mildness prevailed and a gracious civilization flourished. Friendly intercourse was maintained with China, and missions were again sent to Buddhagaya. When he died he was honoured as a saint, and a pagoda was erected over his bones.

His son Binnyaran II (1492-1526) received two more European prospectors, both Italians. The first was Hieronomo de' Santo Stefano,

who in 1496 sold him a valuable stock of merchandise and was kept waiting for payment much longer than he had bargained for. The second was Ludovico di Varthema, who wrote with enthusiasm about the splendour of the king and his capital, and the abundance of elephants in the country. He listed shellac, sandalwood, cotton, silk, and rubies as the main articles of trade from which the king drew his revenue.

Binnyaran also received in 1512 a European prospector of a different sort. He was Ruy Nunez d'Acunha, deputed by Affonso de Albuquerque after the capture of Malacca to report on conditions at Tenasserim, Martaban, and Pegu. As a result of his visit a Portuguese trading station was opened in 1519 at Martaban. It was a sign of a new age that was dawning. Another, the gathering of a Burmese nationalist revival at Toungoo, was hardly as yet visible during Binnyaran's reign. The pent-up avalanche broke suddenly upon his successor Takayutpi (1526-39) when Tabinshwehti fell upon the delta region in 1535. Within a very short period the Burmese leader had reduced the whole of the Mon kingdom to submission, captured Pegu by stratagem, and brought the rule of Wareru's line to an end.

CHAPTER 7

THE T'AIS AND THE KINGDOM OF AYUT'IA

THE Shans, the Laotians and the Siamese are all descended from a parent racial group, cognate to the Chinese, which is thought to have made its first historical appearance in the sixth century B.C. From that time onwards Chinese records make frequent references to them as the 'barbarians' south of the Yang-tse-kiang. They came under Chinese suzerainty early in the Christian era, but made many attempts to assert their independence. In order to escape subjection to China many of them emigrated to the region now occupied by the Northern Shan States of Burma. There the Chinese knew them as the Ailaō. In the middle of the seventh century they began to form the powerful kingdom of Nanchao in west and north-west Yunnan. Between 757 and 763, under Ko-lo-feng, Nanchao conquered the valley of the upper Irrawaddy. In 791 I-mou-hsün, his grandson and successor, accepted Chinese overlordship, and through him the earliest relations were established between the Pyu of Burma and the Chinese.

I-mou-hsün was a conqueror who expanded his control over neighbouring states and tribes. His successors in the ninth century pursued the same policy. Not only did they destroy the Pyu capital in 832 and carry their conquests as far as the delta region of the Irrawaddy, but they twice invaded China and besieged Chengtu. They raided Tongking and Annam, then under Chinese rule. Before the end of the century, however, they made their peace with China and settled down as a vassal kingdom. Thenceforward for a considerable period little mention is made of them by the Chinese dynastic histories.

But they never ceased to be on the move, slowly, very slowly, infiltrating along the rivers and in the valleys of central Indo-China. Small groups of them settled among the Khmers, the Mons, and the Burmese. T'ai mercenaries appear on the bas-reliefs of the Angkor Wat. Long before that they had been crossing into the Menam valley from those of the Salween and Mekong. North of Raheng, at the junction of the Mep'ing and the Mewang rivers, the small independent T'ai state of P'ayao came into existence as early as 1096.

Early in the twelfth century their *muongs* in the upper Menam valley



KHMER TOWERS AT LOPBURI, SIAM—THE PHRA PRANG SAM YOT

began to form tiny states under chieftains called *chaos* and *sawbwas*.¹ In the thirteenth century what had been a movement so slow as to be scarcely observable became what has been described by Cœdès as an 'effervescence', showing itself on the southern confines of Yunnan. Possibly it was a result of the weakening of Khmer power in that region towards the end of Jayavarman VII's reign through his concentration upon holding Champa in subjection. In 1215 the T'ai state of Mogaung, north of Bhamo in Upper Burma, came into existence. In 1223 Moné or Muong Nai, another powerful Shan state, was founded. The year 1229 is the traditional date of the establishment of the Ahom kingdom of Assam, also a T'ai achievement.

At about the same time the T'ai chiefs of Chieng Rung and Chieng Sen on the upper Mekong made a marriage alliance. To this period also the legendary mass migration of T'ais along the Nam U river to the site of the present Luang Prabang may possibly be ascribed. In 1238 two T'ai chiefs attacked and defeated the Khmer commander at Sukhot'ai, then the capital of the north-western part of the Angkor empire, and established there the centre of a T'ai kingdom which was

¹ *Sawbwa* is the Burmese rendering of the T'ai *Chao P'ya*.

to become a mighty state under Rama Khamheng in the latter half of the century.

Kublai Khan's conquest of the kingdom of Nanchao in 1253 caused an even stronger 'effervescence' among the T'ais. Cœdès thinks that the prodigious epic of the Mongol conquests struck their imagination and inspired them to great achievements. Whether this be so or not, the Mongols adopted the traditional Chinese policy of 'fragmentation' and favoured the establishment of a series of T'ai states at the expense of the older states. And what happened was not a mass displacement of population in the areas affected but the seizure of power by a T'ai governing class.

The fall of Pagan in 1287 resulted in the division of much of its territory under T'ai rulers. In the upper Menam valley Mangrai, the T'ai Chief of Chieng Rai, conquered the old Mon state of Haripunjaya, or Lampun, in 1290-2 and founded the kingdom of Chiengmai. Between 1283 and 1287 Rama Khamheng of Sukhot'ai conquered the Mons of the Menam valley and substituted T'ai rule for Khmer over an area which included much of the upper Mekong region as well. In 1287 Mangrai, Rama Khamheng and Ngam Muong, the Chief of P'yao, met together and concluded a firm pact of friendship. The year was significantly that of the Mongol conquest of Pagan. The decline of Khmer power on the one side and the disappearance of a strong Burma on the other provided the T'ais with an unrivalled opportunity for expansion, provided they kept the peace among themselves.

Rama Khamheng, or 'Rama the Brave' (1283-c.1317), had proved himself a redoubtable warrior before he succeeded his father Sri Indraditya as king of Sukhot'ai. He became a renowned statesman, under whom the T'ais absorbed the best elements of the civilizations with which they came into contact. Indeed, Sukhot'ai during this period has been called the 'cradle of Siamese civilization'. The T'ais possessed a social organization of a feudal type, vestigial remains of which still persist in the Shan and Laos states and the Muongs of Tongking and Thanh-hoa. Through long contact with China they had a relatively advanced civilization. They were as remarkable as assimilators as the Normans in Europe. By the trade route through Assam, joining China and India, they had made contact with the Buddhism of northern India, and the influence of Buddhist and Sena art upon their own in the extreme north of the Menam basin is easily recognizable.

Under Rama Khamheng, in expanding down the Menam valley and into the Malay Peninsula, they conquered an area that had been Mon

since before the dawn of the historical period. It was the home of a fine civilization with deep roots. In the seventh century, when the strong hand of Funan was removed, the Buddhist kingdom of Dvaravati had arisen there. Of its history unfortunately very little is known. While the Khmers conquered large parts of what is now eastern and north-eastern Thailand, Dvaravati maintained its independence up to the reign of Suryavarman I (1011-50), when what was then called Lavo, namely the region of the Menam valley, came under Khmer rule.

In the thirteenth century, when the western parts of the Khmer empire were coming under T'ai control, Lavo regained its independence and sent embassies to China. Thus it was not absorbed into Rama Khamheng's kingdom, though in the middle of the next century it came under a T'ai ruler. Nevertheless the majority of Rama Khamheng's subjects must have been Mons and Khmers, and from them he adopted the script which he used for reducing the T'ai language to writing in 1283. His aim was to establish an official language that could be used also by his Mon-Khmer-speaking subjects. In his celebrated inscription of 1292 at Sukhot'ai he employed the new characters for the first time, and this inscription is the oldest extant specimen of the T'ai language. His alphabet, the Sukodaya script, was adopted throughout Siam. It had a strong influence also upon the development of writing in the Laos states.

Sukhot'ai's geographical situation helps to explain its role as the cradle of Siamese civilization. It lay on the dividing-line between the spheres of influence of the Khmers on the one hand and of the Mons and Burmese on the other. Moreover, it had easy communication with Lower Burma, through which it could maintain relations with the metropolis of its Buddhism, Ceylon. Through all these contacts it absorbed important cultural elements and incorporated them in the civilization of Siam. To quote Cœdès: 'From Cambodia the Siamese assimilated its political organization, material civilization, writing and a considerable number of words. Siamese artists learnt from Khmer artists and transformed Khmer art according to their own genius, and above all under the influence of their contact with their western neighbours, the Mons and Burmese. From these latter the Siamese received their juristic traditions, of Indian origin, and above all Sinhalese Buddhism and its artistic traditions.'¹

A postscript to Rama Khamheng's inscription, of later date, sets forth the details of his conquests. It runs: 'Rama Khamheng is

¹ *Les États hindouisés*, p. 370, translated.



sovereign lord of all the T'ais . . . He has conquered the multitude of his enemies, possessing spacious cities and numbers of elephants. Eastwards he has conquered the land up to Saraluang [P'ichit], Song K'we [P'isnulok], Lum [Lomsak], Bachay, Sakha up to the banks of the Mekong and as far as Vieng Chan, Vieng Kham which mark the frontier. Southwards he has subdued the country up to Khiont'i [on the Meping between Kamp'engp'et and Nakhon Savan], P'rek [Paknam P'o], Sup'annaphum, Ratburi, P'echaburi, Si Thamarat [Ligor], up to the sea, which marks the frontier. Westwards he has conquered the country up to Muong Chot [Me Sô]t, Hangsavati [Pegu] and up to the sea which marks the frontier. Northwards he has conquered the country up to Muong P'le [P're], Muong Man, Muong P'lua [on the river of Nan], and on the other side of the Mekong up to Muong Chava [Luang Prabang] which marks the frontier.¹

It is impossible on the existing evidence to check up this list in every detail. So far as the territories previously under Khmer rule are concerned, Chou Ta-kuan's testimony lends support to the T'ai claim. Cœdès dates Rama Khamheng's conquests in the Malay Peninsula from round about 1294 and suggests that T'ai penetration dates from the reign of Chandrabhanu of Tambralinga in the middle of the century. The T'ai conquests were made at the expense of Śrīvijaya, and in 1295, when a Siamese envoy appeared at the Mongol Court, a Chinese mission went with him on his return bearing an imperial order to Rama Khamheng: 'Keep your promise and do no evil to Ma-li-yu-eul.'

The T'ai claim to Pegu raises the question of the historicity of the story of Wareru, or Mogado, which is related in the previous chapter. It may well be that the story of his elopement with a daughter of Rama Khamheng is legendary, but Wareru, the first ruler of the independent kingdom of the Mons, is a well-attested historical person, and there can be little doubt that after seizing Martaban he must have paid formal homage to Sukhot'ai.

The linch-pin of Rama Khamheng's policy was the maintenance of the most cordial relations with China. As the director of a splinter movement in the Khmer empire he had the full approval of China. The *Yuan History* records a whole series of missions from Sukhot'ai to the Imperial Court. Siamese tradition asserts that Rama Khamheng went there in person once, and possibly twice, and brought back with him Chinese workmen, who established the production of ceramic ware at Sukhot'ai and Sawankhalok. The industry persisted

¹ *Ibid.*, p. 342. A translation of Cœdès's French version.

down to the middle of the eighteenth century. The sites of the old kilns with their huge heaps of celadon refuse are a striking testimony to the importance of the industry at certain periods.

Rama Khamheng's great inscription paints a picture of a prosperous state governed with justice and magnanimity, and with Pali Buddhism of the Sinhalese orthodox pattern as its official religion. The king, we are told, with his Court and all his magnates, practises the religion of the Buddha with devotion. For all this, however, it is not surprising to learn that on the south side of the city there is a hill (Khao Luang) on which dwelt the most important of all the spirits in the country, P'ra Khap'ung, and that the ruler of Sukhot'ai made regular ritual offerings at his shrine in order to ensure the prosperity of the realm.

The Chinese applied the name 'Sien' to the kingdom of Sukhot'ai. 'Syam' was the name used by the Khmers for the 'savages' from the middle Menam depicted on the south gallery of the Angkor Wat. The earliest use of the word so far discovered is in a Cham epigraph of the eleventh century, which mentions Siamese in a list of prisoners of war. The name seems to be a variant of the word 'Shan', applied by the Burmese to the wedge of hill states running southwards from Mogaung and Mohnyin in the far north. Its etymology is unknown. After the foundation of Ayut'ia in 1350 the territory that owed obedience to its monarchs became known as Siam. Europeans often called the city itself 'the city of Siam'.

Rama Khamheng ceased to reign shortly before 1318; tradition asserts that he disappeared in the rapids of the river at Sawankhalok. Under his son Lo T'ai (?1317-?1347) the power of Sukhot'ai declined almost as rapidly as it had arisen. A false reading of his name has caused him to be celebrated in some writings as Sua T'ai, the 'tiger of the T'ais'. Far from being a tiger he was interested chiefly in works of Buddhist merit and founded a number of *Buddhapada*, or footprints of the Buddha, in imitation of the one on Adam's Peak in Ceylon. His religious devotion earned him the title of Dharmaraja.

Lo T'ai's son Lu T'ai, who succeeded him in ?1347, was a scholar who was completely preoccupied with religion, and eventually resigned his crown in 1361 to enter a monastery. In 1345 he had composed a large treatise on Buddhist cosmology, the *Traibhumikatha*, which is still extant under the name *Traiphum P'a Ruang*. An inscription describes him thus: 'This king observed the ten royal precepts. He showed mercy towards all his subjects. When he saw another man's rice he did not covet it, and when he saw another's wealth he did not behave unworthily. . . . If he arrested people guilty of cheating or

insolence, those who put poison in his food so as to cause him illness or death, he never killed or beat them, but forgave those who behaved evilly towards him. The reason why he repressed his heart and restrained his temper, and did not give way to anger when he might have done, was that he desired to become a Buddha and to take every creature beyond the ocean of the affliction of transmigration.¹

The way was thus left open for an ambitious T'ai prince to found a new state in the south. According to tradition, he belonged to the Chiengsen house, from which Mangrai, the founder of Chiangmai, had sprung. He married a daughter of the Mon ruler of U T'ong and eventually succeeded him. Having made himself master of much of the old kingdom of Lavo, he forced the pious Lu T'ai to acknowledge his suzerainty. Then, when an epidemic of cholera forced him to evacuate his own city, he went fifty miles to the southward and founded a new capital, Dvaravati Sri Ayudhya, on an island in the Menam. In 1350 he was crowned with the title of Ramadhipati. He is regarded as the first King of Siam.

Three years after his accession another T'ai chieftain, Fa Ngoun, united all the small Laos states to the north, in the region of the upper Mekong, to found the kingdom of Lang Chang, later known as Luang Prabang. Here also Khmer influence was felt, for Fa Ngoun had been brought up at the Court of Angkor and was married to a Khmer princess.

The new kingdom of Ayut'ia was a strong one which soon began to make its power felt. It gained control over the middle and lower Menam, and of much of the Malay Peninsula,² including Tenasserim and Tavoy in what is now Burma, and exercised suzerainty over Sukhot'ai. Whether a strong China would have permitted so powerful a state to arise without let or hindrance is highly doubtful. Kublai Khan and his successors had encouraged the T'ais to dismember the Khmer empire in accordance with the traditional Chinese policy of fragmentation pursued towards the 'southern barbarians', but it was the weakness of the Mongol power in the middle of the fourteenth century that made possible the creation of so strong a kingdom as Ayut'ia became. As soon as the Mongols were supplanted by the Mings the situation changed radically. The Siamese kings seem to have been aware of this, for they sent frequent embassies to Nanking,

¹ A translation of Cordès's French version in *Les États hindouïsés*, pp. 368-9, and his *Recueil des inscriptions du Siam*, i, p. 107.

² Wood's story in his *History of Siam*, p. 64, that Ramadhipati extended his conquests to Malacca must not be taken literally, since Malacca was not founded until 1403 or thereabouts.

the Ming capital, and sedulously cultivated friendly relations. As diplomatists the T'ais have never been surpassed.

The transference of the main centre of T'ai power in the Menam valley from Sukhot'ai away in the north to Ayut'ia in the south spelt danger for Cambodia, for her capital, Angkor, was now within range of attack. It has been conclusively proved that Ramadhipati did not capture Angkor in 1353, but there can be no doubt that as soon as he had founded his new capital he began to make sustained efforts to subdue Cambodia. A long period of warfare began between the two states. Siam, however, was unable to give undivided attention to the Cambodian enterprise, for she soon became engaged in a series of struggles with rebellious Sukhot'ai and hostile Chiangmai.

Ramadhipati I promulgated the first system of law on record in Thailand. It embodies much ancient T'ai custom going back to the Nanchao period. Modified as it was subsequently by assimilation with the Laws of Manu, it provided the basic principles of Siamese law for centuries up to the reign of Chulalongkorn, and has not been entirely superseded by modern legislation. For all his importance in Siamese history, practically nothing is known of Ramadhipati personally. When he died in 1369 he was succeeded by his son Prince Ramesuen, who was Governor of Lopburi. He, however, was unpopular, and in face of disturbances which he was unable to quell he abdicated in 1370 in favour of an uncle, who became Boromoraja I.

During the early part of his reign the new king had to devote his whole attention to the task of re-establishing authority over the upper Menam valley. Sukhot'ai was bent upon reviving its independence. In 1371 Boromoraja led an invasion of the northern kingdom and succeeded in capturing several towns. This was the first of a series of annual invasions culminating in 1378 in the submission of King T'amaraja II of Sukhot'ai, and the cession to Ayut'ia of its western districts, including Kamp'engp'et. The king, who transferred his capital to P'itsanulok, was allowed to reign over the remainder as the vassal of Siam.

The extension of Ayut'ia's power so far northwards brought trouble with Chiangmai, and just before Boromoraja's death a struggle began which was to last off and on for several centuries. Like so many of these wars, it arose out of a disputed succession. In 1387 Sen Muang Ma, a boy of fourteen, succeeded to the Chiangmai throne, and an uncle at once sought to dispossess him by summoning Siamese aid. The Siamese invading force, however, was defeated at the village of Sen Sanuk, close to Chiangmai. The battle became famous in local

history through the exploit of the princess Nang Muang, who, although far advanced in pregnancy, took part in the fighting dressed as a man riding on an elephant.

In the following year Boromoraja I died and was succeeded by his son, a boy of fifteen. He was immediately dethroned and put to death by the ex-king Ramesuen, who seized power and reigned until 1395. He has been credited in error with a second Siamese conquest of Angkor, supposed to have taken place in 1394 and to have been the cause of the removal of the Khmer capital to Phnom Penh. The Siamese Chronicle, the *P'ongsawardan*, credits him also with the capture of Chiengmai and relates how he battered down its walls with large cannon. This story also is apocryphal. What actually happened was that the King of Chiengmai, on the pretext of helping Sukhot'ai to make another bid for independence, led an army there. But King T'amaraja, realizing that Chiengmai's real aim was to gain control over his kingdom and use it as a base from which to attack Ayut'ia, defeated the Laos army and drove it out of his territories. The Siamese took no part in the struggle.

The period 1395-1408 is a blank in Siamese history. A phantom king, Ram Raja, a son of Ramesuen, occupied the throne, but nothing is recorded of his reign. In 1408 he was deposed through a palace revolt led by a son of Boromoraja I, who succeeded to the throne as Int'araja (1408-24). The only noteworthy events in his reign occurred in the north, where there were two succession disputes.

The first was in Sukhot'ai, where the Siamese intervened and imposed a settlement in 1410. The other occurred in the following year in Chiengmai and resulted from the death of Sen Muang Ma. A Siamese force commanded by T'amaraja III of Sukhot'ai was sent to place one of the claimants on the throne. Instead of proceeding directly to Chiengmai it attacked the city of P'ayao, once an independent T'ai state, away to the north-west. Here, according to the Chiengmai Chronicle, cannon were used by both sides. The resistance of the city was so stubborn that the Siamese abandoned the siege and went on to Chiengrai to recruit their strength for an attack on Chiengmai. The capital, however, resisted all attempts to take it, and finally the Siamese moved off again to Chiengrai, captured it after some resistance, and deported large numbers of prisoners to Ayut'ia.

When in 1424 Int'araja died he left three sons. A struggle for the throne at once broke out between the two elder ones. An attempt to settle it by personal combat on elephants resulted in both combatants being thrown from their mounts and killed. The youngest brother

was thereupon proclaimed king as Boromoraja II (1424-48). He was the conqueror of Angkor, though from what has been said in the previous chapter the word 'conqueror' can only be applied in this case with a somewhat restricted meaning; for his attempt to impose a Siamese puppet king upon Cambodia was an immediate failure, and in effect his campaign was little more than a successful raid on a big scale. Its objective, to make Cambodia a vassal state, was not realized. The Cambodian Chronicle mentions further fighting after a brief interval, and it is significant that the T'ais obtained no territory as a result of the struggle of 1431-2. In the subsequent fighting the initiative was by no means always with the T'ais.

In 1438 an important step was taken in the consolidation of the kingdom of Siam. Boromoraja II appointed his eldest son, Ramesuen, to be Governor of P'itsanulok, thereby incorporating what was left of the old kingdom of Sukhot'ai as a province of Siam. Shortly afterwards, in 1442, another succession struggle in Chiangmai afforded an opportunity for Siamese intervention. Again it was unsuccessful. The Chiangmai army inflicted a severe defeat upon the Siamese. The king was taken ill during the campaign and the expedition was abandoned. When in 1448 he died he was conducting a further abortive campaign against the arch-enemy.

Prince Ramesuen, who succeeded him as Boromo Trailokanat (1448-88), usually shortened to Trailok, has left his mark upon the administrative history of his country. His measures aimed at the creation of a centralized system of administration. Up to his time the various provincial governments had been subject to very little central control. The provinces indeed had functioned much in the same way as the great fiefs of mediaeval France and Germany. In order to control them the central administration was reorganized on a departmental basis and the rank of its principal officers raised. A distinction was made between the five great civil departments and the military administration. The civil departments were the Ministry of the Interior, at the head of which was the chief minister; the Ministry of Local Government, which dealt with the city and province of Ayut'ia; the Ministry of Finance, which also dealt with foreign trade; the Ministry of Agriculture, which was concerned with cultivation and land tenure; and the Ministry of the Royal Household, which had charge of palace affairs and justice.

The military administration under the Kalahom was also divided into departments, whose heads had ministerial rank. This remained largely the structure of the central government until the nineteenth

century. In its distribution of functions it was ahead of all the other governments of South-East Asia. Siam's neighbour Burma, for instance, never achieved more than a mere rudimentary differentiation of functions at the highest level. Its supreme body of ministers composing the Hlutdaw maintained, in theory, joint control over the whole field of administration until the abolition of the monarchy in 1886.

Another notable measure of Trailok's reign was the regulation of the Sakdi Na grades. From the earliest times under the T'ai social system every man might possess an amount of land varying according to his status. Trailok overhauled the whole system, laying down definite rules regarding the status of the different classes of people and assigning amounts of land to each. The amounts varied from the equivalent of 4,000 acres for a Chao P'ya down to that of 10 acres in the case of the lowest class. The system, which survived until recent times, supplied more than a framework to society. For officials, before the introduction of salaries in the second half of the nineteenth century, it determined their emoluments; each received the amount of land prescribed by the Sakdi Na and was expected to live on the revenue received therefrom. In the courts the amount of the fine which could be imposed was determined by a man's Sakdi Na grade; so too was the compensation to be paid for his murder. For the lowest grades, seeing that there was plenty of land for all and in monsoon Asia nature is beneficent, it meant that no one need starve.

The Kot Mont'ien Ban, or 'Palace Law', of 1450 was a further lengthy and detailed enactment of this Siamese Edward I, and like the English monarch's work was definitive rather than novel. It was a codification and clarification of existing custom. It enumerated the tributary states and the form of their tribute, defined the relative rank of all classes at Court from queens and royal princes downwards, regulated ceremonies, prescribed functions of officials, and fixed punishments. Thus it laid down the procedure to be followed when a member of the royal family was to be beaten to death with a sandal-wood club.

Trailok's reign was one of almost incessant war with Chiengmai. This time it was the northern kingdom which started the trouble. The war arose out of the dissatisfaction felt in Sukhot'ai at its incorporation in the Siamese kingdom. Matters came to a head in 1451 when the Governor of Sawankhalok offered to become a tributary of Chiengmai in return for support in a rebellion against Ayut'ia. The King of Chiengmai at once despatched a force, which attacked

Sukhot'ai but was repulsed. A second force, sent against Kamp'eng-p'et, captured the city. But an invasion of the Chiengmai dominions by the King of Luang Prabang caused the whole campaign to be called off, and for some years no further move was made.

Trailok was in no position to take advantage of the Luang Prabang diversion by seeking to deal a decisive blow at Chiengmai, for his attention was concentrated upon developments in the Malay Peninsula. He was handicapped also by an alarming outbreak of smallpox throughout his kingdom. Exactly what happened in Malaya is not clear. Wood asserts that Malacca rebelled, that the Siamese captured the city in 1455, but failed to make their control effective for long. Apparently the rapid rise of the power of Malacca during the first half of the fifteenth century was achieved only in face of the chronic hostility of Siam, which during the sudden decline of the Javanese power after the death of Hayam Wuruk had sought to extend her suzerainty over the whole of the Malay Peninsula.

Krom's account of the reign of Mudhafar Shah, better known as Raja Kasim (1446-59), causes one to suspect the veracity of the Siamese record. He writes that the greatest expansion of Malacca's power occurred under this ruler, whose name is associated with his success in beating off Siamese attacks. Winstedt in his *History of Malaya* is silent on the subject of the supposed Siamese capture of Malacca, but records that Raja Kasim defeated a Siamese fleet off Batu Pahat. The story of the Siamese attacks on Malacca, as recorded in the *Sejarah Melayu*, or 'Malay Annals', shows two as having been made during Raja Kasim's reign, the first by land and the second by sea. Both were defeated, and the Malay account of the former expressly states that the city was not taken.¹ The second was defeated before it reached its objective. Afterwards, according to the *Sejarah Melayu*, Sultan Muzaffar Shah and the King of Siam exchanged envoys and presents and made peace.²

Tomé Pires, who resided at Malacca soon after its capture by the Portuguese in 1511, and in his *Suma Oriental* presents a picture of the East that is remarkable for its trustworthiness, mentions an alliance between Malacca and Siam in the reign of 'Modafarxa'. He says that this ruler fought successfully with the Rajas of Pahang, Trengganu and Patani, and also against the states of Kampar and Indragiri in Sumatra, and that his success was due to his alliances with the

¹ Translated by C. C. Brown in *Journal of the Malayan Branch of the R.A.S.*, xxy, parts 2 and 3, 1952-3, p. 66.

² *Ibid.*, pp. 70-2.

Javanese, the Chinese and the Siamese. As in 1456 China accorded Raja Kasim the title of 'sultan' in recognition of his importance, this may have affected Siam's attitude towards him. She was usually very heedful of the wishes of the Mings.

In 1460 the clouds gathered again in the upper Menam region. The Governor of Sawankhalok fled to Chiengmai and stirred up its king once more to invade Siam. In the next year the Chiengmai forces captured Sukhot'ai and besieged P'itsanulok. An invasion from Yunnan forced them to retire to defend their own territories, and in 1462 the Siamese recaptured Sukhot'ai. Sawankhalok, however, remained in Chiengmai's possession. The threat from Chiengmai caused Trailok to transfer his headquarters from Ayut'ia to P'itsanulok in 1463, and that city became for all practical purposes his capital for the remainder of his reign. Soon afterwards Chiengmai made the third attack of his reign on Sukhot'ai. It was severely repulsed, and the Siamese chased the retreating enemy as far as Doi Ba. There, however, they turned and made a stand. In a battle fought by moonlight the Siamese were checked and retreated home-wards. After this there was peace for some years.

In the interval Trailok received tonsure as a monk and entered a monastery for a time. He then sought to weaken Chiengmai by occult means. In 1467 he sent a Burmese monk to sow dissension at the Court of Chiengmai. In the next year he followed this up by sending an embassy, headed by a Brahman, bent on the same object. Much trouble was indeed caused by these emissaries, for their slanders led to the execution of the king's eldest son and a faithful minister on false charges. But the Brahman's actions caused suspicion, the plot was discovered, and both he and the Burman were thrown into the river with stones tied to their necks. The war was resumed in 1494, and went on intermittently and without result for the next quarter of a century.

Shortly before his death in 1488 Trailok took the important step of creating his son, Prince Jett'a, Maha Uparat—i.e. Second King or Vice-King. This is the first mention of an office which lasted until the second half of the nineteenth century. The Maha Uparat was given some of the appurtenances of kingship and ten times the amount of land granted to the highest official in the government. In the early days the dignity was usually conferred upon the king's eldest son. As Jai Jett'a, however, was not his eldest son, it has been suggested that his intention was to divide the administration of the kingdom between the two capitals of P'itsanulok and Ayut'ia. He died before

this could be arranged, and was succeeded by his eldest son Boromoraja III (1488-91). Ayut'ia became again the capital, but Jai Jett'a, as Maha Uparat, remained at P'itsanulok as its governor.

When Boromoraja III died Jai Jett'a succeeded him as Rama T'ibodi II (1491-1529). With his reign we enter a new period in the history of South-East Asia. He received the first envoy of the Portuguese conqueror of Malacca, Duarte Fernandez, who came to announce the victory to the Court of Ayut'ia. Siam still claimed suzerainty over the whole of the Malay Peninsula, but Rama T'ibodi's attention was concentrated upon Chiengmai, and he was not in a position to create difficulties over the Portuguese possession of Malacca. He therefore consented to treaties permitting them to trade at Ayut'ia, Nakhon Sritammarat, Patani, Tenasserim and Mergui.

Trouble with Chiengmai had flared up early in the reign because one of the Siamese royal princes, who had taken the yellow robe there, smuggled away a white crystal image of the Buddha to Ayut'ia. The King of Chiengmai thereupon invaded Siamese territory and Rama T'ibodi restored the image. A second incident occurred in 1508, when an attack by Chiengmai on Sukhot'ai led to a Siamese invasion of Chiengmai. It failed, as also did a further one in 1510. When Duarte Fernandez arrived in Ayut'ia the war was in full swing. In 1513 the Chiengmai forces raided Sukhot'ai and returned home with a haul of prisoners and booty. Two years later they took Sukhot'ai and Kamp'engp'et, but a large Siamese army under the king himself drove them back into their own territory and inflicted on them a decisive defeat on the banks of the Me Wang river near Nakhon Lamp'ang.

The Siamese did not follow up this victory, but it is significant that Rama T'ibodi set about to reorganize the whole military system upon the basis of compulsory service. The kingdom was divided up into military divisions and subdivisions, and all men of eighteen and over were enrolled for call-up, if and when required. Boromoraja IV (1529-34) made a treaty of peace with Chiengmai, and for a few years there was a breathing space in the interminable struggle.

In 1545, however, another succession dispute at Chiengmai offered Siam an opportunity for intervention, which she seized. But this story must be deferred to another chapter, since it was no longer a simple struggle between Ayut'ia and Chiengmai. The Laos kingdom of Lan Chang (Luang Prabang) was also involved, as well as the newly united kingdom of Burma, created by the victories of Tabinshwehti, and ambitious to establish its authority over all the T'ai states.

CHAPTER 8

THE KINGDOM OF CHAMPA

THE foundation and early history of the Cham kingdom has been dealt with in a previous chapter. The story is now taken up from the early part of the seventh century, when the accession of the T'ang dynasty in China brought a lull in Cham aggression which for various reasons lasted until the beginning of the ninth century. The seventh century saw the beginnings of artistic developments, chiefly at Misön and Tra-kieu, close to Amaravati (Quang-nam) just south of modern Tourane and the Col des Nuages. Some of the Misön monuments are still to be seen, but at Tra-kieu only the bases remain, since the city was later destroyed. Most of them belong to the long and peaceful reign of Prakasadharmā, who on coming to the throne in 653 adopted the regnal title of Vikrantavarman. They are closely Indian in style. Several are dedicated to Vishnu, whose cult appears for the first time in Champa during his reign. Both he and his successor, Vikrantavarman II (?686-731), sent numerous missions to China. A rock inscription of Prakasadharmā, found to the north of Nha-trang, shows that his sway extended well to the south of the modern Cap Varela.

In the middle of the eighth century the Chinese cease to mention the Lin-yi; they refer to the Chams by the name Huan-wang. This change synchronizes with a transference of the centre of gravity in the kingdom southwards from Quang-nam to Panduranga (Phan-rang) and Kauthara (Nha-trang). A new dynasty—the fifth, according to Georges Maspero's reckoning—reigns there from 758 to 859 and begins to use posthumous names indicating the god with whom the dead king has united himself. More stress is laid on state Śaivism, and the cult of the *linga* becomes more important even than in Cambodia. It imposes itself upon the ancient indigenous worship of upright stones symbolizing the god of the soil. There are many examples of the use of the *moukhalinga*, an Indian form of the cult, in which the stone has a metal covering decorated with one or more human faces, symbolizing, as in the case of the Khmer Devaraja, the identification of the king with Śiva. It is an interesting case of



CHAM DANCER,
c. seventh century

symbiosis, whereby the imported and the traditional cults were united in an attempt to broaden the basis of the state religion.

The second half of the eighth century was a critical time for Champa. Like Cambodia, it had to sustain a number of heavy Javanese attacks. One in 774 destroyed the old sanctuary of Po Nagar at Nha-trang. Three years later another destroyed a temple near the capital, Virapura, which occupied a site not far from modern Phanrang. But the Javanese peril passed away, and early in the ninth century Champa herself again went over to the offensive. Under Harivarman I she renewed her attacks on the Chinese provinces to the north, with varying success. There were also Cham attacks on Cambodia early

in the reign of Jayavarman II, the founder of the Angkor dynasty. It used to be thought that Yaśovarman, the founder of the city of Angkor, replied to these by an invasion of Champa which was repelled by Indravarman II. But it is now known that the record of the Khmer invasion refers to a much later one.

Under Indravarman II (854-93) the north again became the centre of gravity; he founded a new capital, Indrapura, in Quang-nam province. He restored good relations with China, and in his reign Chinese historians begin to refer to Champa by a third name, Chang-cheng—i.e. the city of Chan, or, in its Sanskrit form, Champapura. His reign was a peaceful one, notable for a great Buddhist foundation, a monastery, the ruins of which have been located at Dong-duong, south-east of Misōn. This is the first evidence of the existence of Mahayana Buddhism in Champa.

Indravarman II founded the sixth dynasty in Champa's history. The kings of his line were more active than any of their predecessors in their interest in the religious life of the country. Not only did they build new sanctuaries but they protected religious foundations against pirates and restored them after desecration. They erected inscriptions describing in detail their donations to temples and monasteries. During the reign of Indravarman's successor, Jaya Simhavarman I, relations with Java were close and friendly. A relative of his queen went to Java on a pilgrimage and returned to hold high office under a number of kings. This contact is thought to explain the Javanese influence on Cham art which shows itself in the tenth century.

During the tenth century events of great importance for the future of Champa took place beyond her northern borders. In 907 the T'ang dynasty fell in China, and the Annamites took advantage of the situation to stage a struggle for independence which resulted in the foundation of the kingdom of Dai-co-viet (Annam and Tongking) in 939. This happened during the reign of the Cham king Indravarman III (c. 918-59). At first the change seems to have had little effect upon Champa, unless the friendly relations cultivated by Indravarman III's successor, Jaya Indravarman I, with the first Sung emperor may be taken to indicate the likelihood of trouble arising between Champa and the new kingdom.

Trouble indeed did arise under the next king, Paramesvaravarman. He was persuaded by a refugee Annamite claimant in 979 to espouse his cause and sent an expedition by sea against Hoa-lu, the capital of the Dinh dynasty. It came to grief, however, in a storm. Then in the following year, when Le Hoan seized the throne from the Dinh and sent a mission to Champa to announce his accession, Paramesvaravarman was foolish enough to clap the envoy into prison. The result was an Annamite invasion which destroyed Indrapura and killed the Cham king. His successor, Indravarman IV, had to take refuge in the south while appealing in vain for Chinese help. Such was the disorder in northern Champa that an Annamite named Luu Ky-Tong seized power and successfully resisted an attempt by Le Hoan to depose him. When in 986 Indravarman IV died Luu Ky-Tong even proclaimed himself King of Champa and sought Chinese recognition.

In 988 a Cham resistance movement came to a head under a native leader, who was proclaimed king at Vijaya (Binh-dinh). His task was rendered easier by the death of Luu Ky-Tong in 989, but he had to beat off a renewed Annamite attack in the following year. He took the title of Harivarman II and was the founder of the seventh dynasty in

Cham history. After a short period of peace, during which he secured recognition by China and restored the capital to Indrapura, he launched a series of counter-attacks upon Annam. Thus began the long struggle which was to end only with the extinction of the Cham kingdom. Annamite pressure upon the northern Cham provinces became so acute that as early as the year 1000 Harivarman II's successor, who is known by the incomplete name of Yang Pu Ku Vijaya Sri—, was forced to abandon Indrapura and transfer his capital to the less exposed Vijaya.

The eleventh century was one of disaster, when the Chams lost their northern provinces to Annam. They sent frequent missions to China, and in 1030 made an alliance with Suryavarman I of Angkor. But all hopes of help from these quarters were illusory, and in 1044 a long series of Annamite attacks culminated in another great Cham disaster. Their capital, Vijaya, was taken and King Jayasimhavarman II beheaded. A new dynasty, the eighth, was founded by a war leader belonging to one of the noble families. He took the title of Jaya Paramesvaravarman I and set himself to revive the kingdom. He repressed revolts in the southern provinces and made every effort to develop good relations with both Annam and China by means of frequent missions.

Rudravarman III, however, who came to the throne in 1061, while seeking to lull Annamite suspicions by continuing to send frequent missions, went ahead with preparations to attack the arch-enemy. When he launched his attack, late in the year 1068, it was a fiasco. It brought the inevitable Annamite counter-invasion in 1069. Li Thanh-Ton speedily obtained possession of the capital and captured the fugitive king, after pursuing him into Cambodian territory. Then the victor celebrated his triumph with a great ceremonial banquet in the royal palace and made a holocaust of the capital. His wretched captive, Rudravarman III, was taken away to Tongking, and only liberated on making a formal surrender of the three northern provinces of his country, corresponding to modern Quang-binh and Quang-tri. On arrival home, however, he was quite unable to restore his authority, and with his death in 1074 his short-lived dynasty came to an end.

A prince named Thang founded the ninth dynasty. He took the title of Harivarman IV and was soon displaying the greatest energy repairing the damage caused by the invaders and reviving the fortunes of his country, enfeebled as it was through the loss of its northern provinces. Champa's recovery seems to have been remarkably rapid,

for not only did Harivarman drive off a further Annamite attack but he also defeated a Khmer one, and followed this up by sending a raiding force which penetrated Cambodia as far as Sambor on the Mekong, where it destroyed all the religious sanctuaries.

Harivarman IV's policy was to cultivate better relations with the Annamites. Hence it was with some reluctance that in 1076 he allowed himself to be drawn into a coalition organized by China for an attack on Annam. When it failed he took care to ward off Annamite anger by sending propitiatory offerings. After this regular tribute was sent to Annam until the end of the century. In 1103, however, his son Jaya Indravarman II was persuaded by an Annamite refugee into making a vain attempt to recover the three lost northern provinces. But this was only a passing interlude in a long period of peaceable relations with Annam which lasted until the middle of the thirteenth century. Not that the Chams acquiesced in the permanent loss of the disputed territory; on the contrary, they were forced to live at peace with Annam because they had to concentrate all their efforts upon defending their independence against the Khmers.

This new struggle was precipitated by the warlike Suryavarman II of Angkor, who made a determined attempt to impose Khmer rule upon Champa. His ambition to become a world conqueror was favoured by the circumstances of his time. Because of the struggle between the Sung and the Kin, China was unable to exercise a restraining hand on the 'southern barbarians'. Annam also, as a result of the long minority of Li Anh-Ton, was weakened by faction struggles among the magnates. The Khmers began by raiding Champa. Then, when refugees sought safety by crossing over into Annamite territory, Suryavarman invaded the province of Nghe-an and pillaged the coastal districts of Thanh-hoa. In 1132 he persuaded, or forced, Jaya Indravarman III to join with him in an attack which failed. The Cham king thereupon made his peace with Annam, and when some years later Suryavarman renewed the attack he refused to co-operate with the Khmers.

In revenge for this, Suryavarman in 1145 invaded Champa, took the capital, Vijaya, and made himself master of the kingdom. Jaya Indravarman III disappeared during the struggle; what happened to him is unknown. The northern part of Champa remained under Khmer rule until 1149, but in the southern region of Panduranga a new Cham king, Jaya Harivarman I, arose in 1147. In the next year, having driven off a Khmer invading force, he went over to the offensive, and in 1149 recovered Vijaya and reunited the kingdom. But he

was not yet master in his own house. A pretender, Vamsaraja, collected a large force of savage peoples from the mountains, and when this was routed escaped to Annam. There he was allowed to recruit another large force, with which he invaded Champa. He was again defeated, in late 1150 or early 1151, and both he and his Annamite commander lost their lives.

Jaya Harivarman I's troubles were still not over. In 1155 the district of Panduranga rose in rebellion, and it was not until 1160 that the revolt was finally crushed. Notwithstanding all these disturbances his reign was a period of recuperation. He repaired the damage of war, devoted part of the booty to the restoration of temples, and erected new ones. He sent embassies to China and appeased Annam by regular payments of tribute. A rupture was nearly caused by the lawless behaviour of the Cham envoy bearing presents to Thein To in 1166. An Annamite force actually crossed the frontier in 1167, but by that time Jaya Harivarman I was dead, and his successor, Jaya Indravarman IV, sent a rich present to Thein To, who recalled his troops.

Jaya Indravarman IV was a clever adventurer who had seized the throne from Jaya Harivarman I's son. His great desire was to turn the tables on Cambodia in revenge for Suryavarman II's invasions of Champa. His first attack, made in 1170 after assuring himself of Annam's neutrality, went by land and failed. In 1177, however, he sent an expedition by sea to the Mekong delta, whence it sailed up the river and took Angkor by surprise. The city was pillaged, and the Cham force then retired with immense booty. This daring act caused the deepest hatred between Champa and Cambodia for many years.

In 1190 after long preparation Jayavarman VII, the builder of Angkor Thom, launched a great attack on Champa under the leadership of a Cham prince, Sri Vidyanandana, who had been educated at Angkor. Once more the Cham kingdom fell to the Cambodian invaders. Jaya Indravarman IV was sent a captive to Angkor, and the son of Jayavarman VII, Prince In, was proclaimed king in his stead at Vijaya. The realm was again split into two, and the Cham Sri Vidyanandana became ruler of Panduranga as the vassal of Cambodia and with the title of Suryavarman.

Rebellions arose everywhere against the new régime. Prince In was chased out of Vijaya in 1191 by a Cham leader, who proclaimed himself king as Jaya Indravarman V. Jayavarman VII thereupon sent the captive Jaya Indravarman IV with an army to regain his throne. The latter called upon Suryavarman, who had crushed his own rebels, for

aid. Suryavarman led a force to Vijaya, captured the city and killed Jaya Indravarman V. He then turned on the unlucky Jaya Indravarman IV, whom he defeated and killed in 1192. Having reunited Champa by these successes, he threw off his allegiance to Cambodia. He now had to meet a whole succession of Khmer attacks. For some years he was successful. He sent embassies to Annam and China, and in 1199 secured an edict of investiture from the Emperor Long Can.

In 1203, however, the Khmer armies drove him out. After attempting unsuccessfully to shelter in Annam, whither he had fled by sea, he evaded an Annamite attempt to arrest him and sailed away, and, writes Maspero, 'history does not tell us what became of him'. For seventeen years, 1203-1220, Champa was under Khmer domination. Then, for some reason about which the records are silent, the Khmer army of occupation evacuated the country. It was a voluntary withdrawal, and a Cham prince of the old royal line took over the reins of government peaceably and assumed the difficult task of reconstruction.

There has been much speculation among historians as to the cause of the Khmer evacuation. Maspero's conclusion, accepted by Cœdès, is that T'ai pressure upon the Khmer empire had become so acute that Angkor was forced to abandon the idea of holding Champa in subjection. Her century-long feud with Cambodia left Champa very weak, and her recovery was slow. Throughout the period she had had to forego all attempts to regain her three northerly provinces from Annam. But it was a case of postponement only: she was implacable in her resolve never finally to acquiesce in their abandonment. And as Annam was equally determined to keep them, there could be only one end to the contest: the total extinction of one or other of the contending parties.

The resumption of the struggle took place during the reign of Jaya Paramesvaravarman II, the king who came to the throne when the Khmers left. According to the *Annamite Annals* the Chams took advantage of the weakness of the Li dynasty to commit a series of piratical raids upon the coastal districts of Annam. In 1225 a new dynasty, the Tran, succeeded the Li, and in due course an Annamite envoy was sent to complain that the Cham tribute had not been paid regularly. Jaya Paramesvaravarman II replied by demanding the return of the lost provinces. The result was a fresh Annamite invasion led by King Tran Thai-Ton in person. Cham resistance was fierce. Jaya Paramesvaravarman II seems to have been killed during the struggle, presumably in 1252. He was succeeded by his younger

brother, Jaya Indravarman VI, a man of peace. And although the Annamites had won no spectacular success, they were glad to call off the struggle, for they themselves were now threatened by a new danger from the north.

The victories of the Mongols in China were the cause of this sudden cessation in the Cham-Annamite war. Only five years later, in 1257, a Mongol army pillaged Hanoi, but retired before strong Annamite resistance. In 1260 Kublai Khan succeeded to the Mongol leadership, and, while continuing the conquest of the Sung empire, began to demand tokens of obedience from the states which had previously recognized Chinese overlordship. Envoys were sent to Annam, Cambodia and Champa ordering their kings to proceed to his headquarters and pay homage in person. All made excuses and sought to temporize by sending envoys and presents.

In Champa's case matters came to a head in 1281, when Kublai's patience was exhausted and he sent Marshal Söगतु to impose Mongol administration upon the country. The appearance of the Mongols caused a nation-wide movement of resistance in Champa. Söगतु soon found his task too great for his resources, and he was unable to deal a knock-out blow to the Cham army, for Indravarman V retired with it into the mountains. When Kublai sent reinforcements Annam refused them passage by land. In 1285 Kublai's son Togan, while trying to force his way through Tongking, was defeated and driven back into China by the Annamites, while Söगतु, on attempting to go to his aid, was defeated and driven back into Champa, where he was killed by the Chams.

Indravarman V, in the hope of avoiding further trouble, at once sent an envoy with tribute, which was accepted. Kublai had too many irons in the fire to risk another adventure in Champa. Three years later, when Marco Polo visited the country, a new king, Jaya Sinhavarman III (1288-1307), was reigning peaceably. He was determined, however, to make no concessions to China and to take no chances, for in 1292, when the Mongol fleet sailed down his coast on its famous punitive expedition against Java, the Cham fleet shadowed it to see that it made no attempt to land in Champa.

Jaya Sinhavarman III was disposed to ally with Annam. In 1301 he received a visit from Tran Nhon-Ton, who had abdicated in favour of his son Tran Anh-Ton and was ostensibly seeking merit by a round of pilgrimages to sacred shrines in neighbouring countries. On leaving, the ex-king professed himself so gratified at the warmth of his reception that he promised the Cham monarch one of his daughters in

marriage. Jaya Sinhavarman III, who was partial to foreign marriages and already had a Javanese wife, weakly swallowed the bait. In the negotiations, which led up to a marriage alliance in 1306, he was cajoled into surrendering two of the Cham provinces north of the Col des Nuages as the price for the hand of a sister of Tran Anh-Tôn.

He died in the following year, and his son Che Chi, who succeeded him as Jaya Sinhavarman IV, had to bear the consequences of this stupid act. For the ceded provinces, renamed Thuan-chau and Hoa-chau by Annam, were so rebellious that they made life unbearable for their Annamite administrators, who naturally attributed all their troubles to Cham support of the rebellious elements. In 1312 Annam, unable to put up with this condition of affairs any longer, invaded Champa, dethroned Jaya Sinhavarman IV and took him away a prisoner, having replaced him by his younger brother Che Nang.

Champa now became a province of Annam and its ruler was designated a 'feudatory prince of the second rank'. In the following year, when troops of the T'ai ruler, Rama Khamheng of Sukhot'ai, crossed Cambodian territory and raided Champa, Annam faithfully carried out the task of a suzerain by driving them off. Che Nang, however, was a loyal Cham and unwilling to submit to Annamite domination. In 1314 he rebelled and made an attempt to recover the two provinces ceded by his father. Success favoured him at first, but in 1318 he was so badly defeated that he disbanded his army and fled to Java, his mother's home.

He was succeeded by a viceroy, Che Anan, installed by the victorious Annamite commander. In 1323 he in turn threw off his allegiance to Annam. He managed to beat off every Annamite attempt to depose him, but made no attempt to recover the ceded provinces. After 1326 he was left to reign in peace until his death in 1342. The Franciscan friar Odoric of Pordenone, who travelled in these regions during his reign, placed on record that the King of Champa had no less than 200 children, and a very fine country with rich fishing grounds off its coast. He was the founder of the twelfth dynasty in Cham history, which held power until 1390.

In 1353 his successor, Tra Hoa, made a further attempt to recover the lost provinces, but failed. This, however, was the prelude to a period of amazing Cham recovery. It began in 1360 with the accession of Che Bong Nga, the last king of the short-lived dynasty, and a military adventurer of immense daring and resource. So great was his success that Maspero calls his reign the 'apogee' of Cham power. Cœdès, however, challenges this appraisal and prefers to regard it as

'the last ray of the setting sun'.¹ Che Bong Nga took advantage of the establishment of the Ming dynasty in China to begin a series of successful attacks on Annam, which culminated in 1371 with the sack of Hanoi. When the first Ming emperor ordered him to stop his campaigns he proceeded to attack pirates at sea and send the booty to China, while under cover of this he continued his war with Annam. That country was kept in a constant state of terror until in 1390 the indomitable Cham king was killed in a sea fight.

His successor was soon forced to abandon all his conquests, but owing to revolutions in Annam, which caused a temporary loss of power by the Tran dynasty, Annam's counter-attack did not come until 1402. Then Champa lost the province of Indrapura (Quangnam), and would have been forced to yield much more to her northern neighbour had not China intervened in 1407 and driven off the Annamite fleet, which was attacking Vijaya.

The tables were then turned on the Annamites in the most dramatic way. For the Chinese proceeded to conquer and annex Annam, which they held until 1428. The Chams on their part recovered the territory they had lost in 1402. Moreover, they were soon so aggressive that they turned their arms upon the enfeebled kingdom of Cambodia, which was forced to appeal to the Ming for protection. And when in 1428 Le Lo'i, the Annamite national leader, expelled the Chinese and regained his country's independence his successors for some years were glad to maintain peaceable relations with Champa.

In 1441 the long reign of Jaya Sinhavarman V came to an end and Champa became a prey to civil war. The Annamites were presented with an unrivalled opportunity once and for all to break the power of their troublesome neighbour. In 1446 they took Vijaya, but the Chams recovered the city. In 1471, however, the final conquest was achieved. No less than 60,000 people are said to have lost their lives in this last struggle, while the royal family and 30,000 prisoners were carried away into captivity.

Annam annexed the whole of Champa down to Cap Varella. Beyond it in the far south a diminutive Cham state continued to exist for some centuries. A succession of kings was recognized by China until 1543. A Cham Court existed in this region until 1720, when the last king fled with most of his people before Annamite pressure into Cambodian territory. His last descendant died early in the present century.

¹ Maspero, *Le Royaume de Champa*, pp. 199-218; Cœdès, *Les Etats hindouïsés*, p. 395.

CHAPTER 9

ANNAM AND TONGKING

THE Vietnamese, as they now prefer to be called, are today the most numerous of the peoples of the Indo-Chinese peninsula. They occupy the valleys of the Red and Black rivers of Tongking, the coastal belt of Annam and the Mekong delta region of Cochin China. At the beginning of the Christian era they occupied Tongking and northern Annam only. They pushed southwards at the expense of the Chams, whose kingdom they conquered in the fifteenth century. Under the leadership of the Nguyen of Hué the last remaining independent Cham districts were absorbed during the seventeenth century. In the same century the Vietnamese began to plant colonies in the Mekong delta region in what was then Cambodian territory, and from that time onwards their steady penetration into Cochin China has been continuous.

Their origin has been much debated. They are thought to have been the result of intermarriage between local tribes already settled in Tongking and a mongoloid people, who may represent the third prehistoric migration to reach Indo-China—in their case via the Yangtse valley and what are now the Chinese provinces of Chekiang, Fukien, Kwang-tong and Kwang-si. Their language has predominantly T'ai affinities, but contains so many Mon-Khmer elements that some theorists have attempted to place it in the Mon-Khmer group.

The earliest archaeological evidence, chiefly from the sites of Thanh-hoa and Dong-son, shows their culture as a Mongol-Indonesian mixture already profoundly influenced by China. Chinese culture spread over the Chekiang, Fukien, Kwang-tong and Kwang-si area during the period from the ninth to the fourth centuries before the Christian era. In the third century B.C. it began to affect the region that is now Tongking and northern Annam. Under Shih Huang Ti (246-209), the 'First Emperor' of the Ch'in dynasty, General Chao T'o conquered the two Kwangs and they were annexed to China. Their population at the time was non-Chinese; it was made up of peoples related to the T'ais and the Annamites. Chinese colonization of the area began from about 214 B.C. Tongking and northern Annam

remained for the time being outside the Chinese empire. When the Ch'in dynasty was tottering to its fall General Chao T'o in 208 B.C. united them with the two Kwangs to form the independent kingdom of Nan-yuē, or Nam-viet, to use the Annamite form of the word. The part of Annam affected consisted of the three provinces of Thanh-hoa, Quang-tri and Quang-binh. The Han dynasty recognized Nan-yuē as an autonomous kingdom, over which they retained vague rights of suzerainty. The Canton dynasty, founded by Chao T'o, confined its direct rule to Kwang-tung and Kwang-si, leaving Tongking and northern Annam under native administration.

In 111 B.C., however, the Emperor Wu Ti (140-87 B.C.), the creator of Chinese imperialism in Asia, annexed the Canton kingdom, and with it Tongking and Annam, to which by this time the name Nam-viet was limited. This latter region he divided into the commanderies of Chiao Chih (Tongking), Chiu Chen (Thanh-hoa) and Jenan (North Annam). From this time onwards until A.D. 939 Nam-viet remained an integral part of the Chinese empire. At first the people were permitted to remain under their own feudal administration. But in A.D. 40, in consequence of a revolt, Chinese administration and institutions were imposed.

Between 541 and 602 Nam-viet made three major attempts to regain independence. The first was a movement against the tyranny of the Chinese governor Siao Tseu. At the outset it was successful, and in 544 its leader Li-Bon proclaimed himself King of Nam-viet. But in 547 he was defeated and his movement collapsed. The second, which occurred in 590, was an attempt to take advantage of the situation in China at the fall of the Ch'en dynasty. The third, which began in 600, was led by another member of the Li family, Li-phat-Tu, and was crushed in 602 by General Lieu Fang, who subsequently proceeded to punish the Cham king Sambhuvarman for his encroachments upon the Jenan commandery.

During its long period under Chinese rule, although exposed to a gradual intensification of Chinese cultural pressure, involving the introduction of the Chinese classics, the ethical system of Confucius and Mahayana Buddhism, Nam-viet remained stubbornly loyal to its national traditions. Chinese culture was of course only for the literate minority; the people as a whole retained their language, customs and ancient culture with its roots in animism and ancestor-worship. From the third to the tenth century a number of missions passing between the Indian world and China touched at Tongking and introduced a certain amount of Indian culture, but with only slight effect. I-tsing writes

that by his time the country had become a great intellectual centre of Buddhism where many translations were made of texts brought from Śrīvijaya. This had begun through the labours of Chinese and Annamite pilgrims.

China's influence was strengthened by her successful defence of the country against the Malay attack of 767. But during the decadence of the T'ang dynasty her hold began to weaken. She failed to prevent Champa in 780 from gaining control over Huè, Quang-tri and Quang-binh, the coastal strip from the Col des Nuages to Porte d'Annam. In 862 Tongking was invaded by the T'ai from Nanchao, and in the following year Hanoi was sacked. When in 907 the T'ang fell and anarchy reigned in China the Annamites seized the opportunity to make another bid for independence. This time they were successful, and in 939 their leader Ngo Quyen founded the national dynasty of the Ngo (939-68).

French scholars distinguish fifteen dynasties during the whole period of Annamite history. Four held power for brief periods before 939 during intervals in Chinese domination. The first three after 939 had very short careers, numbering in all only eight kings and covering the period up to 1009. With one exception, the later ones had longer careers, each of which marks a distinct development in the country's history. At first the independent kingdom comprised only Tongking and the three northern Annamite provinces of Thanh-hoa, Nghe-an and Ha-tinh. South of these the kingdom of Champa held sway.

The Ngo dynasty was unable to control the local chieftains and never secured recognition from China. The Dinh dynasty (968-79) was even more ephemeral. The earlier Le dynasty (979-1009) started off with a flourish. Its first king, Le Hoan, invaded Champa in 982, killed its king, sacked its capital Indrapura, and retired home with vast booty. His successor, however, was dethroned in 1009 to make way for the Li dynasty, which lasted for over two centuries. Between 968 and 1009 important developments in the sphere of religion took place. Tien-Hoang of the Dinh dynasty established the official religious organization by incorporating Taoists and Buddhists in an administrative hierarchy. The second Le king imported classical texts of Mahayana Buddhism from China and made an effort to induce his people to accept Buddhism in place of the indigenous cults of animism and ancestor-worship. In effect Buddhism became grafted on to the indigenous cults, which continued to exist as strongly as ever. The scholars, however, remained for the most part Taoist or Confucian.

The Li dynasty (1009-1225) began the long fight to recover the Annamite provinces from Champa, which in its cultural aspect represented a struggle between Chinese and Indian influence. In the eleventh century Annamite pressure forced the Chams to abandon their northern provinces. After the sack of Indrapura by Le Hoan in 982 the Chams transferred their capital farther south to Vijaya (Binh Dinh). But in 1044 Vijaya itself was sacked by the Annamites and its king beheaded. It was taken a second time in 1069. Its king, Rudravarman III, was chased into Cambodian territory and taken prisoner. Then, after a grand ceremonial banquet held by Li Thanh-Ton in the captured city, he and his family were deported to Annam. In the following year he regained his liberty by the formal cession of the three northern provinces to Annam.

The Chams made tremendous efforts to recover the lost provinces, but in the twelfth century the attacks launched by the great Cambodian warrior Suryavarman II reduced them to impotence, so far as their struggle with Annam was concerned. The Cambodian wars, which ended in 1220, left the three northern provinces firmly in Cambodian hands.

In 1225 the Li dynasty was supplanted by the Tran. Champa was then beginning slowly to recover after her long contest with Cambodia. But the lost provinces remained an eternal bone of contention, and in the middle of the thirteenth century the duel showed signs of beginning again. This time, however, it had hardly got going when a truce was imposed on both sides by the Mongol threat. In 1257 a Mongol army sacked Hanoi (Thanh-long), but was forced to retire before growing Annamite resistance. Kublai Khan, who became emperor in 1260, sent envoys to all the states of the Indo-Chinese peninsula demanding tokens of obedience. The danger caused Champa to attempt a rapprochement with Annam, but nothing came of it. Nevertheless when Marshal Sögatü was sent by Kublai in 1281 to impose Mongol rule on Champa, Annam found herself forced to fight as the ally of the Chams, for in striving to overcome the extremely effective Cham resistance Kublai tried to send an army through Annamite territory, and the Annamites, realizing that their own independence was at stake, resisted. In 1285 a Mongol army fought its way to Hanoi through Lang-son and Bac-ninh. But again Annamite resistance was too strong and it had to retire. Another Mongol army under Kublai's son Togan was defeated when attempting to enter Tongking from the north, and Marshal Sögatü, in trying to come to his aid, was defeated and killed by the Chams. In 1287

Hanoi was occupied by the Mongols for the third time, but again the Annamites forced them to evacuate the country, and Tran Nho'n-Ton (1278-93) re-entered his capital in triumph.

Together Champa and Annam had successfully repelled all the Mongol attempts to subjugate them. To cement the friendship thus achieved, the King of Champa was persuaded to ask for an Annamite princess in marriage. When in 1306, after long negotiations, Tran Anh-Ton consented to bestow his sister upon the Cham monarch, the price demanded, and strangely enough accepted, was the cession to Annam of the provinces of Quang-tri and Thu'a-thien (Hué). But Jaya Sinhavarman died soon after the marriage, and the Chams at once started to recover the two provinces. Then in 1312 Tran Anh-Ton invaded Champa, crushed its resistance and took its king a prisoner to Tongking. The conquered kingdom was thereupon reduced to the rank of a feudatory state of Annam.

In 1326, after several rebellions and an appeal to China, Champa regained her independence. But it was the leadership of Che Anan, and not the injunction issued by Peking in 1324 ordering the Annamites to respect Champa, that caused them to relinquish their prey. In 1353 the Chams made an effort to regain the Hué region but failed. Then the Cham hero Che Bong Nga (1360-90) began a series of attacks which kept Annam in a constant state of terror during his reign. In 1371 he even sacked Hanoi. In 1377 Tran Due-Ton staged a counter-attack and managed to penetrate as far as Vijaya, but he was ambushed outside the city and perished with the whole of his force. Che Bong Nga reoccupied all the territories previously taken from Champa by her rival. As soon as he was dead, however, the Annamites recovered all the territory they had lost to him as far as Tourane, and in 1398, in order the better to direct their efforts to complete the conquest of Champa, moved their capital southwards from Hanoi to Thanh-hoa.

Then came a sudden and unexpected halt in their progress. In 1400 a general named Le-Quy-Li deposed the Tran monarch and seized the throne. The partisans of the Tran dynasty thereupon called in Chinese aid, and in 1407 the Ming emperor Yung-lo sent an army to Tongking which occupied Hanoi and seized the usurper. The Chinese had come to stay, and had they not made the mistake of attempting to denationalize the country by forcing their language and customs upon the people they might have added Annam to their empire as a vassal state. As it was, however, the discontented people found a leader in a Thanh-hoa chieftain named Le Lo'i, who in 1418 began guerrilla operations against the Chinese with marked success.

In 1427 he penned them up in Hanói. The emperor sent an army to relieve the city, but Le Lo'i defeated it before it could make contact with the beleaguered garrison, and in 1428 the city capitulated. Le Lo'i then proclaimed himself King of Annam and became the founder of a second Le dynasty. He adroitly warded off the wrath of the Ming emperor by sending an embassy with tokens of his submission to Chinese overlordship, and Peking deemed it wise to let well alone and accord him formal recognition.

The Chams had taken advantage of the troubles in Annam to recover their lost provinces to the north of the Col des Nuages. At first the new Annamite dynasty maintained peaceful relations with its southern neighbour, but in 1441 a new series of Cham attacks began. In 1446 the Annamites, taking advantage of civil war in Champa, reoccupied Vijaya, but not for long, for the Chams soon recovered it. It was left to Le Thanh-Ton (1460-97), the greatest of the Le rulers, to deal the death-blow to the Cham kingdom in 1471. He transformed Champa into a circle of his dominions.

The political independence wrested by Le Lo'i from the Ming proved to be real and durable. But while throwing off Chinese domination the Annamites conserved the culture which in the course of the centuries they had absorbed from China. Le Thanh-Ton divided his empire into thirteen circles and gave it the strong administrative system which it maintained long after his time. His successors, however, were weaklings. Between 1497 and 1527 no less than ten kings came to the throne, four of them usurpers. Their ineptitude encouraged the ambition of the great mandarin families. The Court became a centre of intrigue, while central control over the feudal magnates practically lapsed. In 1527 an ambitious mandarin Mac Dang-Dung, who had made and unmade kings since 1519, ordered the reigning monarch Le Hoang-De Xuan to commit suicide and usurped the throne. In 1529 he abdicated in favour of his son Mac Dang-doanh, but retained control until his death in 1541.

In 1533, however, through the powerful Nguyen family, the Le dynasty was restored. Nguyen Kim drove the Mac out of the Annamite provinces of Nghe-an and Thanh-hoa, but when he was poised for the conquest of Tongking in 1545 he was assassinated, and his sons were too young to take up his task. The Mac therefore remained in control of Tongking, and China, appealed to by both sides, authorized them to govern the parts they occupied as hereditary lordships under her suzerainty. The Mac dynasty ruled Tongking until 1592. Annam proper in the south was nominally under the Le dynasty, but as they

were *rois fainéants* actual power was wielded by Nguyen Kim's successors as mayors of the palace. His immediate successor was his able son-in-law Trinh Kiem, who died in 1570.

When Nguyen Kim's two sons grew up, bitter rivalry developed between them and the Trinh. Trinh Kiem procured the murder of the elder, but the younger, Nguyen Hoang, escaped death by feigning madness, and Trinh Kiem sent him to govern the southern provinces that had once been the Cham kingdom. He calculated that in such a dangerous area the young man would not long survive. In this he was mistaken, for Nguyen Hoang, throwing off the cloak of madness, won the affection of the people of the south and before long was beginning to build up his military strength.

In 1570, when Trinh Kiem died, the Annamite dominions were divided between three authorities. The Mac were masters of Tongking, with Hanoi as their capital. The Trinh, as mayors of the palace for the Le sovereigns, ruled Thanh-hoa, Nghe-an and Ha-tinh, with Tay-do as their capital. The Nguyen, also acting on behalf of the Le, ruled the southern provinces, with Quang-tri as their centre. In 1592 Trinh-tong, Trinh Kiem's successor, captured Hanoi and obtained control over most of Tongking. The Mac fled to Cao-bang on the Chinese frontier, where they managed to hold out with the support of Peking until 1677. As China refused for many years to recognize the authority of the Le over Tongking, the Mac at Cao-bang, though without effective power, were always a potential danger. Not until the Mings were supplanted by the Manchus at Peking was Chinese recognition withdrawn from them and transferred to the Le. Nevertheless from 1592 onwards the Trinh were the lords of the north, and in 1593 they moved their capital, and the puppet Le sovereign, from Tay-do to Hanoi.

From time to time Nguyen Hoang appeared at Court. He still hoped that an opportunity would arise for him to regain the position held by his father. By the end of the century, however, it was obvious that the power of the Trinh was too well established to be shaken. In 1600 therefore, when a revolt occurred in Ninh Binh, and Nguyen Hoang went to quell it, he severed his connection permanently with the Court of Hanoi. Thenceforward the two rival families, each supreme in its own sphere, began to prepare for the inevitable war, which broke out in 1620.

CHAPTER 10

MALACCA AND THE SPREAD OF ISLAM

LONG before the days of the Prophet the Arabs had made settlements along the trade route between the Red Sea and China. Islam gave a new impetus to their shipping. In the eighth century they were sufficiently numerous in south China to sack Canton (758). In the ninth century there were small communities of Mahommedan merchants in several ports on the route to China. In the eleventh century they are mentioned as having existed in Champa for some time. They married native women but kept themselves socially apart from the non-Mahommedan communities. There is no evidence of Arab settlements of any importance in the Indonesian archipelago. Much of it, including Java and the Spice Islands, lay well away from the trade route to China.

The reports of the early Arab geographers concerning South-East Asia are vague and fantastic, and much of their information is second-hand. An Arabic-inscribed gravestone of a young woman at Leran, near Gresik, has been taken as the earliest evidence of the presence of Muslims in Java. The date may be 1082 or 1102, but there is a strong suspicion that the stone was brought there at a later period. Even if the date is genuine, the inscription does no more than indicate the presence of an Arab, or Persian, there in about 1100. There is no evidence of the spread of Islam to that area until long afterwards.

In 1292 the Polos, on their way home from China, visited Sumatra. 'Ferlec', the first port they entered, has been identified as Perlak. According to Marco's story, it was visited by so many Muslim traders that they had converted the natives of the place to the Law of the Prophet. From what he has to say further it is obvious that the conversion of Sumatra had only just begun. His is the earliest report we have of Islamic proselytizing activities in South-East Asia.

From Perlak the Polos went on to Samudra, where their ship was delayed for five months by the monsoon. In its immediate vicinity have been found the oldest relics, in the form of tombstones, of the Mahommedan sultanate of Samudra. Marco writes that at the time of his visit it was not Mahommedan. Its conversion must have come

soon afterwards, since the tombstone of Sultan Malik al Saleh, its first Muslim ruler, is dated 1297. The stone came from Cambay in Gujerat.

The spread of Islam to Gujerat was one of the results of the conquests of Mohammed of Ghor in north India and the Ganges valley nearly a century earlier. In the latter half a struggle for dominance over Gujerat was decided in favour of the Mahommedans. Cambay fell into their hands in 1298, and although the majority of the Gujeratis remained Hindu the Court and ruling class became Muslim. In the thirteenth century Cambay already had a long history behind it as an emporium. Arab and Persian merchants had been settled there from the ninth century. Its trading connection with Indonesia was also of long standing. The conversion to Islam of many of its native merchants added the stimulus of missionary ardour to their trade with Indonesia. Hence it can have been no mere coincidence that the evidence of the presence of Islam in the northern ports of Sumatra bears witness to a Cambay origin.

Ibn Batuta, who was twice at Samudra on his way to and from China in 1345-6, tells us that the sultan followed the rite of Shafi'i, the form of Islam which all Indonesian believers profess today. On his showing also the country around was still non-Muslim. On the opposite bank of the river to the town of Samudra a Mahommedan grave dated 1421 has been found. This is thought to have been the site of Pasé, mentioned in the *Malay Annals* as Pasai, which Diogo Lopes de Sequeira visited in 1509. It was apparently the first important diffusion-centre of the new faith in South-East Asia.

So far as the Peninsula is concerned, the earliest Islamic document is a stone inscription at Trengganu with its date defaced. It is somewhere between 1303 and 1387. Blagden, whose authority commands respect, favours the earlier date. The stone may have been a boundary mark between the territory of Islam and the 'territory of the war', and shows by its wording that the new faith had not been accepted by the local people. Against the early date suggested by Blagden stands the testimony of Ibn Batuta that in 1345-6 the ruler of the Malay Peninsula was an infidel. Does he refer to the King of Kedah? The *Nagarakertagama* of 1365 claims the region as a dependency of Majapahit. Actually there is little evidence suggesting the spread of Islam to the Peninsula before the fifteenth century.

It was the rise of Malacca that gave the real impetus to the conversion of the Peninsula. There has been much divergence of view regarding the date of the city's foundation. Against the arguments

in favour of a date earlier than 1400 stands the fact that no mention of such a place is made by Marco Polo, who passed through the Straits in 1292; the Blessed Odoric of Pordenone, who passed that way in 1323; Ibn Batuta in 1345-6; and Prapanca, who composed the *Nagarakertagama* in 1365.

In 1918, however, Ferrand¹ put forward an ingenious argument in support of Gaspar Correa's statement in *Lendas da India*² that when the Portuguese arrived Malacca had already been in existence for more than seven centuries. He identified Malacca with Marco Polo's 'Malayur', which he placed on the Peninsula, and with 'Ma-li-yu-eul', which, according to the Chinese account, was attacked by the T'ais of Sukhot'ai in and before 1295. In 1921 G. P. Rouffaer attacked Ferrand's thesis.³ He argued that both names referred to Malayu—i.e. Jambi in Sumatra—and on the available evidence built up the story of the foundation of the city by Paramesvara that is generally accepted today.

The founder, whose name means 'prince-consort', was the husband of a Majapahit princess. According to Sumatran tradition, he was a Sailendra prince of Palembang. During the war of secession which broke out in 1401 between Virabumi of East Java and King Vikramavarddhana of Majapahit he took refuge in Tumasik (Singapore), then under a chief who owed allegiance to Siam. He killed his host and took possession of the town. In 1402 he was driven out by the Raja of Pahang or Patani, also a vassal of Siam, and according to one account brother of the murdered chief. After some wanderings he settled at Malacca, then an insignificant village of sea-rovers and fishermen. A place of that name is mentioned in a Siamese source in c. 1360. Tomé Pires, who was in Malacca from 1512 to 1515, tells the story with a wealth of detail not elsewhere available in his valuable *Suma Oriental*, which was discovered as recently as 1937.⁴ He placed the arrival of 'Paramjcura' there in about 1400. D'Albuquerque's son, who wrote his *Commentaries* in 1557, gives substantially the same story. So also does de Barros in *Decada II*, but he dates the foundation of the city 250 years before the arrival of the Portuguese.

Aided by the sea-rovers and reinforced by numbers of Malays, who came over from Palembang to join him, Paramesvara rapidly

¹ 'Malacca, le Malayu et Malayur' in JA, 1918.

² Composed between 1512 and 1561.

³ 'Was Malaka emporium voor A.D. 1400 genaamd Malajoer?' in BK1, 'The Hague, 1921, deel 77, part 1.

⁴ The English translation by Armando Cortesão was published by the Hakluyt Society in 1944.

built up a large settlement. It began as a market for irregular goods, a pirate centre. Then, by forcing all vessels passing through the Straits to put into its harbour for passes, it developed at the expense of Samudra and Singapore. Both Siam and Majapahit claimed suzerainty over the Peninsula, but Siam alone could enforce it. Hence when in 1403 Malacca was visited by a Chinese envoy, the eunuch Yin-k'ing, Paramesvara seized the opportunity to apply for recognition by the Ming emperor and support against Siam. In 1405 he sent an embassy to China and promptly received recognition. Ming policy, as we have seen, aimed at restoring Chinese control over the states of South-East Asia. Ambassadors were sent from port to port to explain Chinese policy and were followed by a war fleet to enforce it where necessary. The mission which appeared at Malacca in 1403 was sent by the third Ming emperor Ch'eng-tsu (Yung-lo). It was the one which went to Java and found two kings there. It was followed by a war fleet under Cheng Ho, whose series of voyages began in 1405.

Paramesvara maintained the closest possible relations with China. In 1409 Cheng Ho visited Malacca, and in 1411 the king returned the compliment by going personally to Peking to pay his respects to the emperor. In the following year he sent his nephew, R. A. Kern states that in 1414 his son Mohammed Iskander Shah went to China to announce his father's death.¹ This would appear to be a mistake, which, as Sir Richard Winstedt points out,² was due to the fact that the Chinese failed to realize that Paramesvara had become a Muslim and changed his name to Megat Iskandar Shah. His conversion seems to have been the result of his marriage to a daughter of the Sultan of Pasé, who himself was a recent convert to Islam. According to Cœdès, he paid a further visit to China in 1419 to ask for support against Siam.

Malacca's expansion was particularly rapid. Its position was more favourable than Palembang's or Jambi's for controlling shipping passing through the Straits. It thus became the heir to the commercial power once wielded by Śrīvijaya. It became an emporium, whereas the Sumatran ports were merely places for the export of pepper. It thrust itself into the trade route in spices (cloves, nutmeg and mace) from the Moluccas to India. Previously the route had been from the Moluccas to East Java and thence to India. Now ships leaving East

¹ In Stapel, *Geschiedenis van Nederlandsch-Indië*, I, p. 322.

² *History of Malaya*, pp. 41-3, expresses the view held by Kern. In *The Malays, a Cultural History* he quotes the account given by Tomé Pires of Paramesvara's conversion to Islam and consequent change of name. See also on this point Cœdès, *Les États hindouisés*, p. 410, f.n. 2.

Java had to put in at Malacca before proceeding onwards to India. The rising state, which at first had paid tribute to Siam to escape destruction, soon ceased to consider itself a dependency of Ayut'ia, especially after Cheng Ho in 1409 had presented Paramesvara with a silver seal, a cap, and official robes 'and declared him king'.¹ Indeed, Paramesvara so far forgot his humble beginnings as to demand the submission of Palembang, and the Emperor Yung-lo had to intervene in order to maintain the status quo. This was one of the objects of Cheng Ho's third voyage in 1415.

Megat Iskandar Shah, who, according to Tomé Pires, embraced Islam at the age of seventy-two, died in 1424. His son, who succeeded him, significantly took the old Śrīvijaya title of Śrī Maharaja. He went at once to China for recognition, taking his son with him. In the Chinese record of his visit he appears as Si-la Ma-ha-la. Fear of trouble from Siam led him to send regular embassies to China throughout his reign, which lasted until 1444. Winstedt tells us that in some recensions of the *Malay Annals* he is credited with the organization of the elaborate palace etiquette which still obtains in Perak.² He also received a visit from Cheng Ho.

His son Raja Ibrahim, who succeeded him, assumed the title of Śrī Paramesvara Deva Shah. Winstedt thinks that his assumption of this hybrid Hindu-Muslim title may indicate a reaction against the new faith. He sent a mission to China in 1445, but in the following year was dethroned and murdered as a result of a coup d'état by Tamil Muslims led by his elder brother Raja Kasim, whose mother was the daughter of a rich Tamil or half-Tamil merchant from Pasé.

Raja Kasim assumed the title of Muzaffar Shah. The Portuguese writers refer to him as Modafaixa or Malafar Sha. He reigned until 1459. His reign saw the emergence of a famous figure in Malaccan history, Tun Perak, the brother of Tun Kudu, a wife of Muzaffar Shah. In the *Malay Annals* he is celebrated as the victorious hero of campaigns against the Siamese, Pahang and Pasé. Winstedt calls him 'the brain of Malacca's imperialist policy in Malaya and Sumatra for more than three reigns'.³ The story goes that the king's Tamil uncle, who had been mainly instrumental in placing him on the throne, received thereby so much power that the bendahara, the father of Tun Perak and Tun Kudu, committed suicide. The Tamil Tun Ali then became bendahara. This caused so bitter a feud between him and Tun Perak that the king to end it offered Tun Ali any bride he might choose as the price of his resignation. His price was the hand of Tun Kudu,

¹ Winstedt, *History of Malaya*, p. 41.

² *Ibid.*, p. 44.

³ *Ibid.*, p. 46.

states, so Islam penetrated them. The first Muslim ruler of Pahang, who died in 1475, was a son of a Sultan of Malacca. His grave received a gravestone imported from Cambay like that of the first Sultan of Samudra. A Muslim prince is mentioned as ruler of Kedda in 1474. Patani was converted from Malacca during the latter half of the fifteenth century. Kelantan received Islam as a dependency of Patani, Trengganu as a vassal state of Malacca.

Malacca also influenced the states of the coast of Sumatra lying opposite to her. Thus Rokan, Kampar, Indragiri and probably Siak went over to Islam during the course of the fifteenth century. When the Portuguese conquest of Malacca brought her proselytizing activities to a sudden stop, north Sumatra became once more an important centre of Muslim influence. In 1526, for instance, a Muslim missionary from north Sumatra went to Java, married the sister of the ruler of Demak and Japara, and then settled in Bantam, where he soon had a large following. With the help of his brother-in-law he got possession of the city. In 1568 his son Hassan Udin founded the independent sultanate of Bantam that was to play so important a part in Javanese affairs until conquered by the Dutch in 1684.

Krom is of opinion that Majapahit fell between 1513 and 1528 before a coalition of Muslim states composed of Madura, Tuban, Surabaya and Bintara (Demak). Demak and Japara were central Javanese ports which took the spice trade of the Moluccas from the harbours of East Java to Malacca, together with rice and other food-stuffs collected from their own hinterland. They became diffusion-centres of Islam, and the fall of Majapahit left Demak for a time the chief state in Java. Balambangan, in the farthest east of the island, long resisted the penetration of Islam and was still Hindu when the Dutch arrived in 1595. It had close relations with the island of Bali, which remained Hindu throughout. Balambangan, however, was converted to Islam in the latter half of the eighteenth century, though some villages in the Tengger range are, like Bali, still Hindu today.

The Moluccas became Muslim in 1498 through their trade with Java. In Sumatra the Bataks were never converted to Islam. Macassar on Celebes did not become Muslim until 1603, but the Dyaks and the various mountain tribes of the island never accepted the new faith. The coastal towns of Borneo seem to have been converted mainly by Javanese merchants, before the coming of the Portuguese, though de Brito, the first Governor of Malacca, reported home in 1514 that the King of Brunei was a 'heathen'.

So far as the mainland was concerned, it may be briefly stated that the Buddhist regions—Burma, Siam, Cambodia, and the kingdom of Laos—never accepted Islam. Arakan remained predominantly Buddhist, but with a fairly strong admixture of Muslims as a result of intermarriage with Indians. Most of the Chams are today Muslims. Their legends assert that they were converted early in the eleventh century. There is no contemporary evidence of this, and Maspero thinks they did not practise Islam before their final conquest by Annam in 1470. How the religion came to them is unknown. Annam and Tongking, where Chinese culture was supreme, remained firmly attached to Confucianism, Taoism and Mahayana Buddhism, though with a strong admixture of local animism and ancestor-worship. For the great majority of ordinary people everywhere both Buddhism and Islam remained for long a veneer, beneath which the ancient beliefs and cults continued to exercise undiminished sway.

CHAPTER 11

THE COMING OF THE EUROPEAN

MEDIAEVAL Europe had no recorded contacts with South-East Asia until late in the thirteenth century, when the Polos, returning from the Court of Kublai Khan by the sea route, passed down the coast of Champa, rounded the southern extremity of the Malay Peninsula, and were held up for five months by monsoon conditions in northern Sumatra before passing on their way across the Indian Ocean. They had crossed Asia by the overland caravan route to China, where in 1275 they had been received by Kublai in the 'Upper Court' at Shangtu. During their seventeen years' sojourn in China Marco was employed as an intelligence officer by the Imperial Court and was sent on distant journeys. On one of these, a four-months journey from Peking to the west, he went via the land of the 'gold-teeth' people, with its capital at Yung-ch'ang, between the Mekong and the Salween, by an itinerary which it is impossible to trace, to a town in northern Burma, which he calls 'Mien'. What impressed him most were two stone towers fifty feet in height, one covered with gold and the other with silver, and both hung round with bells which tinkled in the wind. If his claim to have actually entered Burma is true, and much doubt has been thrown upon it, he may have reached Tagaung. He refers to 'Mien' as the capital of Burma, but it is not recognizably Pagan, nor could he have travelled so far within the time at his disposal.

Of greater interest is his account of the Great Khan's war with the King of 'Mien and Bangala'. His description of the battle of Ngasau-nggyan, fought in the Namti valley in 1277, wherein the Tartar archers won a victory by causing panic among the Burmese elephants, must have been derived from eye-witnesses. But he erroneously attributes the leadership of the Mongol forces to Nasr ed-Din, who was the commander of the later expedition which captured Kaungsin, the Burmese stronghold commanding the defile of Bhamo.

He gives a brief glimpse into one of the semi-independent Laos states on the Yunnan border. The king has 300 wives; there is abundance of gold and elephants and many kinds of spices; wine made

from rice is drunk, and both men and women tattoo their bodies all over with figures of beasts and birds in black colouring stuff. How much of this was mere hearsay it is impossible to determine. His information certainly contains much that is inaccurate, as is shown by his reference to 'Bangala' as a part of the dominions of the King of Burma. The word can only refer to Bengal; apparently Polo confused the deltas of the Ganges and the Irrawaddy. It is significant that Fra Mauro's map, based upon the information in his book, makes a similar error.

Marco's account of his homeward voyage, which began early in 1292, contains interesting material on South-East Asia. Kublai's great-nephew Arghun, Tartar lord of Persia, had requested a Mongol princess of China in marriage. The Great Khan selected the Lady Kukachin for this purpose and committed her to the special care of the Polos, who had begged him to allow them to return to their native land. Marco's description of the Chinese junk in which they made the voyage tallies exactly with those of such fourteenth-century travelogues as the Blessed Odoric, Ibn Batuta and Fra Jordanus. He says that 'Chamba'—i.e. Champa—is a very rich region ruled by a king who pays an annual tribute of elephants to the Great Khan. He writes in extravagant terms of the Mongol 'victory' over Champa in 1281, but is silent on the subject of the final disaster which befell Marshal Sōgatū's army there four years later.

Java he calls the 'Great Island of Java' as distinct from 'Java the Less', his name for Sumatra. Java, he tells us, was reputed among mariners to be the largest island in the world and was more than 3,000 miles in circumference.¹ His extravagant notion of its size reflects an idea that was current among Arab seamen, whose knowledge was confined to the few ports on its north coast which they frequented. The island, he says, produces black pepper, nutmegs, spikenard, galin-gale, cubebs, cloves and all other kinds of spices. In point of fact, though the island was a great mart for spices, it produced none. He does not seem to have visited it but to have relied entirely on seamen's gossip for his account of it. His statement that Java had never fallen into the Great Khan's possession is intriguing in view of the great armada which Kublai despatched against Kertanagara of Singosari not so very long after Marco's departure from China.

Among other islands, some of which are very difficult to identify, he mentions Pulo Condore, lying opposite to the Mekong delta, the strategic possibilities of which were to be much debated by the English

¹ Pauthier's text gives 5,000 miles.

and the French in the seventeenth and eighteenth centuries, and Bintang at the east end of the Straits of Malacca, where the Sultan of Malacca settled after Albuquerque captured his city in 1511. The identity of 'Malaiur', which he describes as a fine and noble city with its own king, great trade, and abundance of spices, has been the subject of a certain amount of debate, as we have seen in the previous chapter. It must obviously be Jambi, and it is perhaps of some significance that he makes no mention of a Javanese conquest. Equally significant is the fact that he makes no mention of Malacca.

In striking contrast to his inaccurate account of Java is his better-informed description of Sumatra. His estimate of its compass at 2,000 miles is not far from the truth. His reference to the recent conversion to Islam of 'Ferlec' by Saracen merchants is a piece of valuable historical evidence. He personally visited six Sumatran 'kingdoms'; and although he credited the island with only eight states, there is much that rings true in his account, even if he was credulous enough to record the story that one of them was peopled by men with tails about a palm in length and of the thickness of a dog's, though without a hair on them.

In the year before the Polos began their homeward journey from China a Franciscan friar, John of Monte Corvino, set out for Peking in the hope of converting Kublai Khan to Christianity. He and his little company reached India via Ormuz and the Persian Gulf. Then, after a stay of over a year on the Coromandel Coast, they proceeded onwards by the sea route through the Archipelago, reaching their destination before Kublai's death in 1294. This was the beginning of half a century of Latin missions to the Mongol Court. And as several of the missionaries either went or returned by the sea route, South-East Asia received further attention in books of travel.

The best, and indeed the only one worthy of serious consideration, was by the Franciscan Odoric of Pordenone, who left Europe in 1316 and returned early in 1330. His route, after leaving the Coromandel Coast, was via Sumatra, Java, Borneo and Champa to Canton. His *Description of the East*, written after his arrival home, is characterized by Sir Raymond Beazley as 'the fullest, most graphic, and the most amusing picture of Asia left by any religious traveller of this age'.¹ Notwithstanding a good many inaccuracies, it does to some extent supplement Marco Polo's picture of South-East Asia. His knowledge of Sumatra compares unfavourably with Polo's. He mentions only three kingdoms, and he does not give the island a name. But his

¹ *Dawn of Modern Geography*, iii, p. 253.

'Lamori', at the extreme north-west, is undoubtedly Polo's 'Lambri', and his 'Sumolchra', where people branded their faces with hot iron, corresponds to the Venetian's 'Samara', the place from which the island was ultimately to take its name. He was horrified by the customs of the island, such as communal marriage and cannibalism. Children, he credulously asserts, were brought in by foreign merchants and sold for slaughter as food.

His account of Java is fuller than Polo's, though he repeats some of the latter's inaccuracies. While Polo has nothing to say about the government of the island, Odoric speaks of a great king who rules over seven under-kings and lives in a magnificent palace. The Great Khan of Cathay, he writes, has often taken the field against this King of Java, but never with success. When due allowance is made for the exaggeration, the statement is not entirely wide of the mark. The Great Khan, of course, did not command in person the sole expedition he sent against Kertanagara.

He mentions 'Patem' or 'Talamasim', presumably a region in Borneo, as lying near to Java, and bordered on the south by a dead sea whose waters run only in a southwards direction, so that if a man drifts into them he is never seen again. Here he meets the sago palm and watches the process of sago-preparation, though not with complete understanding.

His account of Champa¹ has striking similarities with Polo's, but he does not mention the Mongol invasions. The king, he says, is polygamous and has 200 children. He has also 14,000 tame elephants. Vast shoals of fish come ashore in Champa at certain times of the year and allow themselves to be caught, 'doing homage to the emperor', according to the local saying. He mentions the prevalence of suttee and professes having seen a huge tortoise larger than the dome of St. Anthony of Padua.

His chapter on 'Nicuveran'—i.e. the Nicobar Islands—is full of legendary nonsense, and disconcertingly so, for he implies that he had visited 'it'. He describes 'Nicuveran' as a great island 2,000 miles in circuit, remarkable for naked, dog-headed, ox-worshipping cannibals.

Two other friars of this period wrote of South-East Asia, Jordanus and John Marignolli. Jordanus, whose work is entitled *The Wonders of the East*, went to India in 1330, but no farther eastwards. He describes the spice trade, 'Java' (=Sumatra) and Champa, and repeats

¹ Sir Raymond Beazley is wrong in giving Cochin China as the equivalent of Polo's and Odoric's Champa. It was the old kingdom of Champa with its centre just south of modern Hué to which they referred.

what had become the traditional yarns of Arab seamen. 'There is also', he writes, 'another exceeding great island, which is called Jaua, which is in circuit more than seven [thousand?] miles as I have heard, and wherein are many world's wonders. Among which, besides the finest aromatic spices, this is one, to wit, that there be found pygmy men, of the size of a boy of three or four years old, all shaggy like a he goat. They dwell in the woods and few are found.' In 'Java', he also tells us, 'they delight to eat white and fat men when they can get them'. Franciscan friars, presumably.

John Marignolli of Florence, who arrived in China by the overland route in 1342 and left for home in December 1346, travelled homewards through South-East Asia. He describes 'Saba' (Java or Sumatra) as a remote and matchless isle, where women have the mastery in all things and the queens are descended from Semiramis. The queen, he says, honoured him with banquets and presents, and he rode on an elephant from the royal stables. Was he by any chance referring to the Minangkabau districts of Sumatra? On the island's sacred mountain, he was told, the Magi first saw the star which led them to Bethlehem. His account of his travels is, strangely enough, introduced into his Latin *Annals of Bohemia*, which he compiled as domestic chaplain to the Holy Roman Emperor Charles IV. It contains graphic descriptions of personal experiences mingled with fantastic hearsay.

Whence came all these fantastic tales? 'One must notice', writes Sir Henry Yule of Jordanus,¹ 'the frequent extraordinary coincidences of statement, and almost of expression, between this and other travellers of the same age, especially Marco Polo. At first one would think that Jordanus had Polo's book. But he certainly had not Ibn Batuta's, and the coincidences with him are sometimes almost as striking. Had these ancient worthies, then, a Murray from whom they pilfered experiences, as modern travellers do? I think they had; but *their* Murray lay in the traditional yarns of the Arab sailors with whom they voyaged, some of which seem to have been handed down steadily from the time of Ptolemy—peradventure of Herodotus—almost to our own day.'

Soon after the middle of the fourteenth century the Mongol dynasty made way for the Mings, and Western intercourse with China ceased. The next European to travel in South-East Asia was not a missionary but a trading prospector, a Venetian of noble family, Nicolo de' Conti, who spent twenty-five years wandering about the East and returned

¹ *Cathay and the Way Thither*, Preface, p. xvii.

home in 1444. As a young man he was a merchant in Damascus. Then he passed through Persia, sailed along the Malabar Coast, visited parts of the interior of India, went on to Ceylon and thence to South-East Asia. There he visited Sumatra, Java, Tenasserim, Arakan and Burma. He is thought to have gone also as far as southern China. He returned home via the Red Sea and Cairo. On arrival he confessed that to save his life he had been forced to renounce the Christian religion and become a Muslim. Pope Eugenius IV granted him absolution on condition that he related his adventures to the papal secretary, Poggio Bracciolini, who wrote the account of them that we now possess.

Conti calls Sumatra 'Taprobana', a name applied by Europeans in early days to Ceylon. This curious error appears in both the Catalan Map of 1375 and Fra Mauro's of 1458. He says, however, that among the natives it is known as 'Sciamuthera'. Although he remained there a year, he has little of real interest to say about it. Its chief products were pepper, camphor and gold, but the people were cruel, and in parts of the island there was cannibalism and head-hunting.

He mentions also an island named 'Andamania', 'which means the island of gold'. It is 800 miles in circumference, he says, but the inhabitants are cannibals and travellers avoid it. Tenasserim abounds in elephants and a species of thrush. Presumably he refers to the mina bird. From Tenasserim he went to Bengal, where he stayed for some months. Then he took ship down to Arakan and travelled overland to Ava, the capital of the Upper Burma kingdom, going by the route across the Yomas to the Irrawaddy, which he thought larger than the Ganges. Ava was then in its heyday and the chief centre of Burmese culture. He estimated its circumference at fifteen miles and considered it a noble city. He describes the Burmese method of catching elephants and their use of them in battle. The king, he tells us, rides upon a white elephant. He is nearer the truth when describing the universal practice of tattooing, the 'frightful serpents without feet, as thick as a man, and six cubits in length', and the universal belief that rhinoceros horn was an antidote against poison.

He travelled down the Irrawaddy and made his way through the creeks to 'a very populous city called Panconia'—i.e. Pegu, the capital of the Mon kingdom. But although he stayed there four months he tells us little about it. Equally disappointing is his account of Java. He describes the process of running amuck and says that the chief amusement is cock-fighting. The inhabitants he considers inhuman, since they ate dogs, cats, mice and unclean animals.

In 1496 another Italian, a Genoese merchant, Hieronimo de Santo Stefano, crossed from the Coromandel Coast to Burma and reached Pègu, which he calls by its correct name. He was a trading prospector making his way round the East from one commercial centre to another, doing what trade he could at each. He was unable to go to Ava because there was war between the two states. He had, therefore, to sell his valuable stock to the King of Pegu, who kept him waiting eighteen months for payment. While there his companion, Messer Hieronimo Adorno, died. He buried him in what he took to be a ruined church, 'frequented by none'.

On leaving Pegu he set sail for Malacca, but was driven by stress of weather to Sumatra, 'where grows pepper in considerable quantities, silk, long pepper, benzoin, white sandal wood, and many other articles'. There he was plundered of his rubies and much else by the Mahommedan ruler of a port which he does not name. He decided, therefore, that it was 'not a desirable place to stay in' and took ship for Cambay on the west coast of India.

Santo Stefano was followed shortly afterwards by a Bolognese traveller, Ludovico di Varthema, who left Europe towards the end of 1502 and travelled through Egypt, Syria, Arabia, Persia, India to South-East Asia, returning to Lisbon after an absence of some five years. Very little is known of him. He had the instinct of the geographer, an insatiable desire to visit foreign countries and learn about them. He was the first European on record to visit the holy places of Islam. He did so by becoming a Muslim and attaching himself to a company of Mamelukes at Damascus.

His account of Tenasserim is, with the exception of Conti's few remarks, the first authentic account written by a European. The city of 'Ternassari', he tells us, was situated at the mouth of a river of the same name. Large two-masted junks (*giunchi*) were built there for trade with Malacca. Its importance, it is to be noted, lay in the fact that much of the Malay Peninsula was under Siam, and it served one of the best short cuts between the Indian Ocean and the Gulf of Siam.

Varthema describes Pegu as a great city, west of a beautiful river, containing 'good houses and palaces built of stone with lime', and enclosed with a wall. When he arrived there the king was absent on an expedition against the King of Ava. On his return he granted the visitor an audience. Varthema was much impressed by the vast number of rubies worn by the king, as also by his affability. 'He is so humane and domestic', he writes, 'that an infant might speak to him.' He sold the king some coral in return for rubies.

Varthema was the first to make Europe acquainted with Malacca. He mentions the great commerce carried on at the port, and especially its spice trade. More ships arrived there, he tells us, than at any other place in the world. The majority of the inhabitants of the city were 'Giavai'—i.e. Javanese. There were also the 'men of the sea', who did not care to reside on land, and set the local authorities at defiance. These were the 'Orang-laut' of the Malays, the 'Cellates', or 'men of the straits', of Tomé Pires and de Barros, the 'sea-gipsies' of Crawford, whose headquarters were the narrow straits of the Johore Archipelago. They lived by the produce of the sea or by robbery. The natives of Malacca, he says, were a bad race, the worst ever created, and foreigners slept on board their ships to avoid assassination. The most marketable commodities to be obtained were spices and silks.

In Sumatra Varthema visited the flourishing port of Pedir, near Acheh. Every year, he tells us, eighteen to twenty ships were laden with pepper for China. It also produced an immense quantity of silk and much benzoin. So extensive was its trade, and so great the number of merchants resorting there, that one of its streets contained about 500 money-changers. Stamped money of gold, silver and tin was in use there, with a devil stamped on one side and something resembling a chariot drawn by elephants on the other. He was much impressed by the strict administration of justice there. Three-masted junks with two rudders were built there. He also makes the interesting statement that the natives excelled in the art of making fireworks. This is corroborated by Crawford,¹ who mentions that the more advanced Malay peoples already used firearms when the Portuguese first arrived in the Archipelago.

He visited the island of Banda, where nutmegs and mace grew, but the people were without understanding; the Moluccas, where the people were worse than those of Banda; Borneo; and the 'beautiful island of Giava', which was divided up into many kingdoms all subject to a pagan king, who resided inland. But he heard so many hair-raising stories of the cannibalism there that he left as soon as possible for fear of being carried off and eaten. Crawford dubs his description of the island false and worthless.² From Java he returned to Malacca, and after a stay of only three days took ship for the 'City of Cioromandel'.³

¹ *Descriptive Dictionary of the Indian Islands*, p. 23.

² *Ibid.*, pp. 165-6.

³ Badger in his edition of *The Travels of Ludovico Di Varthema* (Hak. Soc., 1863) suggests Negapatam.

Varthema's work was first published in 1510 in Rome. His description of men, countries and scenes which he had himself seen at once attracted attention, and translations of it were issued in Latin, German, Spanish, French, Dutch and English. After him we pass from the age of mediaeval wanderers to that of the Portuguese filibusters.

PART II

SOUTH-EAST ASIA DURING THE EARLIER PHASE
OF EUROPEAN EXPANSION



CHAPTER 12

THE PORTUGUESE IN SOUTH-EAST ASIA

At the end of the Middle Ages the Portuguese were well fitted for the leadership of a European effort to exploit the trade of the Indian Ocean. Their position on the Atlantic made them a race of mariners able to cope with the risks of the sea. In their long crusade against the Moors they had built up a formidable naval power. They employed skilled Genoese seamen. They were ahead of other powers in the construction of 'great ships' able to accommodate large numbers of men for long ocean voyages. Their chief ports, Lisbon and Oporto, had trading connections with both the Mediterranean and northern Europe. When, under the leadership of Vasco da Gama, they made their first appearance in the Indian Ocean they had behind them the experience of a long series of explorations and the urge of a fervent nationalism, which impelled them to destroy Islam.

In the eastern seas they excelled the Moors in both fighting and navigating their ships, and the ships themselves were in every way superior to those of the Arabs, which were built for sailing only under favourable monsoon conditions. Lest the crusading motive be overstressed, let it be stated that long before they first rounded the Cape of Bona Esperanza the economic motive had begun to compete with the religious; and as the ideas of commerce and colonization gained ground, so the mediaeval crusading ideal weakened. In the light of the experience gained at Calicut, the chief emporium of Arab trade on the Malabar Coast, the enormous profits of the spice trade and the desire to wrest the trade monopoly from the Moors became overriding considerations. Happily it was possible to serve God and Mammon at the same time, for by striking at Arab trade in the Indian Ocean Portugal aimed a blow at the Ottoman empire, which drew the major part of its revenues from the spice monopoly.

Against the strong opposition of the Arabs and other Muslim traders the Portuguese rapidly expanded their power and influence. Cochin, their first settlement and a centre of the pepper trade, became the headquarters of their first viceroy, Francisco de Almeida, whose policy was to gain the mastery over the trade of the Malabar Coast,

while at the same time resisting the pressure to extend Portuguese influence into the Red Sea or the Straits of Malacca, since in his view such a course was calculated to weaken their position. His successor, Don Affonse de Albuquerque, however, decided that such limited aims would fail to achieve the desired result. To gain commercial supremacy over the Indian Ocean it was necessary to seize and control the main strategic points and drive a trade which should provide a revenue adequate for the maintenance of irresistible power.

The capture of Goa in 1510 gave him a centre from which to develop control over the Indian trade, but Muslim vessels could still collect the produce of Bengal, Burma, Sumatra, the Spice Islands, Siam and China at the great emporium of Malacca. He proposed to stop this trade by holding the mouth of the Red Sea and at the same time striking at its very headquarters. Moreover, since Malacca under a Muslim ruler was the chief diffusion-centre of Islam in Indonesia, by capturing it he would be carrying out the obligation laid on the Portuguese by the bull of Alexander VI. Thus the conquest of Malacca in 1512 was one of the most important features of an over-all strategic plan, and not an act of revenge for the treachery of the sultan in his dealings with Diogo Lopez de Sequeira when he attempted to establish a factory there in 1509. The *Malay Annals* state that Sequeira abused the sultan's hospitality by beginning to build a fort from which to menace the city. There can be no doubt that he was sent there with the deliberate intention of manufacturing a *casus belli*.

From Malacca Albuquerque sent ambassadors to Siam and Burma. Duarte Fernandez, who went to Siam, was the first European to visit Ayut'ia. From Malacca Albuquerque also sent an expedition to the Moluccas. Its leader, Antonio d'Abreu, had strict instructions to refrain from filibustering, to do everything possible to establish friendly relations with the islands, and to observe the customs of the people. Ternate, Tidore and Halmahera and a number of small islands were the original home of the clove tree. Nutmeg and mace were the principal products of Amboina and the Banda Islands. Malacca, the chief distribution centre for these spices, received its supplies from Javanese traders, who collected them from the islands themselves. Supplies were so abundant and cheap that if the Portuguese were to keep the prices high in Europe it was essential for them to establish a monopoly and restrict export. This entailed driving out the Javanese traders and policing the sea-routes between Indonesia and Arabia. The chief difficulty lay in the fact that shortly before the arrival of the Portuguese the Spice Islands had been converted to Islam.

A more pressing danger at first, however, lay in the state of affairs at Malacca itself. There the Portuguese were on the defensive. The neighbouring country was unsubdued, the Muslim sultans of Indonesia were hostile, and Sultan Mahmud of Malacca, who escaped when his city fell, made the island of Bintang in the Straits of Singapore his headquarters and used his powerful fleet in an attempt to cut off Malacca from all trade with the Archipelago. In 1517 he took the offensive, stockaded himself on the Muar river close to the city, and was not driven out until 1520. In the following year, assisted by the forces of Aceh, whose sultan was expanding his power over northern Sumatra, he returned. But the Portuguese stormed his fortified position after twelve days of heavy fighting. In 1526 a Portuguese counter-attack upon his capital on Bintang was successful. But his son and successor established himself on the southern tip of the mainland at Johore and continued the struggle by harassing Portuguese shipping. And Muslim merchants, in order to avoid Malacca, transferred their headquarters to Brunei on the southern coast of Borneo, which became a new centre for the spread of Islam.

After 1526, however, Aceh became the leader of the opposition to the Portuguese. The increased demand for pepper brought its sultan a corresponding increase in power, and between 1529 and 1587 the Achinese made attempt after attempt to capture Malacca. The biggest of these occurred in 1558, when an armada of 300 war-boats, with 15,000 troops and 400 artillerymen from Turkey, besieged the city for a month. The years 1570 to 1575 were a critical period, when, in addition to three major Achinese attacks, the city had to meet a dangerous attack launched in 1574 by the Javanese state of Japara. It was saved only by the timely arrival of reinforcements from Goa. In 1587 a period of easier relations began, when a new Sultan of Aceh, Ala'uddin Riayat, in difficulties with the rebellious chiefs of his dependent states, was glad to make peace with the Portuguese. Notwithstanding all the threats and dangers of the years before 1587, Portuguese Malacca prospered exceedingly; its trade continued to expand and showed vast profits.

Abreu's expedition, which left Malacca for the Spice Islands in December 1511, met with little success. He lost two of his three ships; and although he procured a cargo of cloves and nutmeg from the Bandanese, he was unable to make Ternate and Tidore, the chief clove islands. A second expedition in 1513 was more successful. The Sultans of Ternate and Tidore provided a large cargo of cloves, and each granted permission for a factory to be established on his island.

These two chiefs were the heads of opposing island confederacies, and both played for Portuguese support. The situation was complicated in 1521 by the arrival of Magellan's ship the *Victoria* on her homeward voyage. This Spanish intrusion into their preserve led the Portuguese to seek to strengthen their position by concluding a treaty with Ternate giving them the monopoly of its clove trade.

At the same time Portugal protested to Spain that the appearance of a Spanish ship in the Spice Islands constituted an infringement of the Treaty of Tordesillas, concluded between the two states in 1494. The papal bull of 1493 had separated their respective spheres of interest by a line drawn from the North to the South Pole 100 miles to the west and south of the Azores and the Cape Verde Islands. The treaty had improved on this by laying down the dividing line 370 miles west of the Cape Verde Islands. Nothing, however, had been done towards demarcating the respective spheres of the two powers on the far side of the newly discovered continent.

In consequence of the Portuguese protest a conference of experts met in 1524, but failed to agree on the exact location of the Moluccas, since the computations of each side differed by no less than forty-six degrees. Spain thereupon sent a fleet of seven ships by way of the Straits of Magellan to assert her claim to the islands. Only one ship reached them. It was welcomed by Tidore, and a struggle then began between the Portuguese allied with Ternate and the Spanish allied with Tidore. Fortune favoured the Portuguese, for the Spanish were dependent for help upon Cortez in Mexico, and when it failed to arrive in time were forced to come to terms with their opponents. In Europe also the Portuguese managed to carry their point. In 1530 by a new treaty the Spanish agreed to halt their explorations seventeen degrees east of the Moluccas. This, however, did not prevent them, later in the century, from sailing to the Philippines and founding Manila in 1570.

The Portuguese voyages to the Spice Islands brought the question of Java to the fore. The normal route from Malacca followed the southern coast of Borneo, crossed the Java Sea to Gresik near Surabaya, and proceeded thence via the south of Celebes to the Moluccas. The hostility of the Java Muslims made this way unsafe. Hence an attempt was made to establish connections with the Hindu states, and in 1522 a ship was sent to Sunda Kalapa, later to become the Dutch port of Batavia. The Hindu raja granted facilities for building a fort, but when the Portuguese returned in 1527 they found that the town had been conquered by the Muslim state of Bantam and renamed Jacatra.

The rapid spread of Islam constituted a serious setback to their plans. The Bandanese and Amboinese maintained close connections with the Muslim sultans of Java. The Portuguese failed to obtain permission to build forts on the Banda Islands or to monopolize the nutmeg trade. Amboina was less difficult, and for their supply of nutmeg they had to rely upon cultivating friendly relations with its chiefs. By 1535 the whole of the north coast of Java had become Muslim; only in the extreme east of the island did Hinduism¹ hold out. Under the circumstances, therefore, it was decided to make a great effort to convert the non-Muslim peoples so as to prevent the further spread of Islam. Where Islam had already penetrated, Catholic missions had no hope of success.

Missionary enterprise was first directed to those parts of East Java which had not yet embraced the faith of the Prophet. But it came just too late, for except in the extreme east, in which they had no interest, Hindu rule was already tottering before Muslim penetration. Parts of Amboina had not yet accepted Islam, and the Catholic missionaries gained a foothold there, as also in the northern part of Halmahera. The Portuguese ally, the Sultan of Ternate, was, however, the enemy of Christianity, and for commercial reasons they dared not support the missionaries against him.

Moreover, in the Moluccas they had gained a bad reputation for rapacity. Only one Portuguese governor, Antonio Galvão (1536-40), behaved in such a way as to gain the respect and regard of the native peoples. The saintly Jesuit St. Francis Xavier, who arrived in Amboina in 1546, wrote that the knowledge of the Portuguese in the Moluccas was restricted to the conjugation of the verb *rapio*, in which they showed 'an amazing capacity for inventing new tenses and participles'. Amboina and its neighbouring islands were thought to be ripe for Christianity, and as they were independent of both Ternate and Tidore, and the Portuguese needed a second base in the Spice Islands, the decision was taken to concentrate upon their conversion. St. Francis, who spent a year and a half in the 'Islands of Divine Hope', as he called the Moluccas, found the Christian communities too ignorant and the population too barbarous for his liking. After a tour of all the places where Christian communities existed he decided that he could do better work in China and returned to Malacca.

In practice the fortunes of Christianity depended almost entirely upon the military strength of the Portuguese. Most of their converts

¹ The word is used relatively. The existing religion was mainly a mixture of ancestor worship and other traditional cults. It had a Hindu-Buddhist façade.

fell away when threatened by the Muslims. Sultan Hairun of Ternate became their determined enemy, and he was powerful enough to defy them. He attacked the Christian communities, and by 1565 had practically ruined the whole mission. Goa then sent a fleet to restore the situation, a fortress was built on Amboina, and Christianity began to revive. But not for long, for the Portuguese quarrelled with Hairun, who accused them of depriving him of his legal share of the spice profits. Then, to make matters worse, they made a solemn agreement with him and immediately afterwards treacherously murdered him (1570).

The result was disastrous. Ternate rose in revolt, led by its new sultan Baabullah. For nearly five years the Portuguese fortress on the island was besieged. Neither Goa nor Malacca could send help, and when in 1574 the fortress fell the Christian communities were doomed. Amboina, however, was saved by Vasconcellos, its governor, who rallied the native Christians there and built a new fort. The hostility of Baabullah drove the Portuguese to turn to Tidore, where in 1578 they were permitted to build a fort. No sooner were they installed there than Francis Drake appeared at Ternate, and the vengeful Baabullah offered him a treaty and a lading of spice. His return home from his voyage of circumnavigation (1577-80) aroused English interest in the possibility of voyages direct to the Spice Islands, and in 1586 Cavendish crossed the Archipelago from north to south through the Straits of Macassar and Bali.

Spanish power in the Philippines too had sought to expand southwards since the foundation of Manila in 1570, and at the moment when Philip II united Portugal and Spain the Spaniards were preparing once more to interfere in the Moluccas, and were only restrained from doing so by Philip's prohibition. The Portuguese position there had begun to look hopeless. It improved, however, in 1587 with the death of Baabullah and with the removal of the Achinese threat to Malacca in the same year.

The extension of Portuguese commercial activity in South-East Asia, notwithstanding the constant threats to their position at Malacca and in the Moluccas, was indeed remarkable. After 1545 they managed to obtain a share in the trade of Bantam, which had become the chief pepper port for the supply of both India and China, and through which it has been estimated that $3\frac{1}{2}$ million pounds of pepper passed annually. To avoid the southern passage to the Moluccas via East Java they made treaties with the Sultan of Brunei which enabled them to use a northern one through the Sulu Archipelago and the Celebes Sea. It was through their application of the name of his kingdom to

the whole of the island that its corrupt form 'Borneo' came into general use. By both routes they touched at the island of Celebes, but never realized the different parts were those of a single island and not a group of separate ones; hence the name by which they knew them—'the Celebes'.

We have seen how the Javanese empire of Majapahit fell between 1513 and 1528 before a coalition of Muslim states composed of Madura, Tuban, Surabaya and Demak. The sultanate of Demak thereupon became the most powerful state in Java. It controlled the northern rice-growing plains from Japara to Gresik and grew rich on the trade of those two ports. Through Japara the rice of Java was exported to Malacca; Gresik conducted a flourishing trade with the Spice Islands. During the sixteenth century two new states, Bantam and Mataram, which were to play an important part in the next century came into existence. The independent sultanate of Bantam was founded by Hassan Udin in 1568. It extended its control over the whole of the western end of the island, once the kingdom of Sunda, and became rich as the chief centre for the purchase of pepper, whither came merchants from India and China, bringing textiles, silk and porcelain in great quantities.

The small district of Mataram to the south of Demak, once the heart of a powerful central Javanese kingdom before the rise of the East Javanese states to importance, was tributary to the sultanate of Padjang, one of the component states of the sultanate of Demak. Towards the end of the century its second Muslim ruler, Suta Vijaya, upon whom the Sultan of Padjang had conferred the title of Senapati, or commander-in-chief, proclaimed his independence, and before his death in 1601 had extended his authority over all the inland districts from the borders of Bantam in the west to those of the East Javanese kingdom of Balambangan. Mataram was an agricultural state with small interest in commerce. While the trading cities on the coast to the north of it grew steadily weaker through repeated defeats at the hands of the Portuguese, the growth of the power of the new empire was fostered, and its kraton became the centre of the political, cultural and economic life of much of the island. Thus when the English and the Dutch first came to Java its once formidable sea power was no more; its most important kingdom was a land power. And with the exception of Bantam, its northern ports were waiting like ripe cherries to be plucked by the rapidly expanding power of Mataram.

In their relations with the more powerful kingdoms of the Indo-Chinese mainland the Portuguese had to be content to play a humbler

role than at Malacca and in the Spice Islands. Many of them served as mercenaries in the armies of the various monarchs and often proved a source of embarrassment to their employers. Under commercial treaties with Siam they were permitted to trade at Ayut'ia the capital, at Mergui and Tenasserim in the Bay of Bengal, and at Patani and Nakon Srit'ammarat on the eastern coast of the Malay Peninsula. Both Ayut'ia and Patani did a considerable Chinese trade, and the Portuguese factories at both places flourished. The Siamese ports were also useful as places where Portuguese ships bound for China could shelter during the north-west monsoon, when the China Sea was difficult to navigate. They remained well established there until ousted by the Dutch in about 1630. Their missionaries and traders settled also in Cambodia, and it would appear that a Portuguese friar was in 1570 the first European to see the Great Lake and the ruins of Angkor.

In Burma and Arakan Portuguese mercenaries and adventurers were more in evidence than missionaries and traders. Diogo Soares de Mello played an important part in the wars of Tabinshwehti and Bayinnaung and helped the latter to gain his crown in 1551. In Siam the Portuguese never attempted to gain territorial possessions; the king was too powerful. So it was in Burma until the end of the sixteenth century. But in 1599, when Pegu was captured and its booty shared between a rebellious prince of Toungoo and the King of Arakan, and the country laid waste by Siamese invaders, Philip de Brito, a *feringi* leader in the service of Arakan, seized its chief port, Syriam, and tried to gain the mastery over Lower Burma. But after an adventurous career of fourteen years he fell before the revived power of the house of Bayinnaung.

At almost the same time another *feringi* leader, Gonsalves Tibão of Dianga, made himself 'king' of the island of Sandwip, lying below the eastern arm of the Ganges delta, and maintained himself there from 1609 to 1617. In 1615 with the help of Goa he even attacked Mrohaung, the capital of Arakan, but was driven off. From the middle of the sixteenth century Portuguese freebooters settled in large numbers at Dianga, close by Chittagong, then in the dominions of Arakan. They made the place a notorious centre of piracy, whence they sailed up the creeks of the Sunderbunds to bring back thousands of slaves, whom they sold to the King of Arakan. Their forays went on until 1666, when the Mughal Viceroy of Bengal, Shayista Khan, wiped out their pirate nest and annexed the Chittagong district to the empire of Aurungzeb.

The decline of Portuguese power in the East set in early, though in South-East Asia, through their tenacious hold on Malacca, there were few signs of it before the appearance of the English and the Dutch as competitors for the control of the spice trade. The Portuguese have been described by Sir Hugh Clifford as swarming into Asia in a spirit of open brigandage.¹ Against the Muslim peoples their crusading zeal stimulated rather than restrained their cruel and capricious behaviour. Even their own historians were ashamed at their crimes in the Moluccas, where the natives were driven into resistance by the injustice of their trading methods. And although priests and monks multiplied in their dominions, they were ineffectual missionaries because of the misdeeds of traders and freebooters. That indeed seems to have been the theme of Mendes Pinto's *Peregrinação*, which for all its questionable accuracy of detail gives a remarkably authentic picture of Portuguese activities in the middle of the sixteenth century. Moreover, the cost of their military and ecclesiastical establishments was more than the profits of their commercial enterprise could bear.

'Look at the Portuguese,' wrote Sir Thomas Roe, the English ambassador to the Mughal Court in 1613. 'In spite of all their fine settlements they are beggared by the maintenance of military forces; and even their garrisons are only mediocre.' Albuquerque's policy of erecting forts and establishing domination over native rulers has been held to have been one of the chief causes of their downfall. They behaved as conquerors rather than merchants, and when internal disorganization and lack of discipline began to appear, as they did before the middle of the sixteenth century, general corruption resulted. There were too many potential *de Britos* and *Tibãos*, all anxious to make their fortunes and get home while the going was good.

The union of Spain and Portugal, if not the main cause of their downfall, had serious consequences for the Portuguese, for the enemies of Spain became their enemies, and in their attacks on them were aided by native rulers and peoples who had learnt from bitter experience to detest them. One has also to realize that the Dutch and English had made so much progress in developing their sea-power during the century before they appeared in the East that in sea fights with the Portuguese they could both sail and fight their ships better than their opponents. Yet when all has been said regarding the moribund state of the Portuguese empire at the end of the sixteenth century, the fact remains that, like Charles II, it took an unconscionable time in dying.

¹ *Further India*, London, 1904, p. 48.

CHAPTER 13

BURMA AND THE T'AI KINGDOMS IN THE SIXTEENTH CENTURY

(a) *To 1570*

THREE years after the foundation of Ayut'ia in 1350 another T'ai kingdom, later known as the kingdom of Laos or Luang Prabang, was founded in the upper Mekong valley. It came into existence through the union of a number of small Laos states under the leadership of a chief of Muong Swa named Fa Ngoun, who had been brought up at the Court of Angkor and was married to a Khmer princess. The origin of the Laos states on the Mekong is obscure and legendary. The T'ai seem to have settled there in the second half of the thirteenth century, and to have been first under the suzerainty of Angkor and later under that of Sukhot'ai. Through such channels they came into contact with Indian culture. Under Fa Ngoun they were converted to Hinayana Buddhism. His father-in-law sent him a mission of monks bearing with them the Pali scriptures and a famous statue of the Buddha, which had been sent much earlier by a King of Ceylon as a present to Cambodia and was called the Prabang. It was installed at Lang Chang, Fa Ngoun's capital, in a temple specially built for it, and at a later date the city came to be named after it.

Fa Ngoun's military prowess earned him the title of 'the Conqueror'. The kingdom which he acquired and consolidated extended from the borders of the Sibsong Pannas along the valley of the Mekong down to the northern confines of Cambodia. On the west it touched the borders of the T'ai states of Chiengmai, Sukhot'ai and Ayut'ia, while on the east its neighbours were Annam and Champa. Though sparsely populated, it was one of the largest states in Indo-China. Fa Ngoun's reign was one of constant campaigns and aggression, and both Annam and Ayut'ia felt the impact of his power. But to his peace-loving, easygoing subjects his autocratic rule, and the exhaustion caused by his wars, became increasingly unpalatable, until in 1373 his ministers united to drive him into exile, and placed on the throne his son Oun Hueun, a young man of seventeen.

P'aya Sam Sène T'ai, as he is known in the official chronicle, earned his title of 'Lord of 300,000 T'ais' from the census of males which he carried out in 1376. His reign was a period of consolidation and administrative development. He was married to a Siamese princess of Ayut'ia, and in carrying out the organization of his kingdom was much influenced by Siamese methods. He also built temples and founded monastic schools for the study of Buddhism. Economically, Lang Chang was well placed. It had easy communications with both Annam and Siam, and it soon became an important centre of trade, with its gumlac and benzoin much in demand by the Siamese.

Prosperity depended upon the maintainance of good relations with these two powerful neighbours. In the latter half of the fifteenth century, however, Lang Chang was nearly brought to ruin through the hostility of Annam. This was aroused by an incident which occurred in the reign of Lan-Kham-Dèng (1416-28). He had offered assistance to the Annamites when they were invaded by the Chinese in 1421, but the force he sent had gone over to the Chinese and had eventually been driven back into its own country by the exasperated Annamites. During the subsequent period they were too deeply involved in their final struggle with Champa to take their revenge. But as soon as Le Than Ton had completed the reduction of Champa in 1471, he began to prepare to attack Lang Chang. In 1478 he delivered his blow, storming the city of Lang Chang itself and driving its king, P'aya Sai Tiakap'at (1438-79), into exile. His success, however, was shortlived. A son of the fugitive king, T'ène Kham, rallied the Laos forces and drove out the Annamites. He then succeeded to the throne and set himself to re-establish his country's prosperity by cultivating better relations with her eastern neighbour.

The struggle with Annam was followed by a long period of peace during which, as a result of the development of closer commercial relations with the Menam valley cities, the kingdom prospered. King P'ot'isarat (1520-47), the builder of Wat Visoun, was a devoted Buddhist who strove to stamp out the popular animism and witchcraft, but failed. He was the first of the Laos kings to take up his residence at the city of Vien Chang (Vientiane), which, lying much farther down the Mekong, occupied a central position in his long-strung territories and was better placed than Lang Chang for trade with Siam and Annam.

The period of comparative calm ended in 1545, when P'ot'isarat was tempted to intervene in an acute succession dispute in the much-troubled kingdom of Chiengmai. In 1538 Muang Kesa, the fifteenth

king since the foundation of the state, had been deposed by his son T'ai Sai Kham. The latter's cruelty and misgovernment, however, led to his assassination in 1543, and with him the direct male line became extinct. P'ot'isarat thereupon claimed the throne through his mother, a Chiangmai princess, and sent a strong force which rapidly defeated the various rival claimants who had come upon the scene, and caused a deputation to be sent to him with an offer of the crown. He accepted it for his son Sett'at'irat, a boy of twelve. Pending the boy's arrival the notables of the kingdom met and appointed a princess, Maha Tewi, as regent.

The news of Sett'at'irat's accession to the throne of Chiangmai brought a Siamese army on the scene, led by King P'rajai himself. Apparently his excuse for intervention was the punishment of Muang Kesa's murderer. But as this had already been carried out before his arrival, and Siam's real aims were well known, and likely to be stoutly resisted, he was persuaded by Princess Maha Tewi, a woman of immense ability in the exercise of statecraft, to return home. In 1547 King P'ot'isarat was killed in a hunting accident, and Sett'at'irat had to return to Lang Chang in order to deal with an attempt by his younger brothers to partition the kingdom. As soon as his back was turned another crop of pretenders arose to dispute the Chiangmai succession, and once again King P'rajai invaded the kingdom. This time Princess Maha Tewi resisted. The Siamese were repulsed before the walls of Chiangmai. While retreating they were defeated in a series of engagements by the pursuing Laos army and completely routed.

The story of the campaign is graphically told by Fernão Mendes Pinto, who of course claims to have accompanied the expedition. He tells us also that on arrival home King P'rajai was poisoned by T'ao Sri Suda Chan, one of his four senior non-royal consorts. She was pregnant by a lover, whom she had taken during the king's absence on campaign. Her own son, a boy of nine, succeeded his father as king, but she soon had him put out of the way. Then after a blood-bath of her opponents she placed her lover on the throne. Two months later they were both assassinated at a royal banquet.

Pinto cannot have accompanied P'rajai's army, since he represents the campaign as a victorious one against an invading force from Chiangmai. His account seems to be a hotch-potch of stories picked up probably from Portuguese soldiers-of-fortune who had served in the Siamese army. His story of T'ao Sri Suda Chan's coup d'état is nearer the mark, though the Siamese version accepted by Wood¹

¹ *History of Siam*, p. 111.

represents the assassination of her and her lover as taking place while they were in the royal barge on their way to an elephant hunt. Pinto's dates do not fit in with what is known of the story. But in any case the Siamese records for this period are so conflicting and obscure that it is almost impossible to check his details.

The leaders in the assassination plot placed Prince T'ien, a younger brother of P'rajai, on the throne with the title of Maha Chakrap'at. Wood assigns this event to the year 1549,¹ but there is good reason for placing it a year earlier, since that would accord with the date ascribed by the Burmese chronicles² to Tabinshwehti's invasion of Siam, which took place towards the end of the year of Maha Chakrap'at's accession, and the Burmese sources for this period are more reliable than the Siamese in the matter of dates.

Tabinshwehti (1531-50) of the Toungoo dynasty, whose rise has been recorded in Chapter 6, § c, aimed at reuniting the whole of Burma under one ruler. His first step, for which his father had been in the midst of preparations when he died, was to conquer the richer and more urbane kingdom of Pegu. Such was the chaos in the Ava kingdom after the conquest of its capital by the Shans in 1527 that he took the risk of leaving his rear undefended while he concentrated upon his southern objectives. His first campaign in 1535 gave him possession of the Irrawaddy delta and its chief town Bassein. Pegu, however, was strongly defended, and only fell by stratagem in 1539 after four years' resistance. The Mon king, Takayutpi, fled northwards to Prome, where Tabinshwehti's attack was foiled by reinforcements sent down from Ava by its Shan ruler.

But Takayutpi died, and many of the Mon chiefs offered their allegiance to the Burmese king, seeing in him the only leader capable of giving their land settled government. Moreover, he wisely showed respect for their customs and institutions and accorded Mons equality of treatment with his Burmese. In 1541, with an army reinforced by Mon levies and a contingent of Portuguese mercenaries under João Cayeyro, he captured the port of Martaban. It had put up a magnificent resistance, but was finally taken by storm and sacked without mercy. Pinto, who again claims to have been present, gives a vivid eye-witness account of the horrible massacre systematically carried out by the conqueror. Moulmein, cowed by the treatment of Martaban, surrendered, and the whole of the Mon kingdom down to the

¹ *Ibid.*, p. 112.

² According to Phayre's reading in his *History of Burma*, p. 100. But see Harvey's note in his *History of Burma*, p. 343.

Siamese frontier at Tavoy fell into Burmese hands. Then as a thank-offering for victory Tabinshwehti placed new spires on the chief Mon pagodas. The most renowned of them all, the Shwe Dagon, received a special offering of ten viss (36.5 lb.) of pure gold.

In the following year Prome was starved into submission after a five-months siege and treated with the same cruelty as Martaban. Its capture opened the way to central Burma. But before Tabinshwehti was in a position to take the offensive he had to meet a powerful counter-attack launched against Prome by the Shan ruler of Ava in league with the sawbwas of six of the Shan states. With the help of his Portuguese gunners he won a decisive victory, which he followed up by occupying all the country as far as the districts of Minbu and Myingyan. At Pagan he was crowned with ancient ceremonial. But he did not go on to attack Ava. He returned southwards and in 1546 staged a second coronation at Pegu, using both Burmese and Mon rites.

Neither Toungoo nor Pagan was to be his capital, but Pegu with its historic Mon associations. The explanation, so often given, that he was pro-Mon in his sympathies is inadequate. It is true that he did everything possible to conciliate the Mons, even to adopting their hair-style. But a pro-Mon king would hardly have permitted the atrocities perpetrated at Martaban and Prome. His real reason seems to have been that he planned to attack Ayut'ia and needed the Mon country as a base. He sought to become a Chakravartin, the world conqueror of the Buddhist white elephant myth. The King of Siam possessed a number of these precious animals, and he was determined to have them.

Actually, however, his first great enterprise after his coronation was an invasion of Arakan. This move does not seem to have formed part of any over-all plan but to have been purely opportunist. A discontented Arakanese prince appeared at his Court and offered to become his vassal if he would place him on the throne at Mrohaung. But the city's fortifications were too powerful for him, and he was glad of an excuse to abandon the expedition. The excuse was the news of a Siamese raid on the Tavoy region. Wood, however, rightly points out that the violent revolutions that had been taking place at the Court of Ayut'ia led him to believe that the moment was ripe for an invasion. His preparations were on a great scale, and the force he led into Siam when the campaigning season began with the end of the wet monsoon of 1548 was indeed formidable. Nevertheless it failed to break through the defences of Ayut'ia, and on returning homewards nearly came to grief before the incessant attacks of the Siamese.

After two major reverses Tabinshwehti, though only thirty-six years old, completely lost his morale. He became a debauchee and left the conduct of affairs to others. The Mons, who had borne the brunt of his wars, rose in revolt under Smim Htaw, a minor prince of the old dynasty. While Tabinshwehti's brother-in-law and alter ego Bayinnaung was absent dealing with this rebellion another member of the Mon royal family, Smim Sawhtut, procured the king's murder (1550). Pegu opened its gates to him with joy. For the moment Tabinshwehti's kingdom was in hopeless chaos. A Mon leader ruled as king in Pegu. Another was gathering strength at Martaban. And the Burmese chiefs of Toungoo and Prome refused to recognize the authority of Bayinnaung, who aimed at succeeding the murdered king.

First of all, however, Smim Htaw marched on Pegu and eliminated his rival Smim Sawhtut. Then Bayinnaung seized Toungoo and was crowned king. His next move was to gain control over central Burma as far northwards as Pagan. He considered the feasibility of an attack on Ava, but decided to reconquer the Mon kingdom first. In 1551, with a mixed force of Burmese and Mons, and a Portuguese detachment led by Diogo Soares de Mello, he defeated Smim Htaw in a battle fought outside the walls of Pegu. Mon resistance thereupon collapsed everywhere. Smim Htaw himself was hunted through the delta, managed to escape in an open boat to Martaban, but was finally caught in the hills around Sittaung and cruelly done to death. His gallant struggle caught the popular imagination, and many local traditions of him still survive.

Bayinnaung was crowned at Pegu with the grandest ceremonial. He began to build a magnificent palace-city for himself and his Court. His next military enterprise, the subjugation of northern Burma and the Shan states, was on a far more ambitious scale than the two campaigns whereby he had restored the kingdom created by Tabinshwehti. In 1553 he sent an army of observation up the Irrawaddy, but its advance caused the Shan chiefs to set aside their mutual quarrels and unite against the threatened invasion. He therefore raised the largest force he could possibly muster, and late in 1554 launched a two-pronged attack against Ava from Toungoo and Pagan respectively. In March 1555 the city fell, and he then pushed his conquests to Bangyi in Monywa district and Myedu in Shwebo district, beyond which in those days the authority of the Ava rulers did not extend.

Next he turned on the Shans. In 1556 he subdued Hsipaw and Moné while on his way to conquer Chiengmai. This state was now

ruled by a Shan prince named Mekut'i, who had been accepted as their king by the local chieftains when Sett'at'irat, having secured the throne of Luang Prabang, refused to return to Chiengmai. Mekut'i surrendered without resistance, swore allegiance to Bayinnaung, and agreed to pay an annual tribute of elephants, horses, silk and other products of his country. This expedition had a profound effect upon the Shan chiefs on the borderland between Burma and China; all hastened to pay homage to the new conqueror.

As soon as the Burmese army left Chiengmai, however, forces from Luang Prabang moved in. In 1558 they defeated Mekut'i and would have deposed him had not Bayinnaung reappeared on the scene and driven them out. He then proclaimed the deposition of Sett'at'irat from the throne of Luang Prabang. Sett'at'irat in reply formed a large coalition of Shan states and advanced to Chiengsen at the head of their combined forces. Bayinnaung, however, by occupying the territories of his allies, forced him to retire, and the confederation broke up (1559).

In the following year Bayinnaung returned to Pegu, and Sett'at'irat, taking advantage of the lull, made a formal alliance with Ayut'ia. In 1563, in order to maintain closer contact with the Siamese and avoid a surprise attack by the Burmese, he removed his capital to Vien Chang and strongly fortified the city. He also built there a shrine for the famous Emerald Buddha (Pra Keo), which he had carried off from Chiengmai when he had returned to Luang Prabang after his father's death. His greatest architectural work in his new capital was the pyramidal structure known as the That Luong, which is today the finest example of Laotian architecture, though severely damaged in 1873 by bandits from Yunnan.

Bayinnaung's assumption of suzerainty over the Shan states was a new departure in Burmese history. It was the inevitable result of the successful resistance of the Burmese to the Shan attempts to dominate Burma, which had gone on ever since the fall of Pagan in 1287 and had brought the ruin of the Ava kingdom. Henceforward there was to be no longer any question of the Shans recovering control over Upper Burma; the shoe was now firmly on the other foot.

The Burmese champion's control over Chiengmai was of even greater immediate importance, since it vastly facilitated an attack upon Ayut'ia. And it was Bayinnaung's dearest ambition to force the most powerful of all the T'ai states to submit to his authority. Sett'at'irat's alliance with King Chakrap'at and Siam's rapid recovery after Tabinshwehti's invasion hastened his decision to strike as soon as possible.

His demand for a couple of white elephants and Chakrap'at's refusal, much discussed as the cause of the war, must surely be regarded merely as formalities preceding hostilities, like the solemn throwing down of the gauntlet in mediaeval Europe.

The invasion began after the close of the wet monsoon of 1563. The Burmese forces crossed from the Sittang valley to Chiengmai. They then proceeded by way of Kamp'engp'et and Sukhot'ai to Ayut'ia, which surrendered in February 1564 after slight resistance. The king and most of the royal family were carried off to Burma as hostages, while a son of Chakrap'at was left behind as vassal ruler with a Burmese garrison to control him. As soon as he had settled the new régime at Ayut'ia, Bayinnaung planned to lead a punitive expedition against the King of Chiengmai, whose attitude had been unsatisfactory when the Burmese army had passed through his state. News came, however, of a serious Mon rebellion, and he had to hurry off to Pegu, leaving his son, the heir-apparent, to command the force marching against Chiengmai.

On arrival home Bayinnaung found that the rebels, aided by Shan and Siamese prisoners settled in the neighbourhood, had burnt Pegu together with his own palace and even some of the older buildings dating from Dammazedi's reign. With characteristic energy he crushed the outbreak, rounded up the rebels, and was only dissuaded by the intervention of the Buddhist clergy from burning several thousands of them in huge bamboo cages. He at once began to build an even more magnificent palace-city than the one that had been destroyed. The Venetian Caesar Fredericke and the Englishman Ralph Fitch, who saw it in its full glory, have recorded their wonder at its size and richness. In some parts, they said, its roofs were covered with plates of gold.

Meanwhile the heir-apparent's expedition against Chiengmai had met with general resistance and King Mekut'i had taken refuge in Vien Chang. The Burmese therefore invaded the kingdom of Luang Pra-bang and prepared to attack Sett'at'irat in his capital. On the appearance of their flotilla before Vien Chang the king fled. They occupied the city, capturing the queen and Oupahat, or heir-apparent, as well as the fugitive Mekut'i. When, however, they tried to follow up Sett'at'irat his harassing tactics were too much for them and they had to give up the attempt. In October 1565 they arrived back in Burma with their prisoners. Mekut'i was placed in safe custody at Pegu while Princess Maha Tewi was installed a second time as regent at Chiengmai, this time with a Burmese garrison.

In Siam Prince Mahin, who had been established as regent by Bayinnaung, functioned under the control of the pro-Burmese Raja of P'itsanulok. Sett'at'irat's successful defiance of the Burmese caused Mahin to turn to him for assistance in throwing off the yoke of Bayinnaung. In 1566 the two of them attacked P'itsanulok, but the arrival of a Burmese army forced them to abandon the enterprise. In the hope of preventing further trouble, Bayinnaung in the following year permitted the captive king Chakrap'at, who had become a monk, to return to Siam on a pilgrimage. His generosity was misplaced, for on arrival home the king threw off the yellow robe and joined Prince Mahin in another attack on P'itsanulok.

Bayinnaung therefore had to stage a second invasion of Siam. In 1568 he set out from Martaban and made for P'itsanulok, which he relieved. Then he passed on to Ayut'ia. This time the city put up a desperate defence and defied all his efforts to storm it. Sett'at'irat sent a force to the assistance of his ally, but the Burmese ambushed it and drove it off. The siege lasted until August 1569, when the city fell through treachery. King Chakrap'at had died during the siege. Prince Mahin died a prisoner on his way to Pegu. Maha T'ammaraaja, the pro-Burmese Raja of P'itsanulok, was installed as the next vassal ruler of Ayut'ia, and Bayinnaung prepared to lead his victorious army to punish the King of Vien Chang. He had gorged his men with the plunder of Ayut'ia. The city's defences were dismantled and vast numbers of its population deported to Lower Burma.

For the second time the Burmese invasion of the Laos kingdom was a failure. Vien Chang defied all Bayinnaung's attempts to take it, and in April 1570, with his troops exhausted by famine and disease, he beat a hasty retreat so as to reach home before the onset of the wet monsoon. Siam, on the other hand, remained under Burmese control for the next fifteen years. One interesting result of this was the adoption by Siam of the Burmese Era beginning in A.D. 638. It became known as the Chula Sakarat to distinguish it from the Maha Sakarat beginning in A.D. 78, which it displaced. It remained in official use until 1887, when Chulalongkorn adopted the European calendar. According to Wood, the Burmese *dhammathat*, based on the Laws of Manu, was introduced at the same time and grafted on to Siamese law.

(b) *From 1570 to 1599*

Bayinnaung's career has been aptly described as 'the greatest explosion of human energy ever seen in Burma'. 'The king of Pegu',

wrote the Venetian Caesar Fredericke, who visited his capital in 1569, 'hath not any army or power by sea, but in the land, for people, dominions, gold and silver, he far exceeds the power of the Great Turk in treasure and strength.' The bare record of the events of his reign shows him everlastingly hastening somewhere to assert his authority: it is a catalogue of campaigns.

There is, however, another side to his story, though it is of minor importance. Strange as it may seem in one who was responsible for so much human bloodshed, he strove to be a model Buddhist king, building pagodas wherever he went, distributing copies of the Pali scriptures, feeding monks, and promoting the collection and study of the *dharmathats*. The costly offerings he made to pagodas at Pegu on his return from Vien Chang in 1570 give the impression of being acts of atonement for the demerit incurred through the deaths of so many thousands of human beings. He probably explained away his own responsibility in much the same terms as, two centuries later, King Naungdawgyi used when rejecting the British demand for compensation for the massacre of Negrais (1759). The victims, he said, were fated to die in such a way.

But if Bayinnaung had no strong feelings about human slaughter, he had conscientious scruples against animal sacrifices such as the Muslim practice of killing goats in celebration of Bakr Id or the offering of white animals to the Mahagiri spirit on Mount Popa. Such practices he prohibited, as also the killing of slaves, elephants and horses at the death of a Shan sawbwa for burial along with his body.

In his zeal for the enhancement of his reputation as a Buddhist king throughout Indo-China he sent offerings on several occasions to the famous Tooth of the Buddha at Kandy in Ceylon, providing lights to burn at its shrine, craftsmen to beautify the building, and brooms, made from his own and his chief queen's hair, for use there. In 1560 the Viceroy of Goa, Dom Constantino de Braganza, led an expedition to punish the Raja of Jafna for the persecution of Catholic converts made there by St. Francis Xavier. In sacking the place a tooth, reputed to be the Kandy one, was seized and taken to Goa. Bayinnaung sent envoys with the offer of a large sum of money for it. But the archbishop intervened and referred the matter to the Inquisition, which condemned it to be destroyed as a dangerous idol. The sentence was carried out before a great concourse of people, among whom were the scandalized Burmese envoys.

Some years later Bayinnaung asked Raja Dharmapala of Colombo for a daughter in marriage. Having no daughter, but being anxious

to please the king, that ruler palmed off on him the daughter of one of his ministers as his own. He also sent with the bride a tooth, which he claimed was the genuine one. The Raja of Jafna, he said, had palmed off a monkey's tooth on the Viceroy of Goa. Both the 'princess' and the tooth were received in Burma with the highest honour, and the Raja of Colombo received so munificent a present in return that the King of Kandy offered a princess and a tooth, both of which should be genuine. But it was useless for him to protest that the real tooth had never left its temple at Kandy and that the Raja of Colombo had no daughter. Bayinnaung was far too shrewd to permit any doubt as to the authenticity of the raja's gifts. The tooth he had deposited in a jewelled casket beneath the Mahazedi Pagoda.

In 1571 died Sett'at'irat of Vien Chang, the chieftain who had never bent the knee to the king of kings. His brother the Oupahat had been a hostage in Burma since 1565, and Bayinnaung sent envoys to Vien Chang to negotiate his return as a vassal ruler. But the Laotians had bitter memories of Burmese invasions, and they murdered the envoys. In revenge Bayinnaung sent Binnya Dala, his Mon commander-in-chief, with an army composed of levies drawn from Chiengmai and Siam to attack Vien Chang. It was defeated, and Bayinnaung either put his general to death or exiled him to a place where he soon died. Then in the dry season of 1574-5 he personally led an expedition which drove the regent, General Séne Soulint'a, out of the capital and placed the Oupahat on the throne.

As soon as his back was turned his puppet's power began to dwindle. In 1579 he sent another army to deal with the general disorder, which his vassal was unable to quell. But no sooner had it completed its task and left for home than the unhappy king was driven out of his capital and died while fleeing to safety. Bayinnaung thereupon sought to solve the problem by placing Séne Soulint'a himself on the throne. But he was an old man and only survived for two years. He was succeeded by his son Nakone Noi, who soon found his task impossible. Revolts broke out everywhere. In the confusion the new king was dethroned and anarchy reigned supreme. There was no longer any fear of Burmese intervention; Bayinnaung had died in 1581 and his son Nanda Bayin had other things to attend to.

For several years no solution could be found. Sett'at'irat's only son had been born at the time of his death in 1571. When he had placed the Oupahat on the throne in 1575 Bayinnaung had carried off the young prince as a hostage to Burma. In 1591 the abbots of the leading monasteries met and decided that the only cure for the

country's ills was to recall the legitimate heir from captivity. The moment was propitious, since King Nanda Bayin was so hard pressed by the gathering strength of a Siamese national movement against Burmese dominance led by Pra Naret that he willingly released the prince. In 1592 Prince Nokeo Koumane gained possession of Luang Prabang and was accepted as king. His first act after establishing control over his kingdom was publicly to proclaim its independence of Burma.

When Bayinnaung died in 1581 he was poised for an attempt to deliver a knock-out blow to the kingdom of Arakan. The Burmese chronicles assert that shortly before his death he deputed a mission to the Mughal emperor Akbar. As Bengal had been conquered by the Mughal armies in 1576, and there is no mention of a Burmese mission to Fatehpur Sikri in the Mughal records, it seems more probable that the mission went to the Viceroy of Bengal. Its object seems to have been to sound him regarding his attitude towards a Burmese attack upon Arakan. But the blow was never delivered, and when the two states did in fact come to war, in 1596, it was the Arakanese who were the aggressors, joining in the general scramble for loot which occurred when Nanda Bayin's armies were driven out of Siam and Pra Naret's counter-offensive was making serious inroads into Burma.

Bayinnaung had sown the wind; his son reaped the whirlwind. Not that Nanda Bayin was lacking in either ability or determination, but sooner or later the reaction against his father's extravagance and megalomania must come. The Mons in particular were driven to desperation by the unceasing demands upon them for military service and the famine and exhaustion which resulted from their inability to cultivate their lands. For uncultivated delta lands relapse quickly into impenetrable jungle, and the task of clearing them is heart-breaking.

The Siamese might have attempted to regain their independence earlier had not Boromoraja of Cambodia seized the opportunity presented by their weakness to pay off old scores. In the year after the second fall of Ayut'ia he invaded Siam, and, though driven out with heavy loss, kept up the pressure until after Bayinnaung's death. The threat to Ayut'ia made it necessary to restore the fortifications which had been dismantled; and the Burmese had to permit the strengthening of the city's defences. The Siamese also found a new leader in Pra Naret, the 'Black Prince', later to be King Naresuen, the elder son of T'ammaraaja, who had been taken as a hostage to Burma when his father became vassal king of Ayut'ia. In 1571 as a lad of

sixteen he had been allowed to return home as a result of the marriage of one of his sisters to Bayinnaung. His courage and resourcefulness against the invading Cambodians made him the hope of the patriots.

Nanda Bayin's accession was the signal for a dangerous attempt to break up the united kingdom. Bayinnaung's brother Thadominsaw, the Viceroy of Ava, tried to draw the Viceroys of Prome and Toungoo into a movement for independence. They, however, forwarded his letters to the Court, and Nanda Bayin, suspecting that some of his ministers were involved, arrested them and had them burned to death together with their wives and families. Gaspero Balbi, a Venetian jeweller, who witnessed the appalling scene, describes it in his account of his travels, an English translation of which was published by Richard Hakluyt in his *Principall Voyages*. In 1584 Nanda Bayin led an army against his uncle and defeated him in a battle in which the two leaders, in traditional style, fought a duel on elephants.

Pra Naret had been summoned to bring a contingent from Siam to support his overlord against the Ava rebels. According to Wood, Nanda Bayin planned to have him murdered, but the Mon chiefs entrusted with the task disclosed the plan to the prince. Instead of marching on Ava, therefore, he appeared before Pegu and threatened an attack. On learning of Nanda Bayin's victory over the Ava forces, however, he retreated to Martaban, collected a large number of Siamese prisoners, who had been deported to Lower Burma during Bayinnaung's wars, and led them back to their own country. Nanda Bayin sent a force in pursuit of him, but he turned and defeated it in the Menam valley. Shortly afterwards another Burmese force, chasing some Shan prisoners who were fleeing from Burma to P'itsanulok, was also defeated and driven back over the frontier. The die was now cast. Siam was asserting her independence. The Governors of Sawankhalok and P'ijai, fearing Burmese vengeance, rebelled against Pra Naret, but he stormed Sawankhalok and executed them both.

In December 1584 Nanda Bayin invaded Siam through the Three Pagodas Pass, midway between Moulmein and Tavoy. He was to join up with the Chiangmai army before Ayut'ia, but Pra Naret defeated each force separately. In November 1586 three Burmese armies began a converging movement upon Ayut'ia, and from January to June 1587 the city was besieged. But the administrative arrangements for such a large-scale effort were defective, and the invasion ended in disaster. Things might have gone even worse with the Burmese had not King Satt'a of Cambodia invaded Siam while the siege was in progress, so that as soon as the Burmese retired Pra Naret

had to concentrate upon driving out the Cambodians instead of seeking to deliver a knock-out blow at Nanda Bayin's disorganized and disheartened forces. On the other hand, his pursuit of the Cambodians was so relentless that he nearly succeeded in capturing their capital Lovek. Outside its walls, however, lack of supplies forced him to abandon the enterprise and return home.

From this moment the independence of Siam was assured. But the stubborn Burmese king refused to give up the futile struggle and thereby accomplished his own doom. He could have held his own country together had he been wise enough to evacuate Siam. In his desperate attempts to raise and equip new armies his demands fell most heavily upon the Mons, already alienated by the treatment they had received over many years. Many tried to evade the press-gang by taking the yellow robe and becoming monks. But the king had them unfrocked. Many abandoned their villages and took to the jungle. Bassein rebelled, without success, and all the captured rebels were tortured to death. Many fled to Arakan and Siam.

• In 1587 Ralph Fitch, the first recorded Englishman to set foot in Burma, arrived at Bassein from Bengal. He had left England with three companions in 1583 and had travelled to India. There he had parted with his companions and pursued his way farther eastwards alone. On his journey through the creeks from Bassein to Pegu he noted the houses built on 'great high postes' for fear of the many tigers, he supposed. In his account, which Hakluyt included in the second edition of his *Principall Navigations*, and Purchas printed also in his *Pilgrimes*, he indicates no signs of the coming collapse. He describes the country as 'very fruitful' and was much impressed by the king's majesty and riches. Unfortunately he kept no diary or notes for fear of being arrested as a spy by the Portuguese on his way home, as indeed he had been on his way out. Hence in writing his account of Burma he made extensive use of Thomas Hickock's translation of Caesar Fredericke's story of his own visit to the country in 1569, when he saw Bayinnaung in his glory. This also was published by Hakluyt.

Caesar Fredericke wrote what might be described as a guide for commercial prospectors, and as such it is invaluable, full of useful information about trade, conditions of travel, and currency and exchange. Ralph Fitch also was a merchant, seeking knowledge that would be of possible commercial value. He obviously could not improve on the Venetian's account, and he was a modest man with no pretensions to literary skill. He does, however, add a few

independent touches which show that he could be interested in things other than trade. Here is his description of the Shwe Dagon Pagoda:

'About two dayes journey from Pegu there is a Varelle or Pagode, which is the pilgrimage of the Pegues: it is called Dogonne, and is of a wonderfull bignesse, and all gilded from the foot to the toppe. It is the fairest place, as I suppose, that is in the world: it standeth very high, and there are foure ways to it, which all along are set with trees of fruits, in such wise that a man may go in the shade above two miles in length.'

His account of the Buddhist monkhood is equally apt:

'The Tallipoies go very strangely apparelled with one camboline or thinne cloth next to their body of a brown colour, another of yellow doubled many times upon their shoulder: and those two be girded to them with a broad girdle: and they have a skinne of leather hanging on a string about their necks, whereupon they sit, bareheaded and barefooted: for none of them weareth shoes; with their right armes bare and a great broad sombrero or shadow in their hand to defend them in the Summer from the Sunne, and in the Winter from the rain. They keepe their feasts by the Moone: and when it is new Moone they keepe their greatest feaste: and then the people send rice and other things to that kiack or church of which they be; and there all the Tallipoies doe meete which be of that Church, and eate the victuals which are sent them. When the Tallipoies do preach, many of the people carry them gifts into the pulpit where they sit and preach. And there is one that sitteth by them to take that which the people bring. It is divided among them. They have none other ceremonies nor service that I could see, but onely preaching.'

In 1590 T'ammaraja died and Pra Naret became king, in name as well as in fact. In the list of Kings of Siam he is known as Naresuen. By 1593 Nanda Bayin had failed in five full-scale invasions of Siam. In the last, which was launched at the end of 1592, the Burmese heir-apparent was defeated and killed at Nong Sa Rai before he reached Ayut'ia. The ruins of a pagoda erected on the spot where he was killed—in personal combat with Naresuen, according to the Siamese—are still to be seen. From this time onwards it was the turn of the Siamese to invade Burma.

But first it was necessary to deal with Cambodia, so that there should be no danger of a stab in the back when Naresuen's attention was concentrated upon Burma. Immediately after the Burmese defeat of February 1593 Naresuen began a campaign against Cambodia. It was long and severe. Eventually in July 1594 Lovek was taken and the king fled to Luang Prabang. No attempt was made to annex the kingdom; it was enough to paralyse it so that Naresuen should be free to deal with the arch-enemy. Thousands of prisoners were deported to Siam to be settled in her depopulated northern provinces; many Siamese previously carried off by King Satt'a's raids were brought back.

Naresuen's first moves in taking the offensive against Burma show a statesmanlike regard for the needs of his kingdom. He did not seek to inflict a knock-out blow, which would merely have brought plunder and might have involved him in an exhausting attempt to hold the turbulent Burmese in subjection. Siam was a trading state and had urgent need of ports on the Indian Ocean. Southern Burma had useful ones within comparatively easy reach of Ayut'ia. It was on these that Naresuen first concentrated his attention. In 1593 the Siamese made themselves masters of Tavoy and Tenasserim. Thereupon the Mon Governor of Moulmein, sick of the massacres of his people, rose in rebellion and called on Siam for help. In response Naresuen led a force which not only drove off the Burmese from besieging Moulmein but also took Martaban.

Nanda Bayin's next loss was Chiengmai. The old Princess Maha Tewi, whom Bayinnaung in 1564 had made regent for the second time, had died in 1578. With the object of strengthening his position vis-à-vis Luang Prabang, Bayinnaung had next placed his son Tharrawaddy Min on the throne of Chiengmai. When things began to go badly with Nanda Bayin, Nokeo Koumane of Luang Prabang declared war on Chiengmai, and Tharrawaddy, unable to obtain help from his brother, was in such dire straits that he appealed to King Naresuen. It was a heaven-sent opportunity for the King of Ayut'ia. In 1595, in return for reinforcements which saved his kingdom, Tharrawaddy had to place the much-coveted Chiengmai under Siamese suzerainty.

In that same year the Siamese threatened the city of Pegu. But a Burmese force came down from Toungoo and forced Naresuen to withdraw. Then, with the writing on the wall, a family quarrel broke out which made disaster inevitable. Prome, Toungoo and Ava were all governed by brothers of Nanda Bayin. When the Toungoo Min went

to the assistance of Pegu against Naresuen, his brother the Pyi¹ Min took advantage of his absence to attack Toungoo. The king was helpless to deal with the situation and a general revolt began. The Toungoo Min invited the Arakanese to join with him in an attack on Pegu. In 1599 a powerful Arakanese fleet seized the port of Syriam and conveyed a land force to effect a junction with the Toungoo army besieging Pegu. Then Naresuen realized what was afoot and attempted to join in. He was just too late, for when he arrived in Burma Nanda Bayin was a prisoner on his way to Toungoo, and Pegu lay in ashes. The confederates had divided the booty. Toungoo received the king and the Tooth of Buddha, Arakan a princess and the royal white elephant. The Arakanese on leaving set fire to the city. They deported thousands of Mon households. They also maintained a foothold in the country by retaining Syriam, which was placed under one of their Portuguese mercenaries, Philip de Brito.

Naresuen, in an effort to gain possession of Nanda Bayin, marched northwards to attack Toungoo. But he was so heavily defeated that he had to return home. Nanda Bayin was murdered soon after reaching Toungoo. With the fall of Pegu all semblance of a central government disappeared. Siam held Lower Burma from Martaban southwards. A parcel of warring chiefs divided the remainder of the country between them, while Philip de Brito, with Syriam as his base, began to play a game of high stakes.

¹ The Burmese name for Prome.

THE INTRUSION OF THE ENGLISH AND THE DUTCH

(a) The Anglo-Dutch assault on the 'ring fence'

THAT the English made so late a start in exploiting the Cape route to the Indian Ocean and beyond was in no way due to lack of interest in Eastern trade. The voyages of John Cabot from Bristol in the reign of Henry VII were undertaken with the object of reaching the great spice and silk markets of eastern Asia. The discovery of America resulted in the postponement of the achievement of this aim for something like a century. But the many attempts to discover a northern passage either round America or round Russia and Siberia show that the original object of intrusion into the trade of Asia was kept constantly in mind. The failure of the Muscovy Company to open up the North-East Passage led to Anthony Jenkinson's attempts to find a way to the Far East overland through Russia. But the sole result was a short-lived trading connection with Persia. And when the London merchants sought to develop a route to the East through Syria, though they managed to establish a prosperous trade with the eastern Mediterranean, it was useless as a gateway to India and the lands beyond. Individual prospectors such as John Newbery and Ralph Fitch did indeed make their way via the Levant to India, and in Fitch's case to South-East Asia; but Newbery disappeared on his way home, and Fitch's experiences showed clearly the impracticability of the route he used for large-scale commerce. Hence as the sixteenth century drew towards its close the London merchants came to realize that the only practicable route was round the Cape of Good Hope.

The difficulties which for so long deterred the English from exploiting the Cape route must be realized if their appearance in South-East Asia as competitors with the Portuguese and the Dutch is to be seen in its true perspective. In the first place there is no evidence that they deliberately refrained from poaching in the Portuguese preserves out of respect for the papal award of 1492. During the first half of the sixteenth century their lack of knowledge concerning the trade and navigation of the Indian Ocean was a sufficient deterrent. The Portuguese took the greatest pains to

maintain secrecy regarding their operations in the East. No Portuguese navigator would serve on an English ship, nor would they permit an Englishman to sail on one of their eastbound ships if he were of sufficient education to learn their secrets.

During the second half of the century English geographical knowledge improved immensely as a result of the work of such scholars as Dr. John Dee, Richard Eden and the two Hakluyts. But there were still immense difficulties to be overcome. England produced practically no goods that were saleable in tropical countries. Her greatest need was to sell her woollen cloth, and for this a northern approach seemed to be essential. Moreover, not until the end of the century did her merchants dispose of enough fluid capital to risk on an all-round voyage of 16,000 miles for a cargo of spices. Expeditions involving long voyages were indeed sent out, but they went westwards in search of Spanish treasure ships.

There was also a further difficulty involved in long trading voyages. Ships required large crews in proportion to their size, and the longer the voyage the more space was required for their provisions, so that the problem was to find enough space for a profitable cargo. The Portuguese solved it by building large carracks of 1,200-1,500 tons which required proportionately fewer men to handle them than the 200-ton merchantmen which constituted the largest type normally employed by English shippers. The war with Spain led to the construction of larger ships by private enterprise, but not until sufficient headway had been made in meeting this difficulty were the English in a position to compete with the Portuguese in the trade of the Indian Ocean.

When Philip II of Spain acquired the crown of Portugal in 1580 he in effect invited the enemies of Spain to invade the Portuguese empire. In that same year Drake returned from his voyage round the world bringing with him, besides the precious metals he had looted from the Spaniards, a small cargo of cloves he had acquired at Ternate after crossing the Pacific. He reported that he had made a trade treaty with the king of the island, who was anxious for help in a struggle he was engaged in against the Portuguese. His exploit stimulated much interest in the East Indies, and six years later Thomas Cavendish left on a voyage which took him through the Magellan Straits, across the Pacific to the Philippines and on to the south-west coast of Java, where he refitted for his voyage home. He reported that trade might be carried on freely with the Moluccas and, moreover, that he had heard in Java that if the Portuguese pretender, Don Antonio, whose

cause England supported, were to go to the East Indies they would be at his disposal. There were two schools of thought in England regarding the question of the Portuguese empire. Drake and the Devon men believed that England's best plan for obtaining access to the trade of the Indian Ocean would be by helping Portugal to gain her independence. Then, they argued, she could expect to be rewarded by a share in the Portuguese monopoly.

The London merchants, however, favoured a direct attack upon the monopoly, and after the defeat of the Armada in 1588 they began to petition the queen to encourage trade via the Cape route. Drake's capture in 1587 of the Portuguese *San Filipe* off the Azores with a cargo of spices worth £108,000 led them to suggest that the proposed venture could be financed by the plunder of Portuguese ships. And they pointed out that trade could be opened with places between south India and the Philippines without going near any Portuguese or Spanish stronghold. To their original petition, presented in October 1589, there is no answer on record. But the project was revived in the following year and resulted in the despatch in 1591 of an expedition of three ships from Plymouth under George Raymond and James Lancaster bound for the East Indies by the Cape route. It is significant that both Cornelis de Houtman, whom the Dutch Amsterdam merchants chose to lead their first expedition to the East Indies, and Lancaster were men who had spent part of their early life in Lisbon.

The expedition would have been successful had it not been for the appalling mortality among the crews. On the way to the Cape it became so serious that one ship had to be sent home from Table Bay with the sick men. After leaving the Cape Raymond's ship was lost at sea. Lancaster, however, reached north-west Sumatra and passed on to Penang, whence he carried on commerce-raiding activities against Portuguese shipping passing through the Straits of Malacca. But he lost so many men by disease that he was unable to work his ship home; for when, after leaving St. Helena, he was delayed by calms he had to run across to the West Indies for provisions, and while collecting them he was marooned on Mona through his ship drifting away with only six men on board to San Domingo, where she surrendered to the Spaniards. He himself and eighteen men were taken by a French privateer to Dieppe, whence he reached England on 24 May 1594. The venture had come to grief, but the fact that an English ship had roamed the Indian Ocean, preying with impunity upon Portuguese commerce, aroused some compensating enthusiasm.

And while Lancaster was away another carrack, with an even richer cargo than Drake's prize of 1587, had been taken.

The London merchants, however, hesitated to send a further expedition by the direct route. There was a deepening trade depression and much opposition from the merchants engaged in the Levant trade. In 1596 Dudley was able to obtain support for a voyage to China via the Magellan Straits, and Benjamin Word's disastrous expedition was despatched. The original plan was abandoned and his squadron of three ships entered the Indian Ocean by the Cape route. After reaching the Malay Peninsula they were all lost, and the sole survivor, a Frenchman, was in 1601 picked up by a Dutch ship from Mauritius, where he was living in Robinson Crusoe style.

The news of Houtman's voyage to Bantam (1595-7) caused opinion to veer once more in favour of the Cape-route approach: the Dutch intrusion into the field was seen as a threat to the Levant trade. When, therefore, in 1599 van Neck's four ships returned to Holland not only with rich cargoes but also in record time, a large subscription began to be raised in the London market for a further voyage to the East. The appearance in 1598 of an English translation of Linschoten's *Itinerario*, providing first-rate information regarding the trade and navigation of the Indian Ocean, had already aroused considerable interest, and, together with the reports of van Neck's success, clinched opinion in favour of the formation of a company to trade to the East Indies by the Cape route.

But there were still great difficulties to be overcome. Elizabeth's government was in financial straits; there was the Irish rebellion and the war with Spain. The project was held up by the queen's negotiations with Spain. When, however, these broke down in July 1600, the Privy Council tipped the promoters of the company to go ahead, with the assurance that an application for a royal charter would be successful. On 31 December of that same year the East India Company began its official existence. Stow's *Chronicle* attributes its creation to a Dutch corner in pepper, and the story has often been quoted, though entirely legendary.

Under its royal charter the Company, which consisted of a governor and twenty-four 'committees' appointed to organize a trading expedition to the East Indies, was granted a monopoly of trade in the region between the Cape of Good Hope and the Magellan Straits for a period of fifteen years. For its first voyage it raised a capital of £68,000. Four ships were specially purchased at a cost of £41,000, £6,860 was spent on goods for trading, and specially coined 'rials

of eight' to the value of £21,742 were put on board for the purchase of return cargoes. Lancaster, who had assisted in fitting out the fleet, was placed in charge of the expedition, with John Davis as pilot-major. He had occupied a similar position in Cornelis de Houtman's fleet on his second voyage in 1598-1600.

Lancaster's fleet left in February 1601 and reached Acheh on 5 June 1602. It sailed on to Bantam, where permission was obtained to build a factory. Then it set out for home with full cargoes of spices. It brought back so much pepper that there was a glut in the market and the shareholders had to receive part payment of the proceeds of the voyage in pepper. Lancaster had met with no opposition from the Dutch, who were already well established in the East Indian trade, and had received active assistance from the King of Acheh in keeping Malacca ignorant of his arrival in its neighbourhood. Bantam was the most suitable site for the first English factory, since it was not only a flourishing centre for local commerce but was the port to which the Chinese junks came for their pepper. It continued to be the headquarters of English trade in the Archipelago until 1682.

When Lancaster founded the first English factory in the East Indies the Dutch had already put in four years of the most intensive efforts to capture the markets hitherto dominated by the Portuguese. Before the end of 1601 no less than fifteen fleets, comprising in all sixty-five ships, had sailed to the Indian Ocean either round the Cape or through the Magellan Straits. Philip II's decree of 1594 closing the port of Lisbon to Dutch and English traders has usually been given as the cause of this truly remarkable onslaught upon the Portuguese 'ring fence'. Recently, however, Dutch scholars have been inclined to ascribe less importance to it, and to point out that long before 1594 the Dutch were dissatisfied with their position as middlemen between Lisbon and the rest of Europe and were anxious to make the voyage direct to the East for their own profit. The decree, it is claimed, hastened this new development of Dutch enterprise, but did not cause it.

When the Dutch assumed the task of wresting the spice trade from the Portuguese they possessed certain advantages which placed them well ahead of the English or any other likely competitors. Their extensive fishing trade was an excellent nursery for seamanship. Their function as the waggoners and factors of Europe, in which they were competing successfully with the Hanseatic cities, gave them experience as middlemen which few could rival. Moreover, their financial methods were the most up-to-date in Europe, and they had

at their disposal an amount of fluid capital which from the start gave them an immense superiority over the English East India Company. Their chief reasons for hesitation in attempting to develop the Cape route were, as in the case of the English, the lack of knowledge concerning the navigation of the Indian Ocean and their long concentration upon attempts to discover a North-East Passage.

In 1592, however, Jan Huygen van Linschoten of Haarlem, who had spent four years in Portugal and subsequently five years in Goa as secretary to its archbishop, arrived back in his native country with an immense fund of knowledge regarding the trade and navigation of the Indian Ocean, which he at once placed at the disposal of the leading geographers and cartographers. His *Reysgeschrift van de Navigatiën der Portugaloyzers in Orienten*, published in 1595, and *Itinerario, Voyage ofte Schipvaert van Jan Huygen van Linschoten naar Oost—ofte Portugaels Indien*, which appeared a year later, contained exactly the practical information that had hitherto been lacking. Perhaps more important still, he showed that the Portuguese power in the East was rotten and that their relations with the native peoples were so bad that other traders had a splendid opportunity to enter into competition. And he pointed to Java as an excellent centre for establishing trade, since the Portuguese rarely went there.

In 1595 the first Dutch expedition set out to the East Indies by the Cape route. It was financed by a syndicate known as the *Compagnie van Verre*, which came into existence as a result of the failure to make headway with the discovery of the North-East Passage. The expedition was under the leadership of Cornelis de Houtman, who had spent some years as a merchant in Lisbon. How much he actually learnt from Linschoten before his departure is uncertain, but it is significant that his course was plotted by Linschoten's close friend and colleague, the cartographer Plancius, and he used the *Reysgeschrift*. He himself was a bad commander, a boaster and ruffian, who nearly brought the expedition to grief through his 'preposterous' conduct. The fact that on the outward journey alone 145 of his 249 men died has been attributed to his deficiencies as a commander, but, in view of Lancaster's losses in men during his first voyage, must probably with more justice be put down to lack of experience.

With his small squadron of four ships he reached Bantam in June 1596. He was well received, but his behaviour was so outrageous that he and some of his men were thrown into prison. The Dutch ships thereupon bombarded the town. A month later de Houtman was ransomed. After sailing off eastwards to Jacatra and other north Javanese ports



THE LINSCHOTEN MAP, 1599

as far as the island of Bali, de Houtman's officers forced him to make for home, though inadequate cargoes had been procured and he was anxious to visit the Moluccas. In August 1597 he returned to the Texel with three out of his four ships and eighty-nine men. Notwithstanding the disappointingly small cargoes which he brought back with him, there was great jubilation in Holland at his return. His voyage had demonstrated that with better organization and leadership successful trade with the Indies was possible. And preparations were at once put in hand for further expeditions.

The rejoicing of the Dutch was equalled by the consternation of the Portuguese at de Houtman's exploit. The Viceroy of Goa equipped a fleet to prevent further Dutch voyages. The King of Bantam was strictly forbidden to receive further foreign European merchants and reprisals were taken against his shipping. But the Javanese resistance was so determined that the Portuguese fleet had to retreat on Malacca.

In 1598 no less than five expeditions, numbering in all twenty-two ships, left Holland for the East Indies. Of these, thirteen went via the Cape and nine via the Magellan Straits. Oliver van Noort, in one of the westward-bound ships, returned via the Cape and became the first Dutch commander to circumnavigate the globe. The biggest single expedition was sent by the *Compagnie van Verre* from Amsterdam under Jacob van Neck, with van Warwijck and van Heemskerck next in command. On the outward voyage the island of Mauritius was discovered by van Warwijck and named after Maurice of Nassau. Van Neck reached Bantam in six months from leaving home. The Bantammers, having had to fight off a Portuguese fleet, traded willingly, and with four ships fully laden with pepper he sailed for home, whither he arrived less than fourteen months after his departure. His treatment of the natives had been so tactful that he brought with him for presentation to Prince Maurice a gold cup from the young sultan and a letter from his chief minister. The remaining four ships of van Neck's squadron sailed along the north coast of Java, touching at Jacatra, Tuban and Gresik. Van Heemskerck and van Warwijck then went on to Amboina, whence the former was sent on to the Banda Islands. He established a factory on Lonthor and returned to Holland in 1599. Van Warwijck went on to Ternate and returned home late in 1600. The cargoes brought back by van Neck yielded a profit of 100 per cent on the outlay for the whole expedition. When the remaining ships returned home and the accounts were closed a total profit of 400 per cent was declared.

Other ships of the fleets sent out in 1598 visited Sumatra, Borneo, Siam, Manila, Canton and Japan. But none of the other expeditions made such staggering profits as van Neck's. The two expeditions through the Magellan Straits failed badly to the tune of half a million guilders, and one of those via the Cape brought heavy losses to its promoters. But the significant fact is that, notwithstanding their struggle for independence against Spain, these losses, which would have brought a crisis in London, neither crippled nor even cramped the Dutch effort. Several more companies were formed and more ships than ever before were despatched to the East. There were so many companies competing with each other in sending out ships that the period up to the formation of the United East India Company in 1602 goes by the name of the *wilde vaart*, or the period of indiscriminate voyaging. So far as South-East Asia was concerned there was hardly a port of any importance that was not visited by Dutch ships. Everywhere almost without exception they were received with friendliness and their help was sought against the Portuguese. The most striking exception was the murder of Cornelis de Houtman at Acheh in 1599 and the imprisonment of his brother Frederick there for two years, during which he composed the earliest Malay-Dutch dictionary and Malay translations of a number of Christian prayers.

In 1600 Steven van der Haghen concluded the first important treaty with a native ruler. It was with a chief of Amboina, who besides permitting the Dutch to establish the 'Kasteel van Verre' on his territory promised them the exclusive delivery of all the cloves produced there. It was the first of many similar agreements whereby the Dutch sought not merely to oust the Portuguese but to monopolize the trade against all comers from Europe. Before the ever-increasing number of Dutch ships that poured into their preserves the Portuguese were at a great disadvantage. At home Lisbon could send no help. Philip III's use of the port for his naval preparations against England and the Netherlands in 1599 caused the English to blockade it, and in any case the extravagance and inefficiency of Spanish policy had reduced it to a mere shadow of its former greatness. Goa therefore had to manage with such naval forces as it could muster in the Eastern seas. In 1601 Furtado de Mendoza put out from Malacca with a fleet of thirty vessels to attack Bantam, but Wolphert Harmensz with five ships of the Compagnie van Verre drove him off. But while the Dutch ships were scattered collecting cloves among the islands of the Moluccas the Portuguese commander succeeded in an effort to regain control of Amboina. He followed this up with an attack upon Ternate in

co-operation with the Spaniards from Manila. But this failed and he returned with his exhausted troops to Malacca. The Portuguese were also foiled by a Dutch squadron in an attack upon their old enemy the Sultan of Johore.

The failure of the Portuguese attempt to drive the Dutch out of the Archipelago provided the latter with an excellent opportunity for a general counter-offensive, but one which under the existing conditions of trade they were not in a position to seize. It had become urgently necessary to bring the *wilde vaart* to an end. Prices were rising steeply as a result of the competition between the merchants of different companies to procure cargoes, and in some cases they had even come to blows. A movement towards amalgamation began in 1600. The formation of the English East India Company convinced the Dutch that only by a united national effort could they consolidate and preserve what they had gained in the enthusiasm of their first push to the East. Such were the factors which brought into being the United East India Company or the V.O.C. (Vereenigde Oostindische Compagnie).

The constitution of the Company was laid down by the *octrooi* of the States General of 20 March 1602 which brought it into being. It was granted the monopoly of trade in the regions between the Cape of Good Hope and the Magellan Straits for an initial period of twenty-one years, together with power to make treaties, build forts, maintain armed forces and install officers of justice. In each city where amalgamating companies were established, namely Amsterdam, Middelburg, Delft, Rotterdam, Hoorn and Enkhuizen, there was to be a V.O.C. Chamber, while the governors of these companies, numbering seventy-six were to form its directors, with the provision that vacancies were to remain unfilled until the number had declined to sixty. The actual management of day-to-day affairs was entrusted to a body of seventeen, referred to as the *Heeren XVII*, the *Directeuren* or the *Majores*. On this body the Amsterdam Chamber was to have eight seats. An initial capital of 6½ million guilders was subscribed, of which Amsterdam's share amounted to 3,675,000 guilders. Each Chamber was to fit out ships independently, but profit and loss were to be shared by all. Finally the Company was to take over all the factories established in the East by its predecessors, namely at Ternate in the Moluccas, Banda, Bantam and Gresik on the north coast of Java, Patani and Johore on the Malay Peninsula, and Aceh at the north-western tip of Sumatra. It was a truly remarkable piece of amalgamation, in which local interests and central direction were harmonized

in such a way as to provide for the utmost concentration of the national effort. And it is noteworthy that the capital with which it commenced operations was practically ten times as large as the English Company's.

Wybrand van Warwijck commanded the first fleet of fifteen ships sent out by the Company, and within three years thirty-eight ships had been equipped and despatched to the East. They went out in powerful, heavily armed fleets designed to attack the Portuguese, and while new factories were being established in Java, Celebes (at Macassar) and on the mainland of India (at Surat, Masulipatam and Petapoli) relations were established with Ceylon, where the Portuguese monopolized the cinnamon trade, and preparations were made to trade directly to China and Japan.

The counter-attack upon the Portuguese had only mixed success. With their backs to the wall they showed unexpected powers of resistance, and they received valuable assistance from the Spaniards at Manila. A Portuguese fleet was defeated off Johore in 1603. Two years later notable successes were gained in the Spice Islands: the Portuguese fortresses on Amboina and in the Moluccas came under the suzerainty of the Netherlands. But in 1606 the Dutch attack on Malacca was beaten off by the Portuguese, while a Spanish fleet from the Philippines conquered their trading posts in the Moluccas. And although in 1607 they recovered eastern Ternate from the Spaniards, their attacks on Mozambique and Goa in the next year completely failed, and they wasted their resources in fruitless efforts to capture Manila.

In 1609 the situation showed clear signs of improvement. By the occupation of the island of Banda-Neira and the establishment of Fort Nassau the Dutch regained the upper hand in the Spice Islands, while by the Twelve Years' Truce signed with Spain at Antwerp they obtained a breathing-space from the long struggle in Europe together with the right to hold all the conquests they had made from Spain and Portugal. In that same year they took a far-reaching and much-needed step in the consolidation of their power in the East by the appointment of Pieter Both as Governor-General of the Indies with control over all 'forts, places, factories, persons and business of the United Company'. With him was associated a 'Council of India' consisting of four members. His instructions laid down that the possession of the Spice Islands was of the highest importance to the Company and that all competitors must be excluded from them. Before these instructions were drawn up there had already been trouble

between the Dutch and the English in both the Moluccas and the Bandas. It was soon to develop into a serious quarrel.

(b) *The Anglo-Dutch struggle for the spice trade*

'From the beginning of the century the English, though far inferior in strength, had been following the Dutch around the archipelago, pursuing them like gadflies,' writes J. S. Furnivall.¹ And Bernard Vlekke writes in the same vein: 'The merchants of London followed their more powerful neighbours wherever they went, hoping to profit from the pioneer work of others. The expenses of the war against Spain, by which Indonesian trade was made safe for the northern nations, were left graciously to the Netherlands, and wherever the Dutch Company founded a trading post the English were sure to follow: at Patani, at Djambi, at Jacatra, and in many other places.'² And he proceeds to quote Furnivall's statement in support of his own.

Now, though plausible, neither statement will bear detailed examination. It is true that the Dutch point of view concerning what to them was the heroic period in the history of their East India Company is strikingly different from that of English researchers, such as Sir William Foster³ and W. H. Moreland,⁴ who made a lifelong study of the early records of the English Company. Hence it is all the more unfortunate that the works of Colenbrander⁵ and Stapel,⁶ who have given it its most authoritative expression, should be available only in Dutch. In any case it is difficult for a Dutchman to write dispassionately of this period. Dutch expansion to the East formed a major item in their eighty years' struggle for independence and was undertaken as much for political and strategic as for economic reasons. Their East India Company conducted a concentrated national offensive against Portugal and Spain, and they bitterly resented the intrusion of the English into the spice trade, since the latter had lost much of their Elizabethan hatred of Spain and would gladly have made peace with the Portuguese on a basis of live and let live in the East.

¹ *Netherlands India*, Cambridge, 1939 and 1944, pp. 26-7.

² Nusantara, *A History of the East Indian Archipelago*, Harvard Univ. Press, Cambridge, Mass., 1945, p. 111.

³ See particularly *England's Quest of Eastern Trade* (1933), *The Voyages of Sir James Lancaster* (1940), *The Voyage of Sir Henry Middleton to the Moluccas* (1943) and *The Journal of John Jourdain* (1905).

⁴ Peter Floris, *His Voyage to the East Indies in the Globe* (1934), *The Relations of Golconda* (1931).

⁵ *Koloniale Geschiedenis* (3 vols., 1925) and his monumental *Jan Pieterzoon Coen* (5 vols., 1919).

⁶ *Geschiedenis van Nederlandsch Indië*, vol. iii.



TERNATE IN THE SEVENTEENTH CENTURY

Moreover, from their experience as middle-men the Dutch realized, in a way that the English could not, that the market for spices in Europe was limited, and that competition, by forcing up the purchase price in the East and causing a glut in the West, would dangerously reduce the possibilities of profitable trade. They therefore concentrated upon establishing a monopoly, and were prepared, by fair means or foul, to exclude all competitors. And the English, who had sympathized with and helped the Dutch in their struggle against Philip II of Spain, were at first surprised, and subsequently deeply indignant, at their treatment by the people whom they regarded as their natural allies in Europe.

The trouble began during what is known as the Second Voyage of the English Company, which was intended to open up direct relations with Amboina and the Banda Islands. Its commander, Henry Middleton, on arrival at Bantam in December 1604 found there a powerful Dutch fleet under Steven van der Haghen, which had been sent out to attack the Portuguese. The Dutch attitude was friendly, and he learnt from the English factors who had been left behind by the First Voyage that after Lancaster's departure for home the attitude of the natives had become so difficult that but for the backing of the Dutch factors the English factory might have been exterminated. Middleton arrived at Amboina before the Dutch and began to negotiate with the Portuguese for permission to trade. But the Dutch fleet, following on, forced the Portuguese to capitulate and prevented him from carrying on trade. He went on to Tidore, where by chance he saved the Sultan of Ternate and three Dutch merchants, who were fleeing from the place. He was again followed up by the Dutch fleet, now bent on the capture of Tidore, which fell to it in May 1605. He managed to obtain a cargo of cloves at Ternate, and one of his ships collected a fair quantity of mace and nutmegs in the Bandas; but Dutch hostility forced him to return to Bantam without planting a factory.

The commanders of the Third Voyage had much the same experience as Middleton's. David Middleton, his brother, arrived in the Moluccas in January 1608 to find a struggle in progress between the Dutch and the Spaniards, who had come to the help of the Portuguese and inflicted a severe reverse on the Dutch and their ally the Sultan of Ternate. As he refused to join in an attack upon the Dutch, he was refused permission to trade. William Keeling, who arrived in the Bandas in February of the following year, found the Dutch factors friendly and began to collect a cargo of spices. But in the following month Admiral Verhoeff arrived there in command of a powerful fleet

with special orders to enforce the monopoly. Having overcome all resistance, the Dutch then forced the local chiefs to sign treaties granting them a monopoly of the spice trade and ordered Keeling to depart. In 1610 David Middleton, in charge of the Company's Fifth Voyage, arrived at Banda Neira only to be ordered away by the Dutch governor. When he adopted a defiant attitude, saying that the English had a right to be there since their nations were friends in Europe, the Dutch threatened force. He also made a show of force and got away to the island of Wai, which was not under Dutch control. There he secured a good lading and left behind two factors to collect more.

As incident after incident of this sort followed one another, the English merchants came to realize that they were up against a resolute Dutch move to monopolize the commerce of the Archipelago; and the East India Company decided to invoke the support of the government. In November 1611 it complained to Lord Treasurer Salisbury of the 'uncivil and inhuman wrongs' committed by the Dutch against its servants and begged him to take the matter up with the States General. The English ambassador at The Hague, who was instructed to make representations on the subject, warned Salisbury that the V.O.C. was so powerful that it was quite likely to flout the orders of the States General if these were contrary to its own interests. The only result of his intervention was the production by the Dutch of a long list of counter-charges against the English. He suggested, therefore, that pressure should be brought to bear upon both companies by their respective governments to negotiate an agreement for joint trade.

Neither side, however, was willing to come to such an arrangement; so that although, under pressure from both governments, two conferences were held—one in London in 1613 and the other at The Hague in 1615—nothing came of them. The Dutch took their stand upon the treaties they had concluded with native rulers, though the manner in which they had secured some of them would not bear investigation, and complained that the English expected to share free of cost the commerce which they had wrested from Spain and Portugal at immense cost. The English contended that they had traded in the Moluccas long before the Dutch had appeared on the scene, and that as a friendly nation they should not be debarred from trading there on the pretext of Dutch hostilities with other powers. They refused outright to pay any share of the expenditure already incurred by the Dutch in fighting the Spaniards and the Portuguese, or to join with them in further acts of war. In this they were supported by James I, who was most assiduously cultivating friendly relations with Philip III.

Meanwhile the English were busily engaged in broadening the scope of their trade. They had discovered that the best way to obtain spices was to lade cotton goods and opium in India for sale in the spice ports of the Archipelago. One result of this was that in 1609 they began to cultivate relations with the Mughal emperor Jehangir and at the same time, against fierce Portuguese resistance, to force their way into the textile trade of western India. Another was the despatch of the *Globe* in 1611 to engage in trade in the Bay of Bengal and the Gulf of Siam. The Dutch had already pushed their way with considerable success into the textile trade between the Coromandel Coast and the countries on the opposite side of the bay; and in 1610 the committee entrusted with the preparation of the English Company's Seventh Voyage obtained the services of two Dutchmen, Pieter Willemszoon Floris and Lucas Antheuniszoon (always referred to in the English records as Peter Floris and Lucas Antheunis), both of whom had had practical experience in the Dutch Coromandel factories, to take charge of the enterprise.

The voyage of the *Globe* opened a new chapter in the history of the East India Company, for it not only resulted in the establishment of an English factory at Masulipatam on the Coromandel Coast but also directly in the opening of commercial relations with Siam and indirectly with Burma. In Siam factories were planted at Patani, a Malay state under Siamese suzerainty, and at Ayut'ia, the capital. Both Patani and Ayut'ia were important for their trade with China, whence came supplies of silk and porcelain, and Japan. The merchants of the two countries went to Ayut'ia principally to buy hides and skins, and to Patani for spices imported there from the Archipelago. The dye-wood known as 'brazil', aloes-wood, benzoin and tin could also be obtained in the local markets. The Dutch were already established at both places and the rulers welcomed competition from other Europeans. From Ayut'ia two factors were sent up to Chiengmai to open trade with the Laos states. While they were there King Anaukpetlun of Burma besieged the city. One of them got away before it fell; the other, Thomas Samuel, was captured and taken to Pegu with his unsold goods. There he died, and the East India Company's first relations with Burma were opened when the Masulipatam factory sent two of its assistants to Pegu to claim his goods.

While the *Globe* was engaged upon this enterprise further developments were taking place in Sumatra, Java, Borneo and Celebes. Captain Thomas Best, after establishing English trade at Surat in 1612 (in the teeth of Portuguese opposition), went on to Acheh in April

1613 to exploit the pepper trade. Two years later, against strong Dutch opposition, factories were planted at Acheh, Priamam and Jambi. In 1617 the English at Bantam planted factories at Jacatra and Japara on the north coast of Java. The Dutch destroyed the factory at Japara in the course of a war with Mataram, but it was re-established in 1619. In 1611 or 1612 Bantam had also planted a factory at Succadana on the south-west coast of Borneo. This was in consequence of a report that the Dutch were obtaining gold and diamonds there; but Dutch competition prevented it from making headway, and when in 1622 the town was sacked by a Javanese force both Dutch and English sustained heavy losses and withdrew.

The factory at Macassar in Celebes was founded by John Jourdain in 1613. This tough Devon seaman, whom Jan Pieterszoon Coen considered the 'most guilty' of all his English opponents,¹ became the leading protagonist of the struggle against the Dutch when in that year he was entrusted by Sir Henry Middleton with the task of planting a factory in the Moluccas. He went first to Hitu on the northern coast of Amboina, where the Dutch refused him permission to buy cloves. He thereupon sailed across to Luhu on the western end of Ceram, where the Dutch had become unpopular through using their monopoly agreement to beat down the price of cloves by almost 50 per cent. When the natives explained that they would willingly supply him with cloves were it not for their fear of the Dutch, he went up to the Dutch factory to expostulate. There he was confronted by an indignant young man who was none other than the future governor-general himself.

In the interview that took place each struck sparks off the other's armour. Coen, 'in a choleric manner', said that if Jourdain bought cloves without Dutch consent 'it was so much stolen from them, and therefore they would prevent it, if by any means they might'. Jourdain replied that the country was free for the English as for the Dutch, and when Coen refused his challenge to put the matter to a meeting of the chiefs he went off to an assembly of the natives and told them what had passed between himself and Coen. The natives accordingly demanded the attendance of the Dutch, and in their presence re-affirmed their desire to trade with the English. But it was all to no purpose; for though Jourdain contemptuously refused to be deterred by Dutch threats to use force, he failed to persuade the natives to disobey their masters and sailed away to Kambelu, on the opposite coast of Ceram, in response to a message that he might take delivery

¹ H. Terpstra, *De Factorij der Oostindische Compagnie te Patani*, p. 216.

of a quantity of cloves there. He obtained a small supply, but the chief was too frightened of the Dutch to grant his request to plant a factory.

There was nothing for it but to return to Bantam with his mission unaccomplished. On the way he called at Macassar; and although the Dutch had settled there, the king was on bad terms with them and gladly permitted him to establish a factory. It proved to be of considerable importance, for Macassar was a halfway house between Java and the Spice Islands. Its connection with the latter was important, for it sent them gold and much-needed rice in return for spices. For many years it was to be a thorn in the side of the Dutch, stoutly maintaining its independence and defying all their attempts to prevent a large leakage in their spice monopoly, until at last they conquered it in 1667.

So far as the Moluccas were concerned, the English persevered in attempts to carry on trade despite Dutch opposition. Cloves fetched more than three times the price of pepper in the London market, and there was a demand for the finer spices all over the East. In every way it was the most lucrative trade in the East, and, writes Foster, 'our countrymen can scarcely be blamed for struggling hard against the attempt to exclude them from all share in this commerce'.¹ They were, however, too weak to undertake anything more than sporadic efforts, in which they encouraged the natives to break their contracts with the Dutch in the hope of English support. When, in face of the determined attitude of the Dutch, these efforts petered out, as they did in the case of the attempts of the *Concord* and the *Thomasine* to trade with Ceram in 1615, the unfortunate natives were left in the lurch.

It was in the Bandas that the great struggle took place which more than anything else brought matters to a head. It began with the expedition in 1615 of George Ball and George Cokayne in the *Concord* and *Speedwell* to the islands. On arrival at Neira in March they found a strong Dutch squadron there under the command of no less a person than the governor-general himself, Gerard Reynst (1614-15). What had happened was that the Dutch, in view of persistent English attempts to trade with the islands, had decided that the only effective method of maintaining their monopoly was that of outright conquest. Reynst not only forbade the English to trade but sent ships to shadow them in their endeavours to evade his order. When, in spite of Dutch vigilance, Ball managed to purchase a quantity of spices on the island

¹ *England's Quest of Eastern Trade*, p. 261.

of Wai, the Dutch landed a force on the island. But the natives rallied to the support of the English and drove off the Dutch with heavy loss. The upshot of it all was that two English merchants were left on the island while a representative of the chiefs went to Bantam, where Jourdain was Agent, to ask for help against the Dutch. Jourdain, however, had not the strength at his disposal to challenge the Dutch to a fight, and he was aware that negotiations for a settlement were in progress in Europe. Nevertheless he was resolved to do what he could, since he believed that the Dutch had no claim to Wai: its chiefs, he was informed, had never made any agreement with them.¹ In January 1616, therefore, he sent a squadron of five ships under Samuel Castleton to the Bandas.

As soon as the Dutch at Neira heard of Castleton's arrival at Wai they despatched a strong fleet to drive him off. Faced by overwhelmingly superior numbers, he weakly accepted the terms dictated to him by the Dutch commander, Jan Dirkszoon Lam. He gave an assurance that no English assistance would be given to the natives of Wai on the understanding that when the Dutch invaded the island they would not interfere with the English factors there. If the Dutch conquered the island the English factors would leave. To have attempted to put up a fight would have been madness, but Sir William Foster claims with justice that he could have withdrawn under protest, leaving the Dutch with the embarrassment of dealing with the year-old English factory on an island to which they had no valid claim.² Castleton's squadron, leaving behind a pinnace for the evacuation of the factory should the need arise, went on to seek for spices in the Moluccas. But wherever the Dutch were in control the natives were prevented from trading with them. Only at Tidore, where the Spanish still maintained a fortress, were they able to barter rice for spices.

Meanwhile Richard Hunt, the chief English factor at Wai, was determined not to leave the natives in the lurch. He therefore persuaded them and the inhabitants of the neighbouring island of Run to make a formal surrender of their islands to the East India Company and to hoist the English colours over their defences. His fond hope that this would deter the Dutch from attacking proved false. They quickly made themselves masters of Wai. Most of the inhabitants fled in panic to Run. Hunt also eluded the infuriated Dutch and escaped to Macassar, whence he made his way to Bantam. For the time being they left Run alone, and Jourdain, as soon as he heard what had

¹ On this point, however, see Heeres, *Corpus Diplomaticum*, i, p. 35.

² *Op. cit.*, p. 264.

happened, sent a fresh expedition under Nathaniel Courthope to help the natives to defend the island. He was instructed to offer English protection to the people of Lonthor and Rosengijn also.

Courthope with his two ships, the *Swan* and the *Defence*, arrived at Run in December 1616. Although Wai was in Dutch hands, the ceremony of ceding both islands was re-enacted after he had received assurances from the chiefs that they had never made any agreement with the Dutch. Then guns were landed and preparations made for defence. Agreements were also made with Rosengijn and a town on Lonthor for the surrender of their lands to the British Crown. The Dutch, however, were just as determined as Courthope. They attacked and overpowered the *Swan*, killing in the fight one of the senior officers of the expedition. Courthope then prepared to make a desperate resistance. He fortified the little island of Nailaka overlooking his anchorage and prepared to beach the *Defence* in a sheltered place. Unfortunately during the operation she began to drift away and eventually a mutinous section of her crew sailed her off and surrendered her to the Dutch.

At this juncture the Dutch governor-general Laurens Reael arrived in Neira. Realizing the full seriousness of the situation, he decided to try negotiation before proceeding to sterner measures. His proposals were not unlike those previously accepted by Castleton at Wai: if the English would leave the Dutch a free hand to deal with the island their ships would be restored and they could depart with all the spices they had collected. But Courthope replied that he would neither turn traitor to his king and country nor would he betray the natives. His own counter-proposal was that if Reael would leave the matter of the disputed territory to be settled at Bantam or in Europe he would agree to depart. The governor-general in his turn rejected these terms and negotiations were broken off. Reael decided that he must await reinforcements before attacking Run; Courthope held on grimly at Nailaka and sent an urgent appeal for help to Bantam. But Jourdain was no longer in command there; he had gone home. Hence nothing effective was done to relieve the threatened post. In November 1617 Reael wrote to the English president at Bantam ordering the evacuation of Run and threatening that any English ship found in the Moluccas would be attacked. He received a defiant reply to the effect that the island would be defended to the last and he would be held responsible for any bloodshed that might occur.

In 1618 relations between the two parties became steadily worse. The Dutch were genuinely worried by the situation in the Spice

Islands; they feared lest as a result of English encouragement the natives would fall upon and destroy their weak garrisons there. By this time they had spread themselves so widely that their strength was dangerously dispersed. In June of that year Jan Pieterszoon Coen became governor-general of the Netherlands Indies and at once began to infuse a new vigour into the administration. As early as 1614 he had submitted a statement on policy to the directors.¹ He recommended a programme of vast territorial expansion and colonization at the expense of the Spaniards and Portuguese, and the annihilation of the shipping of other European competitors. English competition he considered to be the greatest danger: in the Moluccas they ruined the piece-goods trade and got away with much spice. The Bandas, he thought, must be either peopled with colonists from other parts or completely conquered by arms. Moreover, to concentrate and direct their full strength the Dutch must have a rendezvous. In his instructions, which were signed by the Heeren XVII and confirmed by Maurice, he was enjoined to expel all foreigners, whether allies or enemies, from places where the Dutch traded—by force, if necessary. Their ships must be searched, and if spice were found on them it must be removed.

In the following November John Jourdain arrived in Bantam as the English president. His appointment indicated the adoption of a more vigorous policy by the English Company. While in England he had attended the Company's committee and pressed for force sufficient not only to hold Bantam but to trade with the Moluccas and Bandas. He affirmed his belief that uncompromising resistance to the Dutch monopolizing efforts would not lead to war, since the Dutch would hesitate before taking extreme measures. He underestimated Jan Pieterszoon Coen.

He was sent out with a fleet of six vessels under the command of Sir Thomas Dale and was given authority over all the Company's factories, except Surat and its dependencies. Off the coast of Sumatra the fleet's flagship, the *Sun*, was wrecked. On arrival at Bantam they were greeted with serious news. Two ships sent to relieve Courthope at Run had been captured by the Dutch, while in Bantam they had assaulted Englishmen in the streets. But the Dutch situation in Java was by no means happy. Their relations with Ranamanggala² of Bantam had been so strained that Coen had threatened to withdraw

¹ 'Discoerssien de E. Heeren Bewinthebberen, tusscherende den Nederlantsche Indischen Staet.'

² He was the chief minister and, as the king was a minor, was the effective head of the state.

the factory. He had gone to Jacatra with the intention of making the Dutch factory there his rendezvous. But when, against the strict orders of the pangéran, he had begun to fortify it a state of war had developed. At about the same time the Dutch factory at Japara had been captured by the forces of the Sunan Agung of Mataram, whose ambition was to restore the empire of Majapahit, and he came to the conclusion that a coalition of Javanese states was forming against the Dutch. And as most of his ships were guarding the Spice Islands against an expected attack by the English in reprisal for the action against their ships at Run, Dale's arrival and junction with another English fleet under Martin Pring, which was already off Bantam, placed him in a position of serious inferiority at sea.

The trouble began on 14 December 1618, when the *Zwarte Leeuw*, on arriving at Bantam from Patani, was seized by Dale to be held as surety for the satisfaction of the English claims against the Dutch. Unfortunately she was accidentally set on fire and burnt out, and Coen in reprisal attacked and destroyed the English factory at Jacatra. Dale thereupon sailed to Jacatra and an indecisive engagement took place between the two fleets. Coen, however, managed to extricate his fleet and sailed away to Amboina to collect reinforcements and concentrate his forces. He was prepared to sacrifice the beleaguered fort at Jacatra in order to save his ships. And Dale, although the main objective of his expedition was to protect English trade in the Spice Islands, weakly decided against following Coen and taking relief to the gallant Courthope. Instead he remained at Jacatra to assist the pangéran against the Dutch fort. It was a bad miscalculation of the situation; for when the Dutch Council had agreed to articles of surrender under which the Dutch personnel were to be transported in English ships to the Coromandel Coast, Ranamanggala of Bantam suddenly appeared at Jacatra with an army and demanded that the fort and all the prisoners should be handed over to him. And, to cut a long story short, Dale, unwilling to go back on the agreement he had made with the Dutch, sailed away to Bantam; the Bantam army drove off the pangéran's besieging force, but then found itself quite unable to capture the fort, which managed to hold out until the end of May 1619, when it was relieved by Coen, who returned from Amboina with a powerful fleet.

Coen's bold gamble succeeded beyond his highest expectations, for he found on returning that the whole situation had changed in his favour. In the first place the English had quarrelled with Ranamanggala and had decided, temporarily at least, to leave Bantam. Dale and

Pring, whose ships were in bad condition, had left for the Coromandel Coast to effect repairs and collect more ships with which to fight Coen. Jourdain himself, with two ships, had left to take much-needed help to the factories at Jambi, Patani, Ayut'ia and elsewhere. Coen learnt of these happenings when, having taken initial steps to establish the new city of Batavia on the site of Jacatra as the capital of the Dutch eastern empire, he went on to Bantam to challenge Dale and Jourdain. He at once detached three ships in pursuit of Jourdain. In the middle of July they found him at anchor off Patani and at once attacked. The result was a foregone conclusion; Jourdain was caught in a trap, and although he put up a stubborn fight his casualties were so heavy that he was compelled to negotiate for surrender. While the discussion was in progress under a flag of truce he unwisely appeared on deck and was at once killed by a shot from one of the Dutch ships. The Dutch claimed that his death was accidental, but the English account asserted that 'the Flemmings espying him most treacherously and cruelly shot at him with a musket'. Modern Dutch historical research confirms this view, for Terpstra in his history of the Dutch factory at Patani writes: 'Careful comparison of the evidence has convinced me that the English view is more acceptable than the Dutch.'¹

This was not the only English disaster. In the following month the Dutch captured the *Star* in the Sunda Straits; and a few weeks later they surprised and captured no less than four English ships at the pepper port of Tiku on the west coast of Sumatra. Dale died at Masulipatam in August 1619. Not till December of that year was his squadron, under Pring, ready to return to the Archipelago. In March at Tiku it was joined by three ships from Surat. On 8 April, in the Sunda Straits, while on their way to Bantam the united squadrons met a ship coming from England bringing news of the signature of an Anglo-Dutch treaty whereby the two companies were to share the trade of the Archipelago and jointly bear the costs of defence. Four days later, on arrival at Bantam, they found that Coen had already received notification of the agreement from Holland, so that instead of meeting as enemies they now had to co-operate as allies.

This short-lived attempt to end a rivalry which had deteriorated into a savage undeclared war was by no means so unrealistic as it might seem at first sight. The initiative had been taken by the Dutch late in the year 1618 because the directors of the V.O.C., with the end of the Truce of Antwerp in sight, felt it to be essential to come to terms with the English. The East India Company, however, was hostile, and the

¹ *Op. cit.*, p. 215.

negotiations, which began in December 1618, threatened to be broken off several times before agreement was reached on 17 July 1619. Foster tells us that it was concluded only under pressure from James I,¹ but according to Stapel² the king's attitude was very reserved. Its main provisions were (a) that grievances on both sides were to be forgiven and forgotten, prisoners to be freed and captured ships restored; (b) that each company was to buy half of the total pepper available, and the English were to have a third share of the spice trade of the Moluccas, Amboina and the Bandas; (c) that a Council of Defence was to be established consisting of four members from each side and was to have at its disposal a defence fleet composed of ten ships from each party; (d) that each party was to keep its own forts and strongholds, and during the first two to three years was not to build new ones; and (e) the capital of the two companies was to remain separate and each was to keep its own accounts.

Coen's reaction on learning the terms of the treaty was characteristic. He wrote home that he wondered whether the directors had had good advice in so hastily assuming so hard a bridle and surrendering so many of their rightful conquests. They were, he said, nourishing a serpent in their bosom. What he found most difficult to understand was why a third of the cloves, nutmeg and mace should have been conceded to the English when they had no claim to a particle of the beach in the Moluccas, Amboina or the Bandas. There can be no doubt that, however one may view the difficulties which arose in the working of the other clauses of the treaty, the operation of this one was deliberately sabotaged by Coen. In 1608 the Heeren XVII had written: 'Banda and the Moluccas are the principal target at which we shoot'. They were now to be the principal rock upon which the unsteady bark of Anglo-Dutch co-operation foundered.

News of the treaty did not reach Robert Hayes, the English chief factor at Nailaka, until late in November 1620. A month earlier his predecessor, the heroic Nathaniel Courthope, had been waylaid and killed by the Dutch while returning from a visit to Lonthor. The news of the agreement brought hostilities to an end, but left the situation otherwise unchanged. Meanwhile at Batavia Coen and his council had taken the fateful decision to complete the conquest of the Bandas which had been held up after their capture of Wai in 1616. Coen justified the decision to the directors on the plea that the Bandanese were delivering their produce to the Spaniards on Tidore.

¹ *Op. cit.*, p. 276.

² *Geschiedenis van Nederlandsch-Indië*, iii, p. 142.

He invited the English to participate in the expedition, but according to the Dutch account they excused themselves on the grounds that they had no ships available.

In January 1621 Coen himself left in command of a fleet of twelve ships to carry out the task. The conquest of Lonthor was his first objective. While completing his preparations for a landing he offered the islanders peace if they would hand over all their nutmeg and mace exclusively to the Dutch under the terms of the original agreement. He also informed Robert Hayes of his intentions, and when the latter urged that he should await the arrival of English ships he bluntly refused. The islanders put up what resistance they could, but were eventually, on 11 March 1621, forced to capitulate. Soon afterwards the inhabitants of Run, fearing a Dutch attack, made their submission also. The Dutch occupied the island, forced the English there to leave, but left the English post on Nailaka alone. A few days later an English vessel under Captain Humphrey Fitzherbert arrived in the islands, and on 19 March the solemn farce was enacted of proclaiming the Anglo-Dutch treaty. The Dutch, however, began to consolidate their conquest by building a new fort, Hollandia Castle, on Lonthor.

The effect of all this upon the minds of the Bandanese was a conviction that they had been betrayed by the English, and a serious revolt began on Lonthor aided by partisans from other islands. Coen then proceeded to carry out his full plan of removing all the inhabitants and restocking the rebellious islands with other settlers. It was carried out with appalling frightfulness. Hundreds of people were rounded up on Lonthor and sent into slavery in Java, their kampongs and boats being systematically destroyed. Forty-seven orangkayas, held as hostages, were tortured and executed when the rebels, who had taken to the mountains, repulsed a Dutch attack. Thousands died of starvation in the mountains rather than surrender. Some 300 got away in praus to south Ceram. The inhabitants of Run, on learning of the atrocities in Lonthor, tried to flee en masse, but were rounded up and all the grown men killed to the number of 160. The cultivated lands in the islands were then parcelled out to Company's servants to work with slave labour. 'Coen acted in this whole business,' writes Colenbrander¹, 'which is a stain on his memory, with an inhuman ruthlessness which shocked even the Company's servants.' And when his former colleague, Aert Gysels, heard of it he wrote: 'We must realize that they fought for the freedom of their land just as we expended our

¹ *Koloniale Geschiedenis*, ii, p. 117.

lives and goods for so many years in defence of ours.' The directors themselves were moved to write to Coen that they wished he could have carried out his task with greater moderation.¹

Having scored a bull's-eye on his chosen target, Coen next turned his attention to Amboina and the Moluccas. He forced the chiefs of Amboina to make a new treaty recognizing Dutch authority. Ceram, whose chiefs showed some reluctance to follow suit, was then treated to a dose of the same medicine as the Bandas. With the Moluccas, however, the difficulties were greater, since the Spaniards still held Tidore and Coen could not spare adequate forces to deal with them. Moreover, he had to return to Batavia before attempting a final settlement.

Meanwhile the arrangements for Anglo-Dutch co-operation in other spheres had completely broken down. The Council of Defence, provided for under the treaty, had been set up at Batavia. The Dutch quarrel with Ranamanggala of Bantam showed no signs of abating, and their blockade of the place became so intense that the English, unable to trade there, transferred their headquarters to Batavia. There, they found their position an impossible one. The Dutch insisted that their authority was supreme there by right of conquest and that all Englishmen were amenable to Dutch tribunals. The Truce of Antwerp expired in 1621 and Coen planned expeditions against Manila and the Portuguese ports in India and at Mozambique. The English were dragged into these, and when they could not afford their share of the expenses and their quota of ships the effort to co-operate petered out. By the time that Coen left for home at the end of his first term as governor-general early in 1623 the decision had been taken to leave Batavia and to withdraw their factors from all the Dutch settlements. Before they could begin to carry out this decision an event took place which made a deeper and more lasting impression upon the relations of the two peoples than any other incident of this unhappy period. It became known as the 'Massacre of Amboina'.

On leaving Amboina in 1622 to return to Batavia Coen had reminded the governor, Herman van Speult, not to allow the English to reduce his authority. The English, under the treaty of 1619, traded there under the protection of the Dutch fort Victoria Castle. Relations with the Dutch were good until suddenly, on 23 February 1623, the members of the English factory—eighteen Englishmen, eleven Japanese, and one Portuguese—were arrested by the Dutch on a charge of conspiring to seize the fortress. Confessions were wrung

¹ Stapel, *op. cit.*, iii, p. 151.

from all of them under torture, and after a 'trial' ten Englishmen, including the chief factor Gabriel Towerson, ten Japanese and the Portuguese were beheaded. Stapel is of opinion that although the penalty was very heavy the fact that there was a conspiracy cannot be denied.¹ But as all the evidence was obtained under torture it was worthless, and the only conclusion to be safely reached is that the Dutch either acted in a state of panic, as in the case of Pieter Eberfelt's judicial murder at Batavia in 1721, which Stapel himself condemns,² or deliberately in order to force the English to quit the Spice Islands. The hurried nature of the proceedings and the flimsy excuses made for not referring the matter to Batavia before carrying out the executions arouse one's deepest suspicions.

Attempts to deal with the difficulties which had arisen under the treaty had been made in England, and in January 1623 a fresh agreement had been made. But the Amboina outrage now removed all hope of further co-operation. The English withdrew their factory from Batavia early in 1624 and tried to settle on an island in the Sunda Straits; but it was so unhealthy that they were soon too weak to defend themselves against plundering bands from Sumatra. In May 1625 they had to obtain Dutch help to return to Batavia, where Coen's successor, de Carpentier, housed them in a disused school building. In 1627 when Coen returned to Java they decided to transfer to Bantam, and the sultan, still on bad terms with the Dutch, willingly took them under his protection. There they remained until the Dutch conquered the place in 1682. Under the agreement of 1623 Pulo Run had been recognized as English property, but the Dutch clung on to it, and the East India Company was in no position to maintain a factory there. At the end of the First Dutch War in 1654 the Dutch agreed to restore it and pay a sum of £85,000 in compensation for the losses inflicted upon the East India Company. But the Company was still unable to take possession of the island. Charles II took the matter up in 1662, and again the Dutch agreed to hand over the island. In 1665 the East India Company did actually occupy it, only to lose it a few months later as a result of the outbreak of the Second Dutch War. It was finally ceded to the Dutch by the Treaty of Breda, which ended that war in 1667.

It is interesting to note that during the years in which the English were competing with the Dutch for the trade of the Spice Islands the East India Company was able to pay higher dividends than the V.O.C.

¹ *Op. cit.*, iii, p. 161.

² *Geschiedenis van Nederlandsch-Indië*, 1930, p. 133.

The reason was that the Dutch had to devote too much of their profit to the expense of building forts, maintaining large garrisons and equipping fighting squadrons. They were firmly convinced that the spice monopoly was a matter of vital national importance, and so, in the words of an acute critic,¹ 'applied their greatest effort of empire-building to an object that was only temporarily worth attaining'. For with the expansion of world trade the spice trade became less and less important, and the misapplication of Dutch energy in the East had its effect upon the decline of their national power in the second half of the seventeenth century.

But from the point of view of South-East Asia the Dutch triumph over the English is to be seen as the first decisive step towards the formation of a new empire, commercial at the outset like Śrīvijaya and Malacca, but gradually becoming predominantly territorial; yet not in the true line of succession to either, since the centre of control lay thousands of miles away.

¹ J. A. Williamson, *The Ocean in British History*, p. 103.

CHAPTER 15

THE EXPANSION OF THE V.O.C., 1623-84

JAN PIETERSZOOM COEN was the founder of the Dutch empire of the East Indies; but its development after his death was hardly along the lines he had striven to lay down. According to his plans, Batavia was to be the centre of a great commercial empire based upon complete control of the sea. He did not envisage any wide extension of territorial power and was not interested in the political affairs of the interior of Java. The territories which, in his view, the V.O.C. should have in actual possession were small islands such as Amboina and the Bandas. The remainder of the empire should consist of strongly fortified trading settlements closely linked and protected by invincible sea-power.

Nor would it be confined to Indonesia: its forts and trading stations should be far-flung over the whole of the East. He was especially anxious to conquer Manila and Macao so as to drive the Spaniards and Portuguese from the Philippines and the China coast. And he wanted plenty of Dutch colonists; they were to direct slave labour in cultivating estates in the Spice Islands and elsewhere, to assist in defending the newly acquired possessions and to engage in the inter-Asiatic trade. This trade he believed to be capable of yielding far greater profits than the traffic between Europe and Asia, each of which had very limited requirements of the other's goods. His ideas were vague and imaginative rather than practical, and utterly ruthless. In the days when he was Director-General of Commerce at Batavia his plans for the Spice Islands shocked his predecessor as governor-general, Laurens Reael, who thought that their execution would involve such cruelty to the native people as would involve the ruin of the V.O.C.

His warlike measures vastly increased the Company's expenses; and although its methods of accountancy and the loss of some of its account-books made the presentation of an accurate statement of profit and loss for the early period impossible, his own estimate for the years 1613-20 showed a deficit of 8,000 guilders, and on occasion the directors had to borrow money in order to maintain an average dividend

of 10 per cent. Nevertheless he was convinced that if the commercial system could be reformed in accordance with his suggestions enormous profits could be realized with the export of further capital from Holland. And after his death the development of the Company's inter-Asiatic trade, upon which he pinned his faith, certainly did yield a very satisfactory return, although the directors rejected his colonization proposal, which was the chief ingredient in his recipe.

Coen's short second term of office as governor-general (1627-9) provided an object lesson in the dangers to which a commercial empire with no territorial power was exposed. Sunan Agung of Mataram had gone far towards realizing his ambition of reviving the power of Majapahit. Year after year the steady tale of his conquests mounted up. In 1621 he took Tuban; in the following year Gresik fell for the second time, and he sent an expedition to Borneo which destroyed Succadana. In 1624 he ravaged Madura, killed its chiefs and deported 40,000 people to the mainland. In 1625 he conquered Surabaya. He now took the title of Susuhunan ('he to whom all are subject') and claimed overlordship over the whole island. But Bantam refused to recognize his claims, and Batavia, although it began sending formal embassies with presents in 1622, incurred his anger by refusing to assist him in his attack on Surabaya. In 1626, therefore, he refused to receive the usual Dutch mission and prepared to attack Batavia.

It was at this juncture that Coen returned. Batavia still maintained its close blockade of the trade of Bantam which had been imposed during his previous governor-generalship, and it was against the raiding bands of his nearer neighbour that he had at first to strengthen the city's defences. On Christmas Eve 1627 a Bantam force actually got inside the citadel in a surprise attack, but was driven out. Eight months later Mataram also staged a surprise attack, by sea, but after a desperate resistance this also was beaten off. In 1629 Agung laid siege to the city with the biggest force he could muster. But so large an army could not be adequately supplied with food by overland transport and the Dutch reduced it to starvation by their attacks upon its supply ships. After five weeks the grand army of the susuhunan had to beat a disorderly retreat, leaving its track strewn with the bodies of men and animals who had died of starvation and exhaustion. During the siege Coen contracted cholera and died within a few hours. This second attack of Mataram upon Batavia alarmed the Sultan of Bantam, who realized that if the city fell his state would be the next to be attacked. He therefore offered terms of peace which Coen accepted and the ten years' blockade was lifted.

The severe defeat inflicted on Sunan Agung's forces by the Dutch did not lead to any better relations, although Hendrik Brouwer, who became governor-general in 1632, made an attempt to reach an understanding with him. But there was little fighting, for the susuhunan left the west alone and concentrated his attention on the east. He was a fervent Muslim, and one of his most far-reaching acts was to develop relations with the Muslim powers of Arabia, as a result of which a new wave of Islamic missionary activity began in Indonesia. Pilgrims from Mecca sought to revive and intensify the faith of the peoples, who, though nominally Muslims, still clung to most of their old traditional customs and observances. Agung proclaimed a holy war against the two regions, Balambangan and the island of Bali, which up till then still held out against conversion to Islam. In 1639 he conquered Balambangan and deported much of its population. Bali, however, resisted his attacks with exemplary courage and maintained its independence.

The Dutch, freed from the threat of Mataram, entered upon a period of spectacular success and expansion. The great advance began under Antonie van Diemen, 1636-45. He had been Coen's choice as his successor in 1629, but the Council had decided otherwise and had appointed Jacques Speck acting governor-general. The directors at home after lengthy consideration appointed one of their number, Hendrick Brouwer. In comparison with Coen and Van Diemen, both Speck and Brouwer were mediocrities; but when Stapel describes their period as one in which little energy was shown for expansion in new regions¹ he is surely confining his attention too much to the Archipelago, for the early thirties saw much expansive activity on the Indo-Chinese mainland, in Arakan, Burma, Tenasserim, Siam, and Cochin China. It was in one sense a development of Coen's policy of annihilating native as well as foreign European shipping in the Indies. The Dutch Coromandel Coast factories, the 'left arm of the Moluccas', were striving to capture the export trade in Indian textiles from Indian and Arab merchants. And in order to achieve this it was found necessary to establish factories at all places outside India which imported these goods.

Thus in 1634, in an intensive effort to gain complete control over the trade of the Bay of Bengal, the Dutch reopened their factory in Arakan, planted one for the first time in Burma and sent a prospecting expedition to Tenasserim, then in Siamese hands. The re-establishment of the Arakan factory was also closely connected with the

¹ *Geschiedenis van Nederlandsch-Indië* (second ed.), 1943, p. 85.

permanent blockade of Malacca, which began in 1633 and lasted until the city fell in 1641. Arakan exported rice, and Batavia, faced by the hostility of Sunan Agung and his repeated prohibitions of the import of rice from his dominions by the Dutch, was anxiously looking round for new sources of supply. Throughout the factory's history, therefore, by far the greater part of its trade was carried on directly with Batavia.¹

The ventures to Burma and Tenasserim, on the other hand, were undertaken and directed by Pulicat. In all three places the Dutch entered as competitors with Indian merchants; but although they carried on successfully for about half a century, they never ousted the Indians. Wherever there was relatively fair competition, the Asian—Arab, Persian, Indian or Chinese—could always maintain his position. Only where the Dutchman could resort to force, as in the Spice Islands, could he gain the advantage over the Asian trader; even then he could not drive him out of the field, but had to arrange a *modus vivendi*. With the more powerful monarchies of the mainland the Dutch were rarely in a position to dictate terms, and the Asian trader was too well established to be ousted.

The early thirties also saw developments in Dutch relations with Siam and Annam. Dutch ships were sent to assist King Prasat T'ong of Siam against the Cambodians and Portuguese on the one hand and rebellious Patani on the other. Prince Frederick Henry of Orange sent a congratulatory letter to the king in 1632, and in 1634 van Vliet was established as Dutch Agent in a solid brick headquarters at Ayut'ia. It was the beginning of a long period of Dutch ascendancy in Siamese trade. Like Arakan, Siam at this period assumed a new importance in Dutch eyes because of the food question. 'This station', wrote Joost Schouten in 1636 in his *Description of Siam*, 'supplies Batavia with great quantities of provisions.' From Ayut'ia a factory was planted in Cambodia in 1637, and in 1641 van Wuysthoff went from the latter up the difficult Mekong river to open relations with the Laos kingdom of Vien Chang (Vientiane). Settled commercial relations with Annam began in 1633 with the establishment of a factory at Qui-nam, but because of the factory planted four years later in Tongking they were never happy and were soon broken off. Both the Trinh of Hanoi and the Nguyen of Hué welcomed European merchants, but as they were at war with each other it was practically impossible to carry on trade with both.

¹ D. G. E. Hall, 'Studies in Dutch Relations with Arakan', JBRs, xxvi, pt. i, pp. 1-31.

Thus it can be seen that the period of Specx and Brouwer, though unable to show the spectacular advances made under Coen and van Diemen, has an interest all of its own. It has been passed over lightly by Dutch historians largely because the ventures described above had comparatively little success. The factory at Mrohaung in Arakan had a chequered existence and was finally withdrawn before the end of the century. In Burma, after several threats to withdraw, the factories were wound up in 1679. In Siam during the second part of the century King Narai attempted to escape from the grip of the Dutch by calling in the French; and although Louis XIV's attempt to secure a predominant influence there collapsed with the fall of Constant Phaulkon in 1688, the Dutch never managed to get back on the old footing. Their factory in Tongking lasted until 1700 but can never have been a commercial success.

Van Diemen has been called 'statesman, warrior, admiral and merchant in one'. As a builder of their empire of the Indies he ranks next to Coen in the estimation of the Dutch. He owed much to Coen, for soon after his first arrival at Batavia an order came from the directors that he was to be sent home because he was a bankrupt who had got into the Company's service under a false name. But Coen set aside the order and gave the young man rapid promotion. The most pressing problem when he entered upon his term of office in 1636 was that of the spice trade. The efforts constantly made by the Dutch to tighten their monopoly hit the peoples of Amboina and the Moluccas, and there was unrest and 'smuggling'. Sultan Hamja of Ternate was the ally of the V.O.C., but his *kimelaha* (deputy ruler) in south Ceram was hand-in-glove with the Sultan of Macassar and promoted the large clandestine trade of which Macassar was the centre. A Dutch attempt in 1635 to invade south Ceram failed badly and caused so much unrest throughout the islands that in 1637 van Diemen went with a fleet of seventeen ships to deal with the situation. He put down the rebellion in Ceram and restored peace in the islands, but as soon as his back was turned the old troubles broke out afresh.

In 1638, therefore, he returned to Amboina and made a new agreement with Sultan Hamja, who came to meet him in person. On his way back from his first visit he visited Macassar, where he brought to an end the long state of war which had existed since 1616 between the V.O.C. and the ruler by an agreement wherein the latter recognized the Company's rights in the Spice Islands and conceded to it the right to capture and destroy any Macassar ships found in their vicinity. Firmer action he hesitated to take, since his ships and soldiers were

needed elsewhere. On his second visit to Amboina in 1638 he sent a punitive expedition against Buton, off the south-east coast of Celebes, which was deeply involved in the clandestine spice trade. These various measures brought some improvement to the situation but fell far short of a solution. While Macassar remained unsubdued and a prosperous centre of English, French, Portuguese and Danish spice merchants the spice monopoly remained an unrealized dream. But van Diemen's hands were tied by his commitments in Ceylon and before Malacca, while the susuhunan of Mataram, Agung, was again creating serious difficulties by forbidding the sale of rice to the Dutch and obstructing their trade on the north coast of Java.

Ceylon and Malacca were still important centres of Portuguese power. In Ceylon the King of Kandy, Raja Singa, was anxious to obtain Dutch help against their stranglehold on all his ports. In answer to a request made by him in 1636 to the governor of the Dutch Coromandel factories van Diemen had instituted a blockade of Goa. In 1638 a Dutch fleet under Adam Westerwoldt came to the help of Raja Singa, who was now at open war with the Portuguese, and took the Portuguese fort at Batticalo. In return Raja Singa made a treaty granting the Dutch the cinnamon monopoly. During the next few years the Dutch captured further Portuguese settlements and planted strong garrisons at Gale and Negombo. They were well on their way towards the complete domination of the island when Portugal, as a result of her successful revolt against Spain in 1640, made a ten-year truce with the Netherlands which left Colombo still in Portuguese hands.

Before the new agreement took effect in the East, Malacca fell at last in 1641. Right to the end it put up a magnificent resistance. Matalieff had failed to take it in 1606 and van der Haghen in 1615. On several occasions the Dutch made approaches to Acheh, the old enemy of the Portuguese, but nothing came of them. Malacca remained a thorn in the side of the Dutch, supporting both Mataram and Macassar against them. From 1633 onwards they instituted a close blockade of the port, which seriously interrupted its trade and supplies. In August 1640, with the help of the Sultan of Johore, a descendant of the last Sultan of Malacca driven out by Albuquerque, the Dutch began a regular siege of the city. It held out with incredible valour until the middle of January 1641, when the besiegers finally stormed the ruins and brought resistance to an end. Its fall revolutionized the situation in the Archipelago. Malacca quickly lost its importance. Many Portuguese families moved to Batavia. Mataram

lost one of its best customers for rice; and with the Javanese merchants transferring their trade to Batavia, Agung had to revoke his prohibition of the export of rice to the Dutch, though he remained as hostile as ever. The Dutch were now unquestionably the strongest power in the Archipelago and their efforts to maintain the spice monopoly were greatly strengthened. Van Diemen was anxious to settle matters with Agung, who intrigued with the English, murdered Dutch hostages and finally fomented an attempt to seize the fortress at Batavia. But the directors were opposed to any strong action, and relations remained unsatisfactory and undecided until after both van Diemen and Agung passed from the scene in 1645.

Van Diemen's term of office saw other notable developments in the history of Dutch eastern enterprise in regions outside South-East Asia. When in 1641 Japan expelled all Westerners the Dutch alone were allowed to continue their commercial activities. They had to leave the main islands and confine themselves to the little island of Deshima off the port of Nagasaki, where they lived and worked under rigorous conditions and the closest supervision. Van Diemen sought compensation for this in a more determined pursuit of Chinese trade. In 1642 by the conquest of the Spanish fort at Quelang the Dutch gained possession of the whole island of Formosa, an important distribution centre in the sugar trade from China. They soon had a flourishing trade going there; but when the Manchus brought the Ming dynasty to an end and Ming leaders were flying in various directions, one of them, Kuo Hsing Yeh ('Coxinga'), established himself in Formosa in 1661, and soon afterwards forced the Dutch to abandon their factory.

Van Diemen's name is associated with a number of important voyages of discovery. He sent out navigators in search of the fabulous island of 'Rica Doro', which was said to be somewhere east of Japan. Two expeditions—one in 1639 under Matthijs Hendricksz. Quast and Abel Janszoon Tasman, and the other in 1643 under Maarten Gerritsz. de Vries—resulted in the discovery of the Kurile Islands and the east coast of Sakhalin, but there was no gold island to be found; and Tasman made far more valuable contributions to geographical knowledge in quite another direction.

Quite early on in their quest of the spice trade the Dutch had discovered that there was a better approach to the Archipelago than the one used by the Portuguese. The latter had adopted from the Arabs the practice of monsoon sailing whereby they proceeded up the coast of East Africa into the monsoon belt and approached the Archipelago by crossing the Indian Ocean north of the Equator and passing into

the Straits of Malacca. Such a route hinged upon a strategic centre on the west coast of India. The Dutch, however, unhampered by such considerations, after passing the Cape used the westerly winds of the 'roaring forties' of the southern hemisphere, which gave them a much quicker passage across the Indian Ocean and made the Sunda Straits their natural approach to the Archipelago. Ships sailing too far along the southerly course had discovered what is now known as Australia, and not a few had been wrecked upon its inhospitable western shore.

In 1642 and again in 1644 van Diemen sent out Tasman and Frans Jacobsz. Visscher to determine its connection, if any, with the *Terra Australis Incognita* of the geographers. On their first voyage, after touching at Mauritius they passed round Australia from the west and made their first landing on the island named by 'Tasman van Diemen's Land, but subsequently, by the English, Tasmania. They then went on to discover New Zealand, which they thought to be a part of the great southern continent, and returned to Batavia by the north of New Guinea. Their second voyage was undertaken to discover whether there was a channel between New Guinea and Australia and whether the Gulf of Carpentaria was the opening of a channel which passed right through Australia. Although they failed to discover the strait which the Spaniards Torres and Prado had successfully navigated as early as 1607,¹ they mapped out the Gulf of Carpentaria correctly. But their voyage was the last important Dutch effort of exploration.

Van Diemen could point to no new openings for trade as a result of their efforts. The people they encountered on the north coast of Australia were 'without rice or any considerable fruits, very poor, and in many places evil-natured'. With his death in 1645 the V.O.C. lost interest not only in further discovery but also in the lands their intrepid mariners had placed on the map.

If Coen was the founder of Batavia, van Diemen was in many ways the creator of the city that was soon to be dubbed the 'Queen of the East'. He completed its castle, built a town hall and a Latin school and did much to expand and beautify the original settlement. Cultivation and industry were developed around it, chiefly by the Chinese whom Coen had encouraged to settle. A new church was built, houses in the Dutch style lined the banks of the canals, and the whole place began to look almost like a Dutch city transplanted from Europe. It became the home, and indeed the grave, of an increasing number of Dutchmen, for it was excessively unhealthy, and one of van Diemen's

¹ Both wrote accounts of their discovery but they were never published. Torres's manuscript only came to light in the middle of the eighteenth century.

more important contributions to the city's amenities was an orphanage founded in 1639.

Van Diemen's immediate successors, Cornelis van der Lijn (1645-50) and Carel Reijniersz. (1650-3), made no outstanding personal contributions to the development of the Dutch empire; but their period was far from one of stagnation. Amangkurat I (1645-77), Agung's son and successor, made peace with van der Lijn, and conceded to the V.O.C. freedom of trade in his dominions. The Company in return undertook to send an annual embassy to Mataram and to permit the susuhunan's Javanese subjects to trade everywhere save in the Moluccas. New agreements were also made with Raja Singa in Ceylon and with the tin-producing states of the Malay Peninsula which improved the Dutch position in both regions. In 1650 the directors issued a new comprehensive set of regulations (*Generale Instructie*) for the administration of the Indies. These emphasized the Company's position as a commercial body whose operations must be conducted according to the twin principles of the exclusion of competitors and of 'buy cheap, sell dear'. In order that the spice trade should be more effectively brought under control it laid down that the production of cloves should be confined to Amboina and the neighbouring islands and that of nutmeg and mace to the Bandas; overproduction and smuggling must be prevented by destroying trees elsewhere. In the same year for strategic reasons a decision was taken to colonize the Cape of Good Hope, and in 1652 Jan van Riebeeck planted there the one and only colony in the real sense that the V.O.C. ever possessed.

The policy of destroying the surplus spice trees which invited smuggling had actually been put into practice by Arnold de Vlaming van Oudshoorn in 1649, when he led what was known as a *hongitocht* to cut down trees in west Ceram, where the clandestine trade with Macassar still continued. A *hongi* was a fleet of cora-coras or large praus propelled by oars. This inhumane method of enforcing the monopoly was systematically employed until the production of cloves was practically eliminated in the Moluccas. In 1650 a serious revolt broke out in these unhappy islands which was not completely repressed until 1656. The Dutch arrested the Sultan of Ternate, Mandar Shah, and deported him to Batavia; and he was only reinstated when he had made a formal agreement permitting them to cut down clove trees wherever they liked in his dominions. As the price of compliance he was granted an annual allowance. His people were forced to plant rice and sago in place of cloves, and as their islands could not produce enough food they had to buy additional rice, at a

higher price than they could afford, from the Dutch. Ruin spread over the once-prosperous islands, and an alarming increase of piracy naturally resulted.

Johan Maetsuycker's term of office as governor-general (1653-78) ranks with those of Coen and van Diemen as a period of notable advance in the affairs of the V.O.C. Under van Diemen, as legal expert of the Council of the Indies, he had composed the Statutes of Batavia, which gave the Dutch empire its first code of law and remained until the beginning of the nineteenth century the chief authority in legal matters. Later, as Governor of Ceylon, he had cultivated good relations with Raja Singa and paved the way for the final elimination of Portuguese power there. One of his early achievements as governor-general was the accomplishment of this aim. Not only was Colombo taken (1656) and the Dutch headquarters established there, but van Goens, who was sent in 1657 to chase the Portuguese out of Ceylon and the Coromandel and Malabar coasts of India, carried out his task with such success that when the peace of August 1661 between the Netherlands and Portugal brought his conquest to an end at the beginning of 1663, the Portuguese had not only lost all their possessions in Ceylon but were left with only Goa and Diu in India. In that same year the Spaniards evacuated Tidore and the Dutch were left complete masters of the Moluccas.

Under Maetsuycker the Dutch achieved a great measure of control over the pepper ports of Sumatra. Firm action had to be taken against the Sultan of Palembang, who in 1658 treacherously attacked the Dutch factory, murdering the factors and the crews of two ships lying at anchor before it. A punitive expedition forced him to permit the construction of a Dutch fort close to his town and to grant the Dutch the exclusive right to purchase his pepper. Measures were also taken against Aceh, whose power had notably declined after the death of Iskander Muda in 1636. By the Painan Contract of 1662 the leading Minangkabau chiefs, in revolt against Achinese suzerainty, came under the protection of the V.O.C.; and when four years later Achinese agents stirred up trouble for the Dutch on the west coast, an expedition under Abraham Verspreet put an end to Achinese influence throughout the whole region.

After breaking all resistance in the Moluccas in 1656 the obvious next step was to put an end to the power of Macassar. But Hassan Udin had strongly fortified his city and was well supplied with arms by the Europeans who traded there; and moreover Maetsuycker shrank from a task which was certain to entail a heavy expenditure

such as would be frowned on by the directors. For some years the renewed war with the Portuguese in Ceylon and south India prevented him from risking a large expedition against Hassan Udin. In 1660, however, a force under Johan van Dam captured one of Macassar's forts, and in consequence the sultan accepted terms by which he promised to stop all sailings to the Spice Islands, abstain from interference with the Company's allies, Buton and Menado, and expel the Portuguese from his dominions. But he failed to carry out his treaty obligations and reverted to his former attitude of hostility. In 1666, therefore, Maetsuycker entrusted Cornelis Janszoon Speelman with the task of settling accounts with him. Speelman enlisted the support of Aru Palakka, a Buginese chief of Boni, whose family had been murdered by Hassan Udin. The expedition began by destroying a large Macassar force which was operating against Buton. Speelman next sailed to the Moluccas, where he forced the ruler of Tidore to recognize Dutch overlordship and abandon his age-long feud with Ternate. Then, with further reinforcements from Ternate, he returned to Celebes and began the hard task of bringing Macassar to its knees. It took four months of desperate fighting to force Hassan Udin to submit. On 18 November 1667 he signed the Treaty of Bongaya, by which he accepted Dutch overlordship, dismantled his forts, granted the Dutch a monopoly of trade and agreed to expel all non-Dutch Europeans. He had also to pay a huge indemnity and permit the Dutch to occupy his principal fortress, which they named Fort Rotterdam after Speelman's birthplace. Four months later he tried once again to evade the peace terms. This time the Dutch took possession of his city, pensioned him off and placed south Celebes under a Dutch governor with his headquarters at Fort Rotterdam. Indonesian independence in the east of the Archipelago was now virtually stamped out.

Up to Maetsuycker's time there had been no deviation from Coen's policy of confining the Dutch empire to a chain of forts and trading posts and of eschewing territorial dominion save in the case of very small islands such as Amboina and the Bandas. A change, however, begins to be discernible with Maetsuycker; though it can scarcely have been realized by anyone at the time. In the first place the V.O.C. became the controlling power in Ceylon; and although the Raja of Kandy still continued to function as a ruler, the island had in fact become largely a Dutch territorial possession. Shortly before Maetsuycker's death events took place in the kingdom of Mataram which led to Dutch interference, and thereby set up a chain of consequences

culminating in the establishment of their supremacy over the whole island. There was no conscious change of programme, no ambition on the part of the directors to transform their commercial empire into a territorial one. Yet such a transformation was inevitable, as in the case of the English in India at a later date, if they were to maintain and consolidate the position they had won for themselves in defeating their European rivals. The alternative was decline and in all probability extinction. Hence although it was clearly recognized that non-intervention in the mutual quarrels of the Indonesian rulers was essential, and Batavia was willing to recognize any *de facto* ruler so long as he was willing to fulfil the obligations of his state towards the V.O.C., the very condition upon which this policy was based was bound, sooner or later, to force its abandonment.

The trouble in Mataram which caused Dutch interference began in 1674 when Trunojoyo, a Madurese prince who claimed descent from the old royal family of Majapahit, led a formidable rebellion against Agung's successor, Amangkurat I, with whom the Dutch had been on good terms since the treaty of 1646. Amangkurat I, or Sunan Tegalwangi, to use the name by which he was commonly known, was a monster of cruelty whose atrocities were on so extravagant a scale as to be scarcely credible. In carrying out the reorganization of the administration of his empire his measures to crush local independence stirred up much discontent. The situation was complicated by the presence of a large number of refugees from Macassar who had settled on the east coast of Java and become pirates. With these and his own Madurese followers, who were angry at Javanese treatment of their island, Trunojoyo quickly overran East and part of central Java and established himself at Kediri. And the *susuhunan*, quite unable from the start to take effective measures against the rebels, called on Batavia for help.

Maetsuycker was not bound by the treaty of 1646 to give military help unless Mataram's enemies were also those of the Dutch. He realized, however, that the rebels contained strong anti-Dutch elements, and, moreover, that the Sultan of Bantam hoped to turn the confusion in Mataram to his own advantage by seizing its western provinces and thus encircling Batavia. He decided, therefore, to send help, but to cut down Dutch intervention to the absolute minimum. Speelman, whom he placed in charge of the naval force sent in 1676 against Trunojoyo's Macassar pirates, had quite different views. He wanted to pursue a strong policy which would restore Amangkurat's authority, while placing him in a position of dependence upon the

Dutch, and enable a decisive blow to be delivered against the plans of Abulfatah Agung of Bantam. Meanwhile Trunojoyo, profiting by the Dutch half-measures, stormed and sacked the kraton of Mataram, and Amangkurat, fleeing to place himself under Dutch protection, died at Tegalwangi, leaving his successor, Adipati Anom, completely dependent upon the Dutch so far as any hope of his restoration was concerned. In October 1677, in return for recognition as the legal sunan, he granted the Dutch vast commercial concessions together with the cession of much territory south of Batavia and the port and district of Semarang. He also promised to repay all their war expenses and handed over a number of coastal towns to be held as a pledge.

Maetsuycker was far from happy about the treaty which was negotiated by Speelman; but he died soon afterwards and was succeeded by the more warlike Rijklof van Goens, who made Speelman his right-hand man in the Council of the Indies and at once adopted a vigorous policy. Anthony Hurd, in command of a strong force of Dutch troops, captured Kediri, and Adipati Anom was crowned as Amangkurat II with the ancient crown of Majapahit, which was handed over by the Dutch commander. Trunojoyo escaped but was followed up by two native forces, a Buginese and an Amboinese, in the service of the Dutch. He was finally run to earth in the jungle-covered mountains of East Java by the Amboinese and handed over to Amangkurat II at his new capital of Kartasura, where a few days later the susuhunan slew him with his own hands. Gradually the other rebels were hunted down and destroyed by Dutch and Mataram forces; but peace was only finally restored in 1682. 'He whom all obey' was now, for all practical purposes, a Dutch vassal maintained on his throne by a body-guard of Dutch troops.

The Mataram struggle was rendered all the more difficult for Batavia by the situation at Bantam. Abulfatah, who had come to the throne with the title of Sultan Agung in 1651, was a powerful ruler who sought to restore to his kingdom the important position she had earlier occupied in commerce. He had resumed hostile relations with the Dutch in 1656, but their close blockade of his capital had caused him to make peace in 1659. As soon as the blockade was lifted he made efforts to promote commercial prosperity, and with French and English factories operating there Bantam became once more a serious rival to Batavia. The treaty of 1677 between Batavia and Mataram roused him to make an attempt to prevent Amangkurat II from drifting into too close association with the Dutch, and in particular he laid claim to suzerainty over Cheribon, whose territory lay to the east

of that of Batavia, and threatened the Dutch with war if they interfered.

But a family quarrel played into the hands of the Dutch. Agung's eldest son returned in 1676 from a pilgrimage to Mecca, which earned him the title of Sultan Haji, to find that during his absence his younger brother, who was married to a daughter of the chief minister, was to be invested as heir-apparent. This drove Haji to cultivate secret relations with the Dutch. In May 1680, when Agung was about to resort to arms to enforce his claim over Cheribon, a palace revolution forced him to abdicate in favour of Haji. The new ruler at once began negotiations with Batavia for a treaty of friendship. This caused a revulsion of feeling against him in certain districts; Agung was able to regain power and a civil war began between father and son. In 1683 Haji captured his father and handed him over to the Dutch, who kept him a prisoner until his death in 1692.

Haji's success was due entirely to the support he received from a strong contingent of Dutch troops and was achieved only after a very severe struggle. Hence in 1684 he had to make a treaty in which he practically signed away the independence of his state. Besides surrendering all claim to Cheribon he promised to pay the war-costs of the Dutch forces amounting to 600,000 dollars, granted the Dutch the exclusive right to the import and export trade of his kingdom, and agreed to expel all non-Dutch Europeans. He was relieved of the obligation to pay his debt so long as he honoured the monopoly conferred upon the Dutch. They in their turn made sure of his obedience by building a strong fortress at Bantam. The English, who had already lost their footing at Macassar, were now forced to leave Bantam. They retired to Bencoolen on the west coast of Sumatra, where they were to remain until 1824.

The Dutch were now unquestioned masters of the Archipelago. But they had won their supremacy at great cost and at a time when they were fighting with their backs to the wall in Europe against Louis XIV and Charles II. Their trade had passed through periods of serious interruption, and on a number of occasions during Maetsuycker's term of office the V.O.C. had been unable to pay its annual dividend. It was still, however, able to show a high average profit and to send rich cargoes of spices to Europe. But it was now changing from a commercial to a territorial power, and the time was soon to come when, with increased costs of administration and decreased trade, its steady decline was to set in.

CHAPTER 16

THE ZENITH AND DECLINE OF THE V.O.C., 1684-1799

IN 1684, when Governor-General Speelman died and was succeeded by the scholarly and unwarlike Johannes Camphuys (1684-91), the Dutch Company had become the most powerful political force in Java. The sultans of the two most important states, Mataram and Bantam, had been placed on their thrones by its troops and owed it vast sums of money by way of war costs. With both rulers the Dutch had concluded agreements by which, so long as they faithfully carried out the terms of the commercial treaties dictated to them, the question of repayment would not be raised. Quite apart from the indirect control which was thereby implied, the Dutch now possessed a belt of territory stretching across the island from Batavia southward to the opposite coast, thus completely separating the territories of the two states.

From the point of view of all the parties concerned, this was a highly unsatisfactory situation, though the Dutch higher command seems to have been slow to realize its implications. Dutch policy for some considerable period, so far from proceeding according to any overall plan, tended to wait upon events and to issue no positive action only when forced to by circumstances. Louis XIV's growing threat to their homeland in Europe made them hesitant about assuming new military or territorial responsibilities abroad. Such things involved much extra expense and no compensating increase in revenue.

Nevertheless the expansion of the Company's power and the methods it used in building up its trade monopoly created a situation which rendered further advance in Java inevitable, no matter how hard those in charge of its affairs, both at home and on the spot, might strive to limit its commitments. The treatment received by Mataram and Bantam at the hands of the Dutch 'infidels' caused many Mahomedans to take up arms in defence of their religion, and for a time a pirate fleet under a fanatical Malay of Sumatra, who assumed the name of Ibn Iskander ('Son of Alexander the Great'), terrorized the Java Sea until in 1686 a Dutch squadron under Krijn de Ronde destroyed it.

The threat of a widespread Mahomedan movement against them caused the Dutch no little uneasiness, especially as some of the Bantam

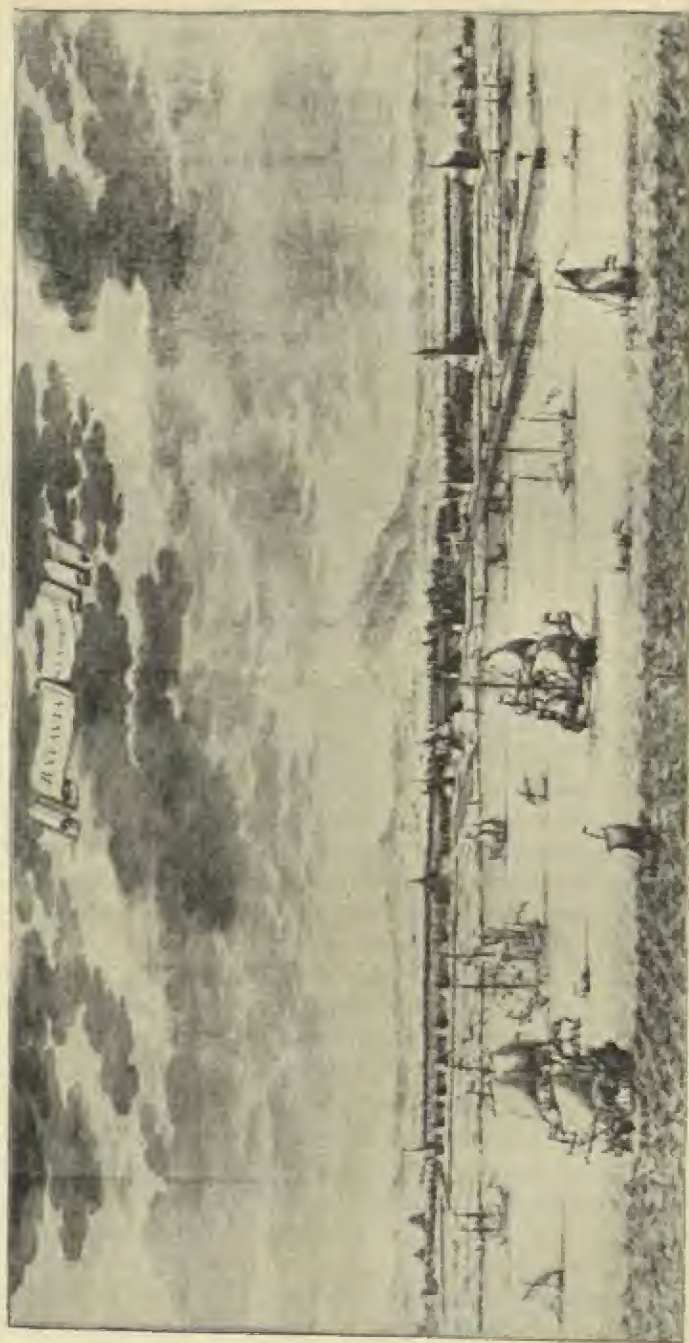
chiefs were involved, while the Susuhunan Amangkurat II of Mataram also allowed himself to be drawn into the intrigues. At the same time trouble broke out in the lowlands to the south of Batavia and in the mountains of the Preanger, where the Dutch had hesitated to enforce their control over the districts ceded to them by Mataram in the treaty concluded in 1678 by Speelman. These districts had become the refuge of many lawless characters, one of whom, Surapati, once a Balinese slave at Batavia, had found a happy hunting-ground there at the head of a band of his compatriots. During the struggle against Bantam he and his men had taken service with the Dutch, but as a result of an insult offered him by a Dutch officer he and his followers had fled to the Galunggung mountains, where they were joined by several hundreds of bad-hats. While the Dutch were busy with Ibn



DUTCH EXPANSION IN JAVA

Iskander, Surapati and his 'patriots' were terrorizing the whole countryside south of Batavia. A Dutch detachment was sent to hunt him down, but he escaped to Kartasura, where he was favourably received by the susuhunan.

Camphuys sent an embassy to demand his surrender. He appointed as its leader Major Tack, who had distinguished himself in the fighting against Trunadjaya in Bantam and shocked Javanese opinion at the capture of Kediri in 1678 by trying on the sacred crown of Majapahit before handing it over to Amangkurat II. Soon after his arrival at Kartasura he intervened in an affray between some Javanese and Surapati's Balinese and was killed together with a large number of his escort. Although Batavia realized that the incident had been staged with the object of getting rid of the detested Dutchman, Camphuys held his hand. He had discovered signs of disloyalty among the Company's native troops. The susuhunan soon found his Balinese guests an unwelcome encumbrance, and Surapati, escaping to Pasuruan in



BATAVIA IN THE SEVENTEENTH CENTURY

East Java, began to carve out a kingdom for himself and to make serious inroads into the territory owing allegiance to Mataram. But both Camphuys and his successor, Willem van Outhoorn (1691-1704), turned a deaf ear to the appeals of Amangkurat II for help.

While the affairs of central and East Java were thus in the melting-pot Amangkurat II died in 1703 and was succeeded by his son Amangkurat III, called by the Dutch Sunan Mas. He was a bloodthirsty tyrant whose quarrels with his uncle, Pangéran Puger, caused the latter to flee to Semarang and crave Dutch protection. Joan van Hoorn, who succeeded his father-in-law Van Outhoorn as governor-general in 1704, learnt that Sunan Mas was in league with Surapati against the Company and that a number of Mataram chieftains were in favour of raising Puger to the throne. He thereupon recognized him as *susuhunan* and lent him a Dutch force.

So began what is known to the Dutch historians as the First Javanese War of Succession. With his Dutch force Puger easily occupied Kartasura and was installed as Pakubuwono I. He had, however, to pay heavily for Dutch support. In 1705 he concluded a treaty which ceded them further territory at the expense of his kingdom up to the river Losari in the north and the river Donan in the south. He formally waived all claims to Cheribon and the Preanger besides the eastern half of the island of Madura. Moreover, he granted the Company full control over the trade of his kingdom and accepted a strong Dutch garrison in his capital, Kartasura.

Meanwhile the Dutch had driven Sunan Mas out of his kingdom to seek a refuge at the Court of Surapati. In 1706 a strong Dutch force landed at Surabaya and captured Surapati's frontier fortress of Bangil. He himself died of wounds sustained in attempting to defend it. In the following year, after heavy fighting against Sunan Mas and the sons of Surapati, the Dutch won a complete victory. Sunan Mas surrendered and with his family was sent into exile in Ceylon.

The Company was now master of Java, but it had yet to crush out the last embers of resistance. In 1712 Surapati's partisans made further trouble and were not finally liquidated until 1719. In that same year the Company's vassal, Pakubuwono I of Mataram, died and what is known as the Second Javanese War of Succession broke out. Pakubuwono's son Amangkurat IV's succession to the throne was contested by his own brothers, who rose in rebellion. It took the Dutch four years of hard fighting before the rebel leaders were all rounded up and sent away into exile, some to Ceylon and the remainder to the Cape of Good Hope. Like the empire of Majapahit,

Mataram had fallen through internal dissensions rather than as a result of outside pressure. Contrary to the accusations of Machiavellian policy levelled against them by their critics from Raffles onwards, the Dutch had intervened unwillingly in the case of Mataram. The ceaseless civil wars affected their trade adversely and might have had serious political consequences if they had not adopted a firm line. The extension of their control over the whole island was the inevitable result of their assumption of the rôle of a territorial power. A century later the British were to find themselves in a similar position in relation to India.

At the beginning of the eighteenth century the V.O.C. stood at the zenith of its power. To the outside observer it appeared to be rich and prosperous, with its annual fleets returning to Europe laden with merchandise and its annual dividends of between 20 and 40 per cent. Actually its financial condition was wretched. The long, expensive wars, the increase of territory, and the consequent increase in the numbers of officials involved it in immense expenditure at a time when its trade was actually decreasing.

The policy of 'sell dear, buy cheap' brought its own nemesis, for it reduced the Javanese to a condition of such poverty that he could not afford to buy the European goods or the fine Indian textiles brought to him by the Dutch. He learnt to supply his needs otherwise, by growing his own cotton and weaving it in traditional fashion, or by clandestine trade with Portuguese and English smugglers, who gave him better prices for his produce than the Dutch. On more than one occasion Governor-General van Hoorn (1704-9) had to report home that the goods sent out to Java had had to be sold at a loss.

The directors at home, with a blind eye to the defects of their own policy, attributed their losses to smuggling and the private trade, which was the common practice of their officials, whose salaries were below subsistence level for Europeans in the East. But the heavy penalties they imposed for these practices completely failed to achieve their object. In 1722, for instance, Governor-General Zwaardekroon had no less than twenty-six Company's servants beheaded in one day for theft and smuggling. And nine years later Governor-General Durven, Director-General Hasselaar and two members of the Council of India were dismissed for failing to deal adequately with the prevailing corruption. But the malpractices went on unchecked.

With a mounting deficit the directors pursued a policy of absolute secrecy regarding the Company's accounts, and in order to maintain its credit in the money-market paid out annual dividends of from 20

to 40 per cent, although to do so they had to float further loans. By the year 1700 the Company's debt already stood at 12 million guilders, and in order to fight its wars it was forced to apply to the States-General for help in the form of money and ships. Thus its outward appearance of riches and power concealed a state of deterioration and corruption. The most disturbing fact was the actual decline in its trade at a time when the expansion of its territory entailed a marked increase in the number of its officials.

The Batavia authorities, in suggesting methods to deal with the decline of trade, revived Coen's proposal to open the trade of the Indies to private enterprise and confine the Company's shipping to voyages between the East and Europe. But the directors refused to abandon the strict monopoly system and ordered it to be supplemented by the introduction of the method of 'contingencies and forced deliveries'. Contingencies were a form of tribute in kind levied on districts under the Company's direct control, while forced deliveries were in products which cultivators were forced to grow and deliver at a fixed price, always much to the advantage of the purchaser. The directors took no heed of the fact that such methods increased the poverty of the people and were a direct incentive to smuggling.

Governor-General Zwaardekroon sought to improve the situation by introducing new products into Java. He put into operation a better method of preparing indigo for the European market, which stimulated its production. His efforts also to improve cotton cultivation and to encourage the planting of sappan wood, which yields a red dyestuff, met with success. But the most important development of this period was the introduction of coffee planting, which proved an immediate success and freed the Dutch from their dependence upon the Mokka trade at a time when the Turks were placing difficulties in the way of their export of coffee. The first plantations grew up in the districts around Batavia and Cheribon, and Zwaardekroon's contracts for deliveries of coffee at the equivalent of fivepence a pound caused the Javanese to expand their cultivation of the crop to such an extent that production threatened to outstrip demand. Thereupon, against the advice of the governor-general, the directors insisted on the price being lowered by 75 per cent, and the growers in desperation cut down large numbers of their trees. The government therefore applied the system of forced deliveries to the community and raised the price somewhat.

The subsequent manipulation of the coffee trade by the Company during the eighteenth century is a sorry tale of measures taken to

ensure a high price in the European market and a mere pittance for the producer, who was at the mercy of a government which changed its policy from time to time in such an arbitrary fashion as to make it impossible for him to cultivate on economic lines. Moreover, as the Dutch worked through the local chiefs, who in equally arbitrary fashion fixed their own share of the proceeds, the cultivator's position was worse than that of a slave. Furnivall sums up the final position thus: 'The net result was that for every pikol of 126 pounds shipped, the cultivator had to supply 240 to 270 pounds and was paid the equivalent of 14 pounds.'¹

During the third and fourth decades of the eighteenth century Dutch rule in Java passed through a period of turbulence. Before the end of the Second Javanese War of Succession there occurred the ugly incident known as Peter Erberfeld's 'conspiracy'. Erberfeld was a well-established free burgher of Batavia who developed a grievance against the government over a claim it enforced unfairly to some property left him by his father. In December 1721 he was accused of plotting with the Surapati party and a number of discontented chiefs to raise an insurrection with the aim of murdering all the Europeans in the city. Although the evidence was obtained under torture, nervous tension was stimulated to such a pitch that he and such of his supposed accomplices as were within reach were put to death. The authorities even went so far as to pull down his house, exposed his head on the ruins and set up a stone inscription enjoining that the place should remain desolate for ever. Historians seem to be generally agreed that the evidence upon which he was condemned was worthless and that he was more sinned against than sinning.²

A few years later mass hysteria was responsible for a far worse crime which had serious consequences. There were Chinese settlers in Indonesia long before the coming of the Portuguese. Jan Pieterszoon Coen had a high opinion of their industry and diligence and encouraged them to settle at Batavia. By the year 1700 there were some 10,000 of them living in or in the neighbourhood of the city. They were craftsmen, tea-traders and sugar cultivators for the most part. They were useful to the Dutch as intermediaries in their trade with the Javanese. They were also a mainstay of the smuggling trade, while some of them had become so wealthy and powerful as to constitute a potential danger to Dutch rule. But the real problem in the early years of the eighteenth century arose from the fact that the tea-junks plying

¹ J. S. Furnivall, *Netherlands India*, p. 40.

² De Haan, *Priangan*, I, p. 210.

regularly from China brought increasing numbers without means of existence who became roving beggars and a menace to law and order.

As early as 1706 the Dutch issued stiff regulations aimed at preventing the entry of such undesirables. When this method proved of no avail the Batavia authorities rounded up numbers of wandering beggars and transported them to Ceylon, the Banda Islands and the Cape of Good Hope. Only those with a government pass might remain in Java. These measures also failed; deeds of violence by wandering bands of Chinese became frequent, and the officials entrusted with the issue of passes used them as a means of graft. The bad situation became suddenly critical when in July 1740 Governor-General Valkenier and the Council of the Indies decided on sterner measures. All Chinese unable to prove that they were suitably employed were to be deported to work in the cinnamon gardens in Ceylon. The regulation was carried out with gross unfairness: greedy officials seized Chinese long resident in Java in order to squeeze money out of them under threat of deportation. And when a baseless rumour went round that the deportees were thrown overboard as soon as their ships were out of sight of Java, large numbers of Chinese fled from Batavia and organized armed resistance.

The Dutch authorities discovered that those still remaining in the city were in league with the rebels and were preparing to defend themselves. A chance fire which broke out in a Chinese house was taken as a sign that those within the city and those without were to make a concerted attack. Thereupon the infuriated population, supported by soldiers, seamen, slaves and Javanese, fell upon the Chinese, and for a whole week massacre and plunder went on unchecked. Governor-General Valkenier lost his head so completely as to order the massacre of all Chinese prisoners and did nothing to prevent the Company's troops from participating in the bloodbath.

When the work of vengeance was over and order was restored, the government offered a general amnesty to all Chinese who surrendered their weapons within one month. The large numbers who availed themselves of this offer were housed in a special quarter that was built beyond the city limits. Many, however, trekked away and formed a formidable force which wreaked vengeance on Europeans at Rembang, Joana and elsewhere, and finally laid siege to Semarang. The situation became serious for the Dutch when the susuhunan, Paku Buwono II, openly declared for the rebels, seized the Dutch garrison at Kartasura and murdered its officers. Semarang, however, was saved

by the timely arrival of Dutch reinforcements, and the Madurese, who had suffered much at the hands of Mataram, threw in their lot with the Dutch.

Then Paku Buwono II, suddenly realizing that he was backing the wrong horse, made his peace with the Dutch. His action nearly cost him his throne, for many of his chiefs, in their fanatical hatred of the Dutch, joined with the Chinese in driving him out of his capital and proclaimed as their ruler a grandson of the exiled Sunan Mas. He was saved, however, by quarrels which broke out between the Chinese and their Javanese allies. The Dutch recaptured Kartasura and reinstated him as ruler of Mataram.

But it was a sadly depleted Mataram over which he was allowed to rule. By a new treaty, which he was forced to conclude with Batavia in 1743, he had to cede the whole of the north coast of Java together with all his claims to the island of Madura. Moreover, he abandoned Kartasura as his capital city and built a new kraton in the Solo district to which he gave the name of Surakarta. The Dutch created a new North Coast Province with Semarang as its capital. Their Madurese allies, however, had come into the struggle in the hope of gaining their independence. They refused to accept the settlement and were only reduced to obedience after much fighting.

Governor-General Valkenier's handling of the Chinese question met with stiff opposition from a section of the Council of the Indies headed by van Imhoff. After a dramatic quarrel, in the course of which Valkenier had the members of the opposition arrested and sent home, he himself was put on trial at Batavia by order of the directors, and van Imhoff appointed governor-general in his stead.

This able and energetic man realized that exceptional measures were needed to arrest the economic decline of the Company. He persuaded the directors to open the inland trade and the sea trade between Indonesia and India to free burghers and natives subject to certain restrictions. For instance, Batavia must be the beginning and the end of each trading voyage. Inter-commerce between other ports was forbidden. The scheme failed to realize his expectations, partly because of this restriction. In any case it came a century too late, when private trading and smuggling in Indonesia had already passed beyond Dutch control. Also in the hope of reducing smuggling van Imhoff established in 1745 the Opium Society, with sole rights of trading in that article in the Dutch empire. Here also his efforts met with little success.

More success, on the other hand, attended his measures to extend land cultivation in the Batavian hinterland, especially in the parts affected by the Chinese depredations. Waste land was sold to private farmers with seigniorial rights over the native settlers, but with the obligation to sell their produce to the government at fixed prices. He himself purchased land in the lovely Bogor region, where he built himself the stately mansion named Buitenzorg ('Carefree'), which at his death was taken over by his successors in turn until it ultimately became the official country residence of the governor-general. With his encouragement Dutch farmer families migrated from the homeland to take up lands in Java. He also improved the lot of the native cultivator by fixing the annual amount of coffee to be delivered to the Company, thereby aiming at preventing the destruction of redundant coffee when there was overproduction. His reforms were introduced as the result of journeys of inspection made to various parts of Java, where he met regents and other local officials and took measures to save the villager from the oppression of his immediate masters. His valuable report on his travels, full of interesting details of places and peoples, could not be published owing to the policy of secrecy sedulously maintained by the directors.

Van Imhoff's fertile brain produced scheme after scheme of reform in such rapid succession that he attempted far too much, and little that he did took root. The overall plan which he would have liked to carry out would have been to reduce drastically the Company's commitments in the way of trading stations outside Indonesia and Ceylon, and to concentrate upon its growing responsibilities as a territorial power. His ill-starred attempt to open direct trade with Mexico in order to import badly-needed silver for coinage shows how far his imagination could lead him to disregard hard facts such as the existing treaty stipulations preventing such enterprises.

His greatest failing was a lack of statesmanlike insight in his dealings with native potentates. While on a visit to the susuhunan, Paku Buwono II, at Surakarta his tactless intervention in a quarrel between that ruler and his brother Mangku Bumi caused the latter to rise in revolt, and a long struggle, the Third Javanese War of Succession, 1749-57, once more involved the Company in expensive military action. During its first year the death of the susuhunan changed its character from a dynastic squabble into a war of liberation from Dutch rule; for Paku Buwono II on his deathbed agreed with Van Hohen-dorff, the governor of the North Coast Province, to cede his kingdom to the Dutch, and his successor, Paku Buwono III, received his crown

at the hands of the Company, not by virtue of birthright. This caused the majority of the Mataram chiefs to throw in their lot with Mangku Bumi, whom they proclaimed *susuhunan*. The Dutch therefore had to fight the most destructive of all their Javanese wars in order to maintain their candidate on the throne. And while they had their hands full in Mataram a serious rebellion broke out in the sultanate of Bantam which also involved them in heavy military sacrifices before it was crushed.

In the Mataram struggle, after two years of varying fortunes, Mangku Bumi defeated and killed the Dutch commander De Clercq in a battle at the Bogowonto river in 1751 and proceeded to occupy a large part of the North Coast Province, from which he threatened to advance deep into the Company's territory. After a great effort, however, he was driven out of the province, and luckily for the Company found himself involved in a fight for leadership with his nephew Mas Said which paralysed his efforts against the Dutch. Van Imhoff had died in 1750, and his successor, Jacob Mossel, decided to partition Mataram. In 1755 a treaty was made with Mangku Bumi by which he accepted Paku Buwono III as ruler of the eastern half of the kingdom. He himself received the western half with Jogjakarta as his capital and the title of Sultan Amangku Buwono. It took two years of fierce fighting to subdue Mas Said. At the Peace of Salatiga (1757) he recognized the suzerainty of the Company and received as its vassal a portion of Mataram now known as the Mangku-Negoro territory.

The trouble in Bantam arose out of a dynastic dispute, and again van Imhoff's intervention on the wrong side had serious results. The old sultan who had ruled since 1733, came so much under the influence of one of his wives, Ratu Fatima, of Arab race, that she persuaded him to nominate her son-in-law, his nephew, as heir-apparent in place of the rightful heir, Pangéran Gusti. Van Imhoff lent his support to the scheme, and in 1748, when the Sultan showed signs of madness, Ratu Fatima brought about his deposition in favour of her candidate, with herself as regent. When Pangéran Gusti attempted to assert his rights he was deported by the Dutch to Ceylon, and the old sultan was taken to Amboina, where he soon died. A general revolt at once broke out under the leadership of a priest, Kjahi Tapa, and a chieftain, Ratu Bagus. The Dutch troops sent in support of Fatima were defeated, and the rebels sought the help of the English at Bencoolen.

Such was the situation when van Imhoff died in 1750. Jacob Mossel, on succeeding him, decided to reverse his policy. He won

over the leading Bantam chiefs by banishing Fatima and her candidate, placed the brother of the dead sultan on the throne, brought back Pangéran Gusti from Ceylon, and recognized him as heir-apparent. The new sultan made a treaty in 1752 with the Company by which he recognized its overlordship and ceded it control over the Lampongs. The rebellion, however, continued. Ratu Bagus took the title of sultan, while Kjahi Tapa, taking advantage of the Dutch pre-occupation with the Mataram war, plundered Dutch territory and even made an abortive attack on Batavia. For a time the Dutch troops were closely besieged in Bantam by the rebels. It took much hard fighting before the two rebel leaders gave up the struggle. In 1753 the new sultan abdicated in favour of Pangéran Gusti, who confirmed the treaty with the Company, and quiet was restored. The Dutch were now masters of the whole of Java, save for the territory in the extreme east of the island, where the Balinese supporters of Surapati still caused trouble. Not until 1772 were the Dutch able to put an end to their activities.

The Dutch were now complete masters of Java. They had long been more or less the dominant power over the rest of the Archipelago. Of the larger islands only Bali and Lombok remained free from their influence. Their products had little economic importance, while the warlike character of their people and the doggedness with which time and again in history they had resisted outside interference were a strong deterrent to the Dutch. The remarkable success with which the Balinese clung to their traditional religion with its Hindu associations when all the great powers in the island world adopted Islam tells its own tale.

In Sumatra they had broken the Achinese control over the pepper trade before the end of the seventeenth century. The result was that with the exception of Acheh, which stoutly maintained its independence, most of the coastal states were vassals of Batavia. But there was little or no interference with native life, for the Dutch were strongly averse to territorial expansion on the island; and in any case the authority of the coastal sultans did not spread far inland. The pepper monopoly could not be rigorously maintained, partly for geographical reasons, and also because of the factory established at Bencoolen by the English after their expulsion from Bantam. In more backward Borneo Dutch relations were mainly with the sultanate of Bandjermasin, which attained some importance as a centre of the smuggling trade after the Dutch conquest of Macassar in 1667. To end this situation Batavia sent a special envoy in 1756 who concluded a new

trade agreement under which control passed into Dutch hands. The eighteenth century saw the rise of a Chinese mining colony to work at the rich gold deposits of the Sambas sultanate. The immigrants were organized in *kongsis*, and ultimately came to form semi-independent communities.

If the Dutch made little impact upon the life of Sumatra and Borneo, their rigid regulation of spice production and trade in the islands of the 'Great East' ruined alike the prosperity and the native culture of the region. The production of clove and nutmeg was limited to the Banda Islands and Amboina. Unlicensed trees grown elsewhere were destroyed by large fleets of prows under the command of Dutch officers which made annual voyages (*hongitochten*) to suspected areas. Ternate and Tidore, once prosperous centres of the clove cultivation and of inter-island shipping, became poverty-stricken and backward. Their hereditary ruling families received annual pensions for their compliance. But conditions in the 'privileged' areas were, if anything, worse than in those in which spice production was prohibited. The natives worked for a pittance, were forced to buy all their foodstuffs from the Dutch at exorbitant prices, and had to cut down their spice trees whenever the Company decided to restrict the supply. To make matters worse, the policy of monopoly and restriction brought its own nemesis, for it forced the English and the French to experiment with the planting of clove and nutmeg in their own tropical territories, and with enough success to keep the price at a reasonable level when the European demand began to expand towards the end of the eighteenth century.

One of the worst results of the harsh measures taken by the Dutch in building up and maintaining their trade monopoly was an immense increase in piracy. Among the Malays piracy had for many centuries been regarded as an honourable occupation, while to the Indonesian Mahommedans war against the infidel was a religious duty. The destruction of much of the native shipping trade and the extreme poverty to which many coastal districts of *nusantara* were reduced caused larger numbers than ever to swell the great pirate fleets which swarmed in the seas of the Archipelago. The defeat of the sea power of Macassar in particular opened the way for the rise of the Buginese state of Boni. Its intrepid and intelligent people began to prey upon the coasts of Java, Sumatra and the Malay Peninsula in increasing numbers from the latter part of the seventeenth century onwards. Throughout the eighteenth century they were the open enemies of the Dutch East India Company. They joined in the intervening wars

waged by the sultans of the west coast of Borneo, overran the sultanate of Johore and even threatened Malacca. And as Dutch control of the seas declined during the latter half of the century immense pirate fleets made regular annual voyages from well-established bases in various parts of the Archipelago—at Tobelo on the north-east coast of Halmahera, in the islands off the coast of New Guinea, and in the Sulu Islands. The Illanos of the Sulu Islands were the most dreaded of all. Their large fleets of heavily armed galleys would fearlessly attack the strongest warships of the Company, while at the end of the century they planted a fortified base at the southern tip of Sumatra from which they preyed upon the Sunda Straits and carried their slave raids far and wide.

The restoration of peace in Java after the Third War of Succession and the Bantam rebellion brought some improvement in conditions there. The Company was at pains to maintain good relations with the vassal sultans of Surakarta and Jogjakarta, and refused to be drawn into the frontier disputes which constantly arose between the two. The cultivation of coffee and sugar was encouraged, and roads were built to improve the traffic in these articles. The salaries of officials were raised in the hope of reducing corruption and there was some attempt to raise the efficiency of the armed forces. But the increasing financial exhaustion of the Company and the steadily mounting deficit in its accounts prevented any thorough-going reforms.

Outside Java Dutch decline was more obvious. The growth of English power in India from the days of Clive onwards became a serious menace to their position there, especially in Bengal, from which Batavia imported not only vast quantities of textiles but also supplies of opium, the secret monopoly of which brought the Company's servants immense gains. Their blundering attempt at armed intervention in 1759 against Clive brought them a humiliating defeat as a result of which their Bengal trade came under English supervision.¹ In Ceylon their quarrels with the King of Kandy over the cinnamon trade resulted in open war. This, however, ended in 1766 in a treaty favourable to them. Elsewhere, in Sumatra, Borneo and the Spice Islands, it was a sad story of commercial stagnation and decline. To make matters worse, at the moment when only a great national effort could have saved the Company, the quarrel which broke out in 1780 between the Patriots and the Princely party in Holland prevented anything from being done.

In the same year also the 'Fourth English War', as it is called by

¹ *Cambridge History of India*, vol. v, pp. 153-5.

Dutch historians, broke out, and, as they bitterly remark, gave the Company its deathblow. Their government listened to the blandishments of the New Englander, John Adams, and agreed to recognize American independence. Lord North's government got wind of the agreement and declared war on Holland. In both the East and the West Indies her colonies were defenceless. Her losses of merchantmen were immense. Negapatam and other trading stations in India fell into British hands, as also all the Dutch stations on the west coast of Sumatra. Only through the help of a French naval squadron under the brilliant Suffren were the Dutch able to save Ceylon and the Cape from falling into British hands. They lost almost all their homeward-bound ships from the East. No trading ships dared leave the Dutch ports in Europe. Trade was at a standstill. Their godowns at Batavia were packed with unexportable goods, which they were glad to sell to neutrals at sacrifice prices.

The Treaty of Paris, which was signed in 1784, broke the Dutch monopoly system. Under it British shipping was granted free trade throughout the Indian seas. The way was open once more for the British to challenge the Dutch supremacy over the trade of Indonesia. Only two years later a significant step in that direction was taken when Francis Light founded a British settlement at Penang, off the coast of Kedah.

The loss of control by the Dutch over their eastern empire during the war of 1780-4 had further consequences. The Bugis seized the opportunity to threaten Malacca, and only the timely arrival of a Dutch squadron under van Braam saved the city. When in 1783 the Dutch brought about their expulsion from Johore they caused trouble to Dutch interests on the west coast of Borneo and at Banjarmasin in the south of the island. This, combined with the foundation of Penang, led the Dutch in 1787 to enforce their control in that region, but not for long. Shortly afterwards trouble began to brew in central Java between the sultanates of Surakarta and Jogjakarta, and in the weakened state of Dutch power might have had serious consequences; happily Dutch pressure on the sunan in 1790 brought about a settlement.

The temporary restoration of Dutch naval power by van Braam's squadron came through the intervention of the home government in the Company's affairs. A committee sent out subsequently to investigate the state of defence of the Dutch eastern empire found the situation alarming. Equally alarming was the unchecked and rapidly mounting deficit in its accounts. In 1789 this stood at 74 million

guilders. Two years later it had increased to 96 million guilders, the Company's credit was lost and it could negotiate no further loans in the open market. The States-General must now act. The great question was whether the Company's life could be saved by reform or whether the home government should dissolve it and take over all its responsibilities.

William V, who was reinstated as Stadhouder as a result of the counter-revolution of 1787, was anxious to save the Company. Notwithstanding the failure of previous commissions for reforming it, he appointed in 1791 a high commission composed of Nederburgh, the Company's advocate, and Frijkenius, the officer in charge of its maritime affairs, to proceed to the Indies, where it was to act with Governor-General Alting and van Stockum, the Director-General of Trade at Batavia. Nederburgh and Frijkenius did not arrive in Batavia until 1793. There they joined hands with the ruling clique and proceeded to stifle the demands for reform—for a time.

At the beginning of 1795, however, the troops of General Pichegru overran Holland, overthrew the Stadhouderate and established in its place the Batavian Republic under French protectorate. William V fled to England and issued the 'Kew Letters' by which he ordered the Dutch East Indies officials to place the Company's possessions in British hands as a safeguard against seizure by the French. The British, he explained, had given a solemn pledge to return them to the Netherlands when peace was restored. Under this arrangement the British in 1796 took over control of the Cape of Good Hope and Ceylon. All the Dutch posts in India and on the west coast of Sumatra, as well as Malacca, fell into British hands. In the Moluccas they took Amboina and the Bandas but failed to get Ternate.

The Government of Batavia under Nederburgh's influence was opposed to the policy laid down in the Kew Letters. It was equally opposed to the demands for a more democratic government, which began to arise from groups of free burghers and Company's employees in Java. While, therefore, Nederburgh and Governor-General van Overstraten sternly repressed the Liberal movement, they also prepared to resist any British attempt to occupy the island. But none was made, although the alliance between the Batavian Republic and revolutionary France brought once more a state of war between Britain and the Dutch. For the time being British hands were too full elsewhere.

The change of government at The Hague, however, brought a clear change of policy there towards the eastern empire. The College of

Directors was abolished. In its place a 'Committee for the Affairs of the East Indian Trade and Settlements' was established under close government supervision. In 1798 the decision was taken to wind up the Company itself; its debts and possessions were to be taken over by the State. The decree took effect on 31 December 1799 when the Company's charter expired and was not renewed. Its debt then stood at 134 million guilders.

CHAPTER 17

THE MALAY POWERS FROM THE FALL OF MALACCA (1511) TO THE END OF THE EIGHTEENTH CENTURY

TOMÉ PIRES, who came to Malacca in the year after its conquest by Albuquerque, describes conditions there and throughout the Peninsula in the sixth book of his *Suma Oriental*. He says that from Malacca up to Kedah are the tin lands, all of them previously subject to its sultan. In describing them he mentions Sungei Jugra, Selangor, Klang, Bernam, Mimjam, Bruas and a village called Perak. To the south are Muar and Singapore, the latter of which, he says, consists of only a few villages of Cellates, and is 'nothing much'. On the east coast, he says, Pahang and its tributary state Trengganu are in the land of Siam; but Pahang is also in the empire of Malacca and constantly at war with the Siamese.

When Sultan Mahmud lost the battle for Malacca he and his son fled across country to Pahang, whence he sent an emissary to China beseeching aid against the Portuguese. The Ming emperor, however, pleaded that with a war against the Tartars on his hands he was in no position to fight the Portuguese. Mahmud therefore had to search for a site for a new capital where he could re-establish his sway over the Peninsula and be reasonably safe from the Portuguese. His first settlement was at Sayong Pinang on the upper reaches of a tributary of the Johore river. This turned out to be too far from the sea, and in 1521 he removed to the island of Bintang, south-east of Singapore. Here, however, he was repeatedly attacked by the Portuguese. In 1523 and 1524 he beat them off with heavy loss, and even sent a force to lay siege to Malacca.

But in 1526 the Portuguese counter-attacked, destroyed his capital and gave the island to the Raja of Lingga. Mahmud himself fled to Kampar in Sumatra, where he died in 1528. His younger son Ala'ud-din succeeded him and planted his capital on the Johore river. There for a time he was a serious thorn in the flesh of the Portuguese, until at last in 1536 Dom Estavão da Gama led an expedition which forced him to make peace and take up his residence at Muar.

In the meantime his elder brother Muzaffar Shah had made his way up to Perak, where he founded the dynasty which still reigns there. For a time Perak, Johore and Pahang were content to remain on friendly terms with the Portuguese. They were watching with considerable alarm the rapidly rising power of Aceh, on the north-western tip of Sumatra, which under Sultan Ali Mughayat Shah had gained control over the pepper ports of Pedir and Pasai and was carrying on a rich trade with Gujerat and China. Under his son Ala'ud-din Ri'ayat Shah (1530-68) Aceh became the tough rival of Portuguese Malacca and for many years made repeated efforts to capture the city. Her ambitious policy threatened not only Malacca but also the Malay states of Sumatra and the Peninsula. The Portuguese drove off a surprise attack in 1537. Two years later the Achinese fleet captured Deli in Sumatra. In reply Johore, together with Perak and the Sumatran state of Siak, inflicted a crushing defeat upon the upstart power.

The Achinese setback was only a temporary one. By 1547 they had recovered sufficiently to launch another attack on Malacca. It came perilously near to success, and their Malay rivals were tempted to try their hand at the game. The combined fleet of Johore, Perak and Pahang sailed into the Muar estuary and waited to see what the outcome of the struggle with the Achinese would be. When the Portuguese at last beat off the Sumatran flotilla the Malay fleet sailed away. In 1551 it returned and for three months laid siege to Malacca. An attempt to storm the city was repelled with such determination that it was not repeated. In the end the Portuguese forced the besieging fleet to give up the enterprise by sending a fleet to harry the home harbours of the allies.

Aceh's bid for dominance over the Malay world assumed formidable proportions before the death of the second of the great sultans, Ala'ud-din Ri'ayat Shah, in 1568. He built up a league of states against the Portuguese, obtained gunners, guns and ammunition from Turkey, and amassed a bigger fighting force than ever before. Before striking at Malacca he dealt a staggering blow to his rival, the Sultan of Johore.

In 1564 his armada sacked Johore Lama and took away Sultan Ala'ud-din a captive to Sumatra. For some years after this a bitter feud raged between Johore and Aceh, and Johore swung over to the Portuguese side. So much so that in 1568, when Aceh's great attack was made on Malacca, the Portuguese sought Johore's aid. This was granted, but when the Johore fleet of sixty vessels arrived the Portuguese had already beaten off the Achinese. By way of retaliation an

Achinese fleet sailed up the Johore river and burnt a number of villages.

The ding-dong struggle between Acheh and Malacca continued until 1575, when, for a reason never explained, the Achinese fleet, after threatening Malacca, turned north and conquered Perak, killing its sultan, a kinsman of the Johore house, and carrying away his widow and children to Acheh. This caused some extraordinary changes in the Malay situation. The captive Crown Prince of Perak married an Achinese princess and in 1579 succeeded his father-in-law as Sultan Ala'ud-din Mansur Shah. He in turn married his daughter to Sultan Ali Jalla Abdul-Jalil Ri'ayat Shah of Johore and sent his younger brother to rule Perak as vassal raja.

The Johore marriage, however, did not improve the relations between the two states. In 1582 the Portuguese helped the Johore sultan to beat off an Achinese attack. In 1585 Mansur Shah appears to have been murdered by the admiral of his fleet. Four years later the murderer became Sultan Ala'ud-din Ri'ayat Shah (1589-1604). It was in his reign that the Dutch, French and English first visited Acheh. For a space there was a lull in the Acheh-Johore struggle. In 1584 the Portuguese had quarrelled with their ally over matters arising out of their trade monopoly. As a result in 1586, and again in 1587, Johore besieged Malacca and blockaded it by land and sea. She also made an alliance with Acheh. But it was of very short duration, for when the Portuguese made a great counter-attack, sending an expedition up the Johore river which destroyed Johore Lama and carried away immense booty, Acheh sent formal congratulations to Malacca.

Thus the triangular struggle continued. The feud between the two Malay empires was in the last resort of greater moment to them than their desire to drive out the Portuguese. By the end of the century Johore had recovered sufficiently to threaten Acheh so seriously that Ala'ud-din Ri'ayat Shah sent an embassy to Malacca to ask for help. And the Portuguese, with the Dutch and English trespassing in their preserves, decided that the wise course would be to bury the hatchet provided the sultan would kill Dutch 'pirates' and hand over his strongest fort. But the fortunes of war changed suddenly, as so often before, and the alliance did not take place. Then the sultan, having in 1599 killed Cornelis de Houtman and taken his brother Frederick prisoner, became alarmed at his dangerous isolation. And since he feared an alliance between the Portuguese and Johore more than the vengeance of the Dutch, he decided to turn the Dutch hostility against

the Portuguese to his own advantage. Hence he released his Dutch prisoners and sent envoys to Holland. He even sent an expedition to besiege Johore's new capital at Batu Sawar, but without success.

The arrival of the Dutch and the English presented Johore, as well as Aceh, with new opportunities. Johore also saw in the Dutch a potential ally against her old enemy Portugal and began to listen to Dutch proposals for a joint attack upon Malacca, seemingly regardless of the fact that the Dutch had no intention whatever of restoring the city to Malay rule. In 1606 they joined in an attack on Malacca. But it failed, and for a time the sultan's confidence in the Dutch weakened so that he wavered.

In the following year a new ruler, Iskandar Shah, seized the throne of Aceh and began to pursue an expansionist policy with great vigour. Taking advantage of the decline of Portuguese power he extended his control not only over further coastal regions of Sumatra but also over the mainland states of Pahang (1618), Kedah (1619) and, most important of all because of its tin, Perak (1620). In 1613, and again in 1615, the Achinese sacked Johore because its sultan was negotiating with Malacca. In 1616, therefore, the Sultan of Johore deemed it prudent to join Iskandar Shah in a big attack on Malacca. Again it failed: the Portuguese with their backs to the wall proved themselves very tough fighters, still able to maintain possession of the famous emporium.

Nevertheless the expansion of the power of Aceh was indeed spectacular. In writing to James I of England Iskandar claimed overlordship over Johore itself. This was mere wishful thinking, but his control over both sides of the Straits of Malacca was extending to such a degree that he looked like gaining supremacy over all the native states of the Peninsula and the north-western parts of the Archipelago. On the other hand, his deportations of thousands of people from the states he conquered stirred up a deep hatred of the Achinese yoke and a movement to get rid of it. In 1629 the united forces of Malacca, Johore and Patani inflicted a crushing defeat on the Achinese fleet near Malacca. Thereafter the power of Aceh began to decline as rapidly as it had arisen. Iskandar died in 1636. He was succeeded by an adopted son Iskandar II. He died in 1641, the year in which the Dutch captured Malacca. Then for sixty years Aceh was ruled by queens. The pressure of the Dutch and their support of Johore caused Aceh to lose all her territories on the Peninsula except Perak.

Johore's great hope had been to recover Malacca through alliance with the Dutch. Her sultan styled himself King of Johore and Malacca.

The Dutch, however, refused to recognize his claim to the city. Nevertheless such was his hatred of the Portuguese that Sultan Abdul Jalil made a treaty with the Dutch in 1637 by which he undertook to co-operate with them in an attack upon the city, and in the final struggle in 1640-1 assisted them with a fleet of forty sail. He had already added Pahang to his dominions when Aceh's control over it lapsed. Now, free from any further threat from either the Portuguese or Aceh, he proceeded to build a new capital at Makam Tauhid, near the present Kota Tinggi. He was still the titular head of a great empire which included most of the Malay states of the Peninsula, the Riau Archipelago and Bengkalis, Kampar and Siak in Sumatra. Only when it was too late did he begin to realize that whereas the Portuguese had chastised with whips, the Dutch were to chastise with scorpions.

No sooner had they taken Malacca than the Dutch began to seek to control the tin-producing states. Tin was their main interest in the Peninsula; it was of prime importance to them in their commercial dealings with both India and the Chinese. In 1639 they had made a contract with Aceh permitting them to purchase tin in Perak. In 1641 the first Dutch Governor of Malacca presented the Sultan of Perak with a demand that he should stop all dealings with foreigners and in future sell all his tin to the V.O.C. When he refused to do so, Dutch cruisers blockaded the entrance to the Perak river. When, however, he still managed to evade their persistent attempts to establish a monopoly over his export trade the Dutch in 1650 extorted from his suzerain, the Queen of Aceh, a treaty whereby the Company was to share the Perak tin trade equally with her and to the exclusion of all other traders.

The subsequent history of Dutch relations with Aceh and Perak over the tin question may be briefly told. The 1650 agreement satisfied no one. It was detrimental to the large trade carried on between Aceh and Surat, through which quantities of Indian textiles came to Sumatra and the Peninsula. As a result the Dutch factory at Surat was attacked and plundered. Moreover, in 1651, with the connivance of Aceh, the Dutch factory at Perak also was attacked and plundered and nine of its officials killed. And they were too busy elsewhere to send a punitive expedition. In 1653 Sultan Muza'ffar of Perak promised to restore the 1650 agreement, pay compensation for the loss of the Dutch factory, and execute the chiefs responsible for the murders. But he made no attempt to carry out his undertaking.

In 1655 the Dutch approached the sultan through Aceh, and in the presence of Achinese ambassadors he signed a further agreement to the

same effect. Again, however, he failed to carry it out, and when the Achinese put new difficulties in the way of the Dutch it became obvious that as their rivals for the Perak trade they were double-crossing them. The Dutch therefore blockaded both ports, Perak and Acheh. In 1657 the Achinese replied by destroying the Dutch factories in their subject ports of Priamam, Tiku and Salido in Sumatra. Batavia thereupon sent a naval force to attack these ports and tightened the blockade of Perak and Acheh. Again Acheh climbed down. In 1659 an Achinese embassy was received at Batavia by Governor-General Joan Maetsuycker, and a treaty was signed which provided for the payment of compensation through a reduction in the price of the tin bought by the Dutch in Perak and a division of the trade whereby the Achinese were to take one-third and the V.O.C. two-thirds of Perak's tin export.¹

This treaty, however, had no more value than its predecessors, since at this time the woman who exercised the sultan's powers at Acheh was merely the head of a confederation of chiefs, over whom, the Dutch were to discover, she had little or no real control. As we have seen, Johore and Pahang had already successfully asserted their independence of Acheh. Now Perak, annoyed by Acheh's action in concluding the treaty, threatened to transfer her allegiance to Johore. As things turned out, however, the Dutch tin trade with Perak improved considerably, for the reason that Acheh's decline became so marked that few of her vessels visited the port.

In their dealings with other tin states the Dutch had mixed success. In 1642 they made an agreement with Kedah for the delivery of half its product. In 1643 Junk Ceylon, and in 1645 Bangeri, promised the Dutch the whole of their product. Kedah, however, evaded her agreement, and the Dutch in retaliation resorted to blockade. The Malays indeed would appear to have been annoyed that a treaty should have been considered anything more than a diplomatic gesture. When the Dutch found themselves unable to maintain an effective blockade owing to Kedah's distance from Malacca and her easy communications with the Coromandel Coast, they tried to enlist Siamese support. In 1664 they made a treaty with Siam which granted them free trade with the Malay states under her suzerainty. But her overlordship over Kedah meant little or nothing in practice, and all the Dutch efforts to coerce the little state failed. With other states under Siamese

¹ Winstedt, *History of Malaya*, p. 132, says the tin was to be divided equally between the V.O.C. and Acheh, but Stapel's statement in *Geschiedenis van Nederlandsch Indië*, iii, p. 358, is the more acceptable.

control, notably Ligor and Selangor, they had better success, and ultimately made monopolistic agreements.

The decline of Aceh entailed the loss of her control not only over the states of the Peninsula but also over the Minangkabau pepper ports of west Sumatra. With these the Dutch long sought to make individual agreements by which they were to forsake their allegiance to Aceh and come under the Company's protection. In 1663 they were at last successful with an agreement known as the Painan Contract, which was signed by a number of West Coast sultans granting the V.O.C. an absolute monopoly over the pepper trade, together with freedom from tolls, in return for protection. It resulted in much fighting and led the Dutch to withdraw their factories from Aceh and Perak. But it brought the west coast of Sumatra practically under Dutch supervision.

The Dutch conquest of Malacca and the decline of Aceh offered Abdul Jalil a good opportunity to strengthen the position of Johore. In 1644 his younger brother married the Queen of Patani. Fear of the Dutch gave him Jambi and Aceh as allies, while the weakness of Aceh enabled him to extend his power over Siak and Indragiri on the east coast of Sumatra. For a time his capital became an important centre of trade, and he a rich man. But in 1666, owing to a broken contract of marriage between his heir and a daughter of the Pangéran of Jambi, resulting from the intrigues of an ambitious *laksamana* of Johore, who married his own daughter to the prince, the two states drifted into a chronic condition of warfare. In 1673 Jambi sacked Batu Sawar, Abdul Jalil's capital, and the old sultan fled to Pahang, where he died three years later at the age of ninety.

His nephew and successor Ibrahim settled at Riau, whence he carried on the struggle. But his empire was already falling apart. Unable to gain a decisive success, he called to his aid a Bugis mercenary leader Daing Mangika, who in 1679 sacked Jambi in retribution for her treatment of Johore six years earlier. The war, however, continued, and in 1682 Ibrahim wrote to Governor-General Cornelis Speelman suggesting a revival of the old alliance originally made in 1603, when an embassy had been sent to Prince Maurice at The Hague. Speelman replied by asking for the monopoly of the trade of Johore and Pahang.

Before anything came of the negotiations Ibrahim died in 1683, leaving a young son Mahmud to succeed him under the regency of his mother and Paduka Raja, the *laksamana* who had brought on the war with Jambi. The Governor of Malacca at once sent an envoy to ask

for a monopoly of Siak's newly discovered tin. The regency, unable to control the Minangkabaus of that district, signed a treaty granting it in return for a Dutch undertaking to mediate between Johore and Jambi. The treaty, however, proved futile, and when in 1688 Paduka Raja was driven out and replaced by a new chief minister, who took the young sultan away from Riau back to Kota Tinggi on the mainland, a new one was made in 1689. This confirmed the provisions of the earlier one, granted the Dutch toll-free trade in Johore until the sultan came of age, and added a prohibition to Indian traders to settle in the Johore dominions. Winstedt asserts that this treaty also was futile.¹ F. W. Stapel on the other hand describes it as 'very profitable', and is of opinion that it greatly strengthened the Dutch position at Siak at the end of the seventeenth century.²

Mahmud turned out to be a pervert and sadist whose cruelties caused his murder in 1699. He was the last of the old Malacca royal line to rule in Johore. He was succeeded by the chief minister, Bendahara Sri Maharaja Tun Habib Abdul Jalil. But family feuds caused him to leave affairs of state in the hands of his brother the Raja Muda, and the latter's tyranny led to so much dissension that in 1717 the Minangkabau ruler of Siak, Raja Kechil, surprised Johore Lama and seized the throne. Abdul Jalil was reduced once more to the position of bendahara. In the *Malay Annals* the new ruler is known under the title Abdul Jalil Rahmat Shah.

Raja Kechil ruled the Johore dominions from Riau. In 1718 the deposed sultan intrigued with Daing Parani, a Bugis chief who had served Raja Kechil in Sumatra and was disappointed in his expectations of receiving the office of Yam-tuan Muda of Johore. The plot failed, and the fugitive Abdul Jalil was put to death while attempting to flee to Pahang. In 1722, however, Daing Parani and his Bugis followers drove out Raja Kechil and placed a son of Abdul Jalil on the throne. The new sultan was forced to appoint Daing Parani's eldest brother Yam-tuan Muda, or Under-king, of Riau and reign as the puppet of the Bugis. From then onwards the Bugis were the real rulers of Johore.

Malayan history throughout the eighteenth century is the story of Bugis ascendancy. The dominant people in Celebes in the seventeenth century, they become known to history first as mercenaries fighting for the Dutch. The Aru Palacca of Boni led a contingent of Bugis volunteers in Speelman's campaign against Macassar in 1666-7. They were of much assistance to the Dutch in the conquest of Mataram.

¹ *Op. cit.*, p. 146.

² *Op. cit.*, iii, p. 460.

Their native country was in the south-west limb of the island, where they were organized in a number of small states, which from time to time formed confederations. They were a maritime people and ranked among the most advanced in Indonesia. The Bongais Treaty of 1667, which ended the independence of Macassar, and the ruin of the Moluccas caused them to roam far and wide. Their pirate fleets swarmed all over the Archipelago, and before the end of the century had begun to attack the coasts of Java, Sumatra and the Peninsula. As early as 1681 there were large Bugis settlements on the Klang and Selangor estuaries.

Daing Parani, who secured Bugis ascendancy over Johore in 1722, was one of five famous brothers who had left Celebes to seek their fortunes in Borneo, the Riau Archipelago and the Peninsula. Riau now became the centre of their influence. From it they established control over the tin states of Kedah and Perak. A dynastic struggle in Kedah led to their being invited to assist a new sultan against his rebellious brother. For this they received a huge cash payment, and Daing Parani married the sultan's sister. In 1724 their enemy the Minangkabau Raja Kechil of Siak, whom they had driven out of Riau, led a force to Kedah against them, and for two years the Minangkabau and the Bugis fought for the possession of the state. The war had disastrous effects upon Kedah's trade. Daing Parani was killed, but in the end the Bugis drove Raja Kechil back to Siak.

Then the struggle spread to Perak and Selangor. Daing Parani's brother Daing Merewah, the Under-king of Riau, led an invasion of Perak, where Minangkabau warriors and Kedah chiefs were seeking to gain control over the country. This also was successful, and Bugis dominance established over a third state. Selangor was raided by a son of Raja Kechil and a renegade Bugis chieftain. This situation was dealt with by another of the famous brothers, Daing Chelak, who had succeeded Daing Merewah as Under-king of Riau. He and his puppet, Sultan Sulaiman, expelled the raiders. His son Raja Luma was then created sultan of Selangor, the first in its history. Two years later in 1742 he led another invasion of Perak to re-establish Bugis control against further Minangkabau interference.

This immense upsurge of Bugis activity and influence alarmed the Dutch. Their long efforts to monopolize the tin of Malaya were now in danger of coming to grief before the competition of Bugis traders under the protection of the fighting fleets of Riau. In 1745, therefore, they began to rebuild their fort at the Dindings. By that time there were signs that the Malays themselves were looking round for help

to get rid of Bugis control. Sultan Sulaiman made a treaty with van Imhoff by which in return for a promise of Dutch assistance he ceded Siak besides granting them once again the tin monopoly in his dominions. So strong was Malay hostility at Riau that Daing Kemboja, who had become the power behind the throne at Riau, found it safer to transfer his headquarters to Linggi.

For some time the Dutch made no move to take over Siak. In 1753, however, a palace revolution there placed on the throne a ruler who began a commercial war against them. In 1755, therefore, they expelled him. Then they made a fresh treaty with Sultan Sulaiman by which they promised him help in recovering his lost possessions from the Bugis. He in his turn appointed a regent to look after Dutch interests at Siak and conferred on the Company the tin monopoly in Selangor, Klang and Linggi. Dutch ships also were to trade free of tolls throughout his kingdom.

There was now open war between the Dutch and the Bugis. In 1756 the Bugis attacked Malacca. In retaliation the Dutch, together with the forces of Trengganu, attacked the Bugis stronghold at Linggi. The fighting at both places was long and bitter, but in the end the Bugis were defeated. As a safeguard Sultan Sulaiman ceded Rembau and Linggi to the Dutch, and on 1 January 1758 the three Bugis leaders, Daing Kemboja of Linggi, Raja Tua of Klang, and Raja Adil of Rembau, signed a treaty of peace with the Dutch and confirmed the sultan's grant of the tin monopoly.

The empire of Johore was now a thing of the past. Selangor was an independent state under a Bugis sultan. The smaller inland states were under Minangkabaus or Bugis. Pahang was under Minangkabau chiefs. Anarchy reigned in Johore itself. And Siak was about to be lost, and just before his death in 1759 its vassal ruler, Sultan Muhammad, massacred the Dutch garrison on the island of Guntung. In 1761, therefore, the Dutch sent a punitive expedition which installed their own nominee as sultan. To complete the picture, in 1759, shortly before the death of Sultan Sulaiman, the Bugis leader Raja Haji, nephew of Daing Kemboja, staged a coup d'état at Riau and reinstated his uncle as under-king of the Johore dominions. In the next year, when Sulaiman himself died, the Bugis murdered his successor, and Daing Kemboja, as the guardian of his infant grandson born in that same year, thus remained the *de facto* ruler of the state.

Under Daing Kemboja's rule the imperial sway of Johore saw a temporary revival, mainly through the military prowess of Raja Haji and partly through his skill in maintaining good relations with the

Dutch. Raja Haji forced the rulers of Jambi and Indragiri to pay homage to Johore, thereby reviving her influence in Sumatra. Then he sailed north to deal with Perak and Kedah. The Sultan of Perak made the necessary acknowledgements, but the Sultan of Kedah resisted. For so doing he was deposed and expelled.

In 1771 Francis Light, later to be the founder of Penang, had urged the Madras authorities to guarantee the sultan's independence and accept his offer of a seaport in return. But when the East India Company learnt that the sultan wanted military help against a possible attack by the Bugis Sultan of Selangor, Raja Haji's brother, the negotiations broke down. The excuse was that such a move would cause trouble with the Dutch. How completely irrelevant this was becomes clear when one realizes that the decay of Dutch power was the main cause of the Bugis threat to the sultan's independence. So the way was left open for Raja Haji and his Selangor brother to gain control over Kedah and an ample share of the revenue drawn by its sultan from its extensive trade with Bengal, Surat and Sumatra.

In 1777, when Daing Kemboja died, Raja Haji went to Riau and wrested the chief authority from the dead leader's son, his cousin, although the latter had received Dutch recognition as his father's successor. For some time he maintained friendly relations with the Dutch, but in 1782 they quarrelled and the Bugis began to raid Dutch positions in the Malacca Straits. In 1783 a Dutch attempt to capture Riau failed through mismanagement. Thereupon Raja Haji, gathering together his utmost strength, besieged Malacca. He had caught the Dutch on the wrong foot; they were fully engaged in their disastrous 'Fourth English War' (1780-4) and could not muster adequate naval strength to defend their eastern empire. But Malacca stood firm. In June 1784 van Braam with a fleet of six ships, sent out from Holland in an attempt to restore their fortunes, suddenly attacked the besieging force and completely destroyed it, killing Raja Haji in the process.

In August van Braam followed up this success by driving its Bugis sultan out of Selangor. Then in October he expelled the Bugis from Riau and dictated a treaty whereby the sultan, the bendahara and the temenggong acknowledged that the port and kingdom were Dutch property and that they must entertain a Dutch Resident and garrison. In June 1785 the first Resident entered into occupation.

The war, however, had only finished its first phase. In that same year the Bugis Sultan of Selangor, Ibrahim, returned, and the Dutch garrison, unable to hold out against his attacks, evacuated their fort

and fled to Malacca. He was soon blockaded by a Dutch fleet. In the vain hope of English assistance, he defied the beleaguering force for a year, but had finally to accept Dutch authority.

The Dutch hold on Riau was next challenged. Sultan Mahmud had sought the assistance of the dreaded Ilanuns of Borneo. In May 1787 they arrived and drove out not only the Dutch but also the sultan himself and his Malay chiefs. The fugitive sultan sought help first of the Dutch and next of Captain Francis Light, who in the previous year had taken possession of Penang for the English East India Company. When these overtures failed he formed a coalition composed of Trengganu, Kedah, Rembau, Siak, Solok, Lingga, Indragiri, Siantan and Johore, which had the declared aim of driving both the Dutch and the English from Malayan waters. But after some ineffectual attacks on the Dutch fort at the Dindings and the coast of Penang the grandiose coalition dissolved. The Dutch recovered Riau, the Ilanuns returned home, the Bugis migrated to Selangor, Siantan and Borneo, and the Malays, stimulated by Mahmud, turned to piracy.

Such remained the situation until in 1795 the French revolutionary armies overran Holland, and as a result of the Kew Letters, issued by the exiled Dutch government, the English began to occupy the Dutch possessions in the East. When that happened the Dutch had just concluded an agreement by which they had undertaken to restore the fugitive sultan. It was the English, however, who reinstated Mahmud and incidentally removed the Dutch garrison from Riau. In so doing they restored also the Bugis to power.

This revolution in Riau was to have consequences of no little interest, for the Bugis leader Raja Ali, by driving out the Malay under-king Enku Muda, started a feud which not only caused much trouble in the Malay world for a good many years but also presented Raffles in 1819 with the perfect opportunity for creating a sultan from whom to purchase the island of Singapore. For Raja Ali resisted all Mahmud's attempts to drive him out of Riau so stubbornly that at length in 1803 the sultan accepted him as under-king and gave him his younger son Tengku Abdur-Rahman to bring up. Then three years later, having failed to persuade the disappointed Engku Muda to accept it, he conferred the office of temenggong upon the Malay chief's nephew. At the same time he entrusted his elder son Tengku Hussein to Engku Muda to bring up, and in due course marry to his daughter. The new temenggong was the one who in 1819 was to enter into the famous deal with Raffles; while Tengku Hussein, cheated of his succession to the throne at his father's death by Raja

Ali's successor as under-king, was the sultan created by Raffles to give legal semblance to that deal.

The feud between Raja Ali and Engku Muda had its repercussions in other Malay states also. In 1800 the Bugis Sultan Ibrahim of Selangor intervened in support of his relative. Soon afterwards the Perak chiefs, unaware that the Bugis had the upper hand at Riau, sent an ill-timed offer of their throne to Sultan Mahmud. This brought down on them the full force of Sulaiman's wrath. In 1804 he conquered Perak, driving out the reigning sultan and holding the state for two years. In 1806, however, a new sultan of the old line succeeded, and when Sulaiman made a further attack to regain control the defence was too strong for him. Nevertheless he continued for many years, as Winstedt puts it, 'to fish in the troubled waters of the Perak river'.¹

By the end of the eighteenth century, save in Selangor, the Bugis' ambitions had received, or were about to receive, a series of decisive checks, mainly through the intervention of outside powers. One further one remains to be recorded. Behind Malacca ever since the fifteenth century Malays from the Minangkabau region of Sumatra had been coming across to form new settlements. By the time of the Dutch conquest of Malacca in 1641 there were Minangkabau colonies at Naning, Rembau, Sungai Ujong and Klang. In the latter half of the century the Dutch had some trouble with them. In the early part of the eighteenth century the Bugis became the dominant factor in Malacca's hinterland and kept the Minangkabau power in check. Van Braam's conquest of Selangor and the expulsion of the Bugis from Riau by the Dutch left the way open for the formation of a loose coalition of the small Minangkabau states with a ruling dynasty at its head. Its founder, Raja Melewar (1773-95), claimed descent from the royal house of Minangkabau in Sumatra, which itself claimed descent from the Śailendras of Śrīvijaya fame. He seems to have been recognized by the Dutch Governor of Malacca, and by carefully eschewing rivalry with any of the powerful chiefs he gradually built up a compact wedge of Minangkabau states. At his death in 1795, the year in which the British took over Malacca and readmitted the Bugis to Riau, what is now the state of Negri Sembilan had become an independent unit.

With the coming of the nineteenth century Malaya stood on the threshold of a new era. The ambitions of the Bugis had been thwarted. Dutch power was temporarily in abeyance while Napoleon dominated Europe. The Malay empire of Johore was at its last gasp. Meanwhile Siam, after her disastrous defeat by the Burmese in 1767, had made a

¹ *History of Malaya*, p. 163.

wonderful recovery, and under the new Chakri dynasty was beginning to revive her ancient claims over the Malay states. Finally the British, having planted their flag on the island of Penang in 1786 and occupied Malacca in 1795, were engaged in a mighty struggle with France, and consequently were determined to deny their rival the strategic advantages in the Indian Ocean which the occupation of the Netherlands Indies would confer on her. Moreover, in 1805 the young Stamford Raffles was to arrive in Penang. And although some ten years later he was to be prevented from realizing his dream of substituting British for Dutch control over the Archipelago, he was nevertheless by the occupation of Singapore to do something of decisive importance to the future of Malaya.

CHAPTER 18

SIAM AND THE EUROPEAN POWERS IN THE SEVENTEENTH CENTURY

NARESUEEN, the 'Black Prince' of Siam, who turned the tables on the Burmese and restored the independence of his country, holds one of the most honoured places in her history. After the failure of his attack on 'Toungoo in 1600 he concentrated his attention upon the Shan states, all of which had become independent when Nanda Bayin was finally defeated in 1599. But, as we have seen, the Nyaungyan Prince, with Ava as his base, was soon engaged upon the task of reconquering them, and while campaigning against him in 1605 Naresuen died of a carbuncle.

His brother, the 'White King', succeeded him with the title of Ekat'otsarat. He was unwarlike and so the Siamese effort in the Shan states was abandoned and Burma recovered them. Ekat'otsarat was interested in financial reform and trade, and during his brief reign of five years the Dutch trading connection with Siam was established. In 1602 they opened a factory at Patani and in 1608 at Ayut'ia. Both places were important centres for Chinese and Japanese trade. The Japanese had been the first foreign traders to settle in Siam as soon as Naresuen's victories over the Burmese made a resumption of peaceful trade possible. Many of them were converts of the Jesuit missionaries in Japan and came to Siam when the religious policy of the Shogun Iyeyasu made their position unsafe in their own country. At Ayut'ia they were granted a settlement of their own by Ekat'otsarat, who enlisted a large force of them in his bodyguard under the command of their headman, Yamada. Siam also exchanged complimentary missions with the great shogun.

At both Patani and Ayut'ia the Dutch had to face the opposition of the Portuguese and the Japanese, but they were welcomed at both places by the rulers, and in 1609 a Siamese embassy from Ayut'ia was received at The Hague by Maurice of Nassau. It was the first recorded visit of Siamese to Europe. In 1610 Ekat'otsarat was succeeded by his son Int'araja, who is referred to in Siamese history as Songt'am, 'the Just'. His accession was the signal for a Japanese rising which



SIAMESE DANCING

for a time threatened to bring disaster to the kingdom. They rose because the minister who was their patron was executed on account of the part he had played in a conspiracy which had caused the death of the Maha Uparat in the previous reign. They sacked Ayut'ia and then made off to P'etchaburi, which they fortified and prepared to hold. At the same time the King of Luang Prabang invaded Siam on the pretext of coming to expel the Japanese. Songt'am, however, was equal to the emergency. He reduced P'etchaburi and then turned and inflicted a decisive defeat on the invaders. The Japanese seem to have made terms with the king, for they were retained in the royal body-guard and Yamada himself was given a Siamese title of honour.

Peace was restored in 1612, the year in which the *Globe* appeared at Ayut'ia bringing a complimentary letter from King James I of England. Notwithstanding Dutch opposition, Songt'am permitted the East India Company to establish a factory at his capital. In the following year Anaukpetlun of Burma captured Syriam and put an end to the stormy career of Philip de Brito. He then proceeded to strike at the parts of Bayinnaung's empire held by Siam. Binnya Dala handed over Martaban to him without a blow, but further south there was some severe fighting during the course of the year 1614. The Burmese, as we have seen, recovered Moulmein and Tavoy, but failed to capture Tenasserim, which was defended by Portuguese auxiliaries in the service of Siam.

In the following year the war was switched to Chiengmai, which the Burmese took. After three more years of struggle, during which the Siamese failed to regain the place, a truce was negotiated in 1618 which left the Burmese in possession of their gains. The cessation of the war was probably due to an event which took place in Cambodia in that year. Taking advantage of the Siamese preoccupation with the Chiengmai question, the Cambodians declared their independence and drove out the Siamese garrison, which Naresuen had placed in their capital in 1594. In 1622 a Siamese attempt to restore their control over Lovek failed. During the rest of his reign Songt'am repeatedly sought to enlist Dutch and English support against Cambodia, but both were unwilling to commit themselves to such a dubious adventure and Cambodia retained her independence. Although he had acted with firmness in face of the Japanese revolt and the Luang Prabang invasion, Songt'am disliked war. He had been a monk when called to the throne and was fond of study and devoted to religious exercises.

Relations between the English and the Dutch in Siam became steadily worse. The sea fight at Patani in 1619, in which John Jourdain

lost his life, has been chronicled elsewhere. At Ayut'ia the Dutch had the advantage over the English as a result of the agreement they made with Songt'am in 1617 for the purchase of hides. In 1622 the English factories at both Patani and Ayut'ia were closed down, and for thirty-seven years they had no regular trade with Siam. The Dutch also closed their factory at Patani; trade there did not fulfil the great expectations cherished by both companies when they first settled there. At Ayut'ia, however, with the departure of the English they became stronger than ever.

When Songt'am died, while still a young man, in 1628, he was succeeded by his son Jett'a. He was a puppet in the hands of P'ya Sri Worawong, a cousin of Songt'am, who had had a stormy career and seized power with the help of the Japanese leader Yamada. In 1630 the ambitious minister seized the throne for himself and assumed the title of Prasat T'ong, the King of the Golden Palace. His nickname among the people was 'the bottled spider'. At the moment of his usurpation Yamada turned against him and essayed the role of king-maker. He succeeded, however, in outwitting the Japanese leader, who was promptly poisoned. Then after a bloody struggle in 1632 culminating in a massacre of the Japanese in Ayut'ia the survivors were expelled from the kingdom. The trouble with the Japanese played into the hands of the Dutch, who established even closer relations with the usurper and promised him their support against his enemies. In 1632 Prince Frederick Henry of the Netherlands sent a letter congratulating Prasat T'ong on his accession to the throne, and in 1634 the Dutch were permitted to build 'a stone lodge, with fit packhouses, pleasant apartments and a commodious landing-place' on the river-bank at Ayut'ia.¹

But although Joost Schouten, who was the Dutch Agent at the time of Prasat T'ong's usurpation, described him in 1636 as 'ruling with great reputation and honour', his successor, Jeremias van Vliet, paints a very different picture of his rule.² The explanation is that relations between the Dutch and the 'bottled spider' passed through some critical phases. The Siamese became uneasy at the prosperity and power of the Dutch as a result of the elimination of their rivals. The reign was, moreover, one of murders and revolts, and the king on more than one occasion quarrelled with the Dutch over their failure to give

¹ Joost Schouten: *A True Description of the Mighty Kingdoms of Japan and Siam*, Roger Manley's translation, London, 1663, pp. 151-2.

² Jeremias van Vliet, *Révolutions arrivées au Siam en 1647*, Paris, 1663, and *Description of the Kingdom of Siam*, van Ravenswaay's translation in *Journal of the Siam Society*, vol. vii, pt. i.

him the help they had promised. Early on, the Queen of Patani refused to recognize his seizure of the throne and described him as a 'rascal, murderer and traitor'. In 1632, and again in 1634, the royal army failed badly in attacks upon Patani. On the first occasion the Dutch sent no help; on the second it came too late, though through no fault of theirs. In 1636, when a further attack was planned, a reconciliation was effected through Dutch mediation. But in that year a further quarrel arose over the Siamese deliveries of rice and an attack was made on two Dutch factors at Ayut'ia, who were arrested and sentenced to be trampled to death by elephants. Their lives were only saved by heavy bribes to the king and chief ministers.

After this incident there was a long period of better relations. The goodwill of the king was sedulously cultivated by the Dutch authorities, both at Batavia and The Hague. The growing strength of Batavia and the conquest of Malacca in 1641 were not without their effects upon the Dutch attitude towards the king. Thus when in 1649 the Court of Ayut'ia failed to satisfy certain claims put forward by the Dutch, van Vliet threatened to call in the Dutch fleet to attack the city. This caused a serious crisis. The factory was besieged and all its inmates arrested and threatened with death. Five years later, when another crisis blew up over the Dutch refusal to assist Prasat T'ong against rebellious Singora, van Vliet's successor, Westerwolt threatened to close the factory and leave the country. On this occasion a Dutch naval demonstration was staged in the Gulf of Siam with appreciable effect. Prasat T'ong climbed down and there was no further trouble.

When Prasat T'ong died in 1656 there was an uneasy period of a few months during which two short-lived kings came to the throne and were murdered. They were followed by Narai, a younger son of Prasat T'ong, whose long reign of thirty-one years (1657-88) is of unusual interest in the history of European rivalry in South-East Asia. Apart from a recurrence of the perennial struggle with Burma for Chiangmai, King Narai's policy was mainly concerned with efforts to free himself from the economic control which the Dutch had been gradually fastening upon his country during his father's reign. And by inviting the assistance of Louis XIV of France he created a situation which not only made his country for a time of no little importance in the calculations of the European naval powers but developed to a degree of dramatic intensity only equalled by the Paknam incident of 1893.

The renewal of the struggle for Chiengmai resulted from the confusion wrought in Burma and the Shan states through the flight of Yung Li, the last Ming emperor, from Yunnan to Bhamo in 1658.¹ Chiengmai, in terror of a Chinese invasion, felt impelled to seek Siamese aid. But when in 1660 Narai led a large force northwards better news from Ava caused Chiengmai to change its mind and the king was forced to retire. In 1661 the unsuccessful Mon revolt at Martaban led to a Burmese invasion of Siam by the Ataran river and the Three Pagodas Pass towards Kanburi, and during the lull in the Chinese invasions of Burma, caused by the energetic mopping-up operations of the Manchus in Yunnan, it looked as if the full-scale struggles of the latter half of the previous century between the two powers were about to be revived. But the Siamese easily drove out the invading force; and although they followed up their victory by raiding deeply into Burma in 1662, their real interest was in Chiengmai. Early in that year they had captured the city, and King Pye of Ava, threatened by the Manchus, was powerless to intervene. The Siamese were, however, quite unable to hold on to the place. In 1664 the people of Chiengmai rose in revolt and drove them out, and a Burmese prince was again installed as a vassal of Ava. It was to remain under Burmese control until 1727.

In 1659 the English factors of the East India Company's Cambodian factory, established at Lovek in 1654, were forced by an Annamite invasion to flee the country. They took refuge at Ayut'ia, where they were so warmly welcomed by Narai that in 1661 the Company re-opened its factory there. In April of the following year Bishop Lambert de la Motte of the French Société des Missions Etrangères landed at Mergui en route for Annam. The society had been founded in Paris in 1659 with the object of undertaking missionary work, independently of the Jesuits, in China, Annam and Tongking. Louis XIV backed the scheme. It was bitterly opposed not only by the Jesuits, who had been in the field since the pioneer days of St. Francis Xavier in the middle of the sixteenth century, but also by Spain and Portugal,² who realized that it was intended as a means of spreading French influence in the Far East. The Pope, in an effort to disarm the opposition of the Archbishop of Goa, who claimed authority over all missionaries working in the East, conferred upon the bishops sent out

¹ *Infra*, pp. 357-9

² The Portuguese still guarded their old privileges granted by papal bulls during the sixteenth century. Under these, missionaries going to the East must embark at Lisbon and must have the permission of the King of Portugal. On arrival in the East they came under the jurisdiction of the Archbishop of Goa.

to organize the work on a territorial basis obsolete titles of bishoprics in existence in Asia Minor before its conversion to Islam, together with the rank of Vicar-Apostolic. Lambert de la Motte, for instance, was Bishop of Beritus.

His original intention had been to proceed to western China by the Irrawaddy and the old overland route from Bhamo. But owing to the news of Chinese incursions into Burma, which he received at Masulipatam before crossing the Bay of Bengal, he decided to go to Ayut'ia, where he hoped to obtain a passage to Annam. After leaving Ayut'ia, however, his ship was wrecked and he had to return to the Siamese capital, where in January 1664 he was joined by a second missionary prelate, Pallu, Bishop of Heliopolis, and four priests. News of the outbreak of a very severe persecution of Catholics in Annam caused the two bishops to remain in Siam; and finding the king well disposed, they decided to make Ayut'ia the headquarters of their mission. They were permitted to build a church and a seminary there, and before long their priests began to penetrate into various parts of the country.

The favour shown by Narai to the English and the French aroused the hostility of the Dutch, who demanded additional commercial privileges. When these were rejected, a Dutch fleet blockaded the mouth of the Menam, and Narai, unable to resist this form of pressure, had to climb down. In August 1664 he signed a treaty granting the Dutch the monopoly of the trade in hides, the practical monopoly of sea-borne trade between Ayut'ia and China, and certain extra-territorial rights of jurisdiction. The Dutch had won the first round; but their victory made the king all the more anxious to shake off their control. He would have liked to obtain the support of the English East India Company, and the English factory at Bantam wrote to London urging that something should be done. The Ayut'ia factory, however, was under the jurisdiction of Fort St. George, on the Coromandel Coast, which was most unwilling to interfere in Siamese affairs. Moreover, while Sir Edward Winter remained in control at Fort St. George the Company's interests in Siam were so badly mis-managed that the factory was ruined and English trade in the country fell into the hands of interlopers.

Meanwhile the French missionaries at Ayut'ia were sending home exaggerated accounts of their success which led the Court of Versailles to entertain the fond hope that the conversion of Siam to Christianity was within sight. In 1673 Mgr. Pallu, who had been on a visit to Europe, returned to Siam with a personal letter from Louis XIV to the king. It was accorded so splendid a reception that the two bishops,

Pallu and Lambert, began to press the king to send a diplomatic mission to Versailles. Narai does not seem up to this point to have seriously contemplated attempting to obtain a French alliance against the Dutch, but Louis XIV's letter certainly turned his mind in that direction. France and Holland, however, were at war in Europe and for some years the plan hung fire—if indeed there was anything so definite as a plan in any other minds than those of the French missionaries. During these years a new actor appeared on the scene whose influence carried the king completely into the French camp.

In 1674 the English factory was reopened. The initiative came from Bantam, whose interest in Siam had never relaxed. From the start things went badly with the factory, and in 1678 Richard Burnaby was deputed by the Bantam Council to investigate the cause of the trouble. With him went a Greek, Constant Phaulkon, who had been in the East India Company's service at Bantam, and having won a large reward for saving the magazine there had resigned in order to try his fortune in Siam. Phaulkon was the son of an innkeeper on the island of Cephallonia; he had run away from home to become a cabin-boy on an English merchant ship. His real name was Constantin Hiérachy, but at the suggestion of George White, whom he apparently accompanied to India in 1670, he changed it to its French equivalent, by which he became known to history. White went on to Siam, where he became a pilot on the Menam river. In 1675 his younger brother Samuel followed him there and became the captain of a Siamese ship trading between MerGUI and Masulipatam. On arrival in Ayut'ia Burnaby persuaded George White to enter the service of the East India Company, and for a time the two of them employed Phaulkon in private trading ventures. Then in 1680 they hit upon a plan whereby the Greek was to enter the Siamese service and use his position to further the interests of the English Company against the Dutch. He was accepted by P'ya Kosa T'ibodi, the Siamese Minister of the Treasury, as an interpreter, and showed such high ability that he was soon promoted to the post of Superintendent of Foreign Trade.

The chief object of the plan, however, was never achieved. Burnaby quarrelled so badly with his colleague Potts, who heartily disliked Phaulkon, that he was recalled to Bantam in 1682, while George White resigned in disgust and went home to London, where he set up in business on his own account. Potts, left in charge of the factory, plunged into a bitter quarrel with Phaulkon over a debt he owed to the Company. The latter, therefore, finding it impossible to maintain good relations with the English factory, allowed his favour to be wooed

by a young French commercial agent, Boureau-Delandes, who appeared at Ayut'ia early in 1682 with a special recommendation from Louis XIV transmitted to King Narai by Bishop Pallu. The young Frenchman, who was a son-in-law of François Martin, the founder of Pondicherry (1674), set himself to win over Phaulkon to the French interest. He was considerably aided by an incident which occurred in December 1682. The English factory was burnt out and Potts was foolish enough to hint that the Greek adventurer had engineered the fire. Even then, however, Phaulkon seems to have wavered for a long time before committing himself finally, and there can be no doubt that had he received any encouragement from the English he would have preferred them to the French.¹ But his closest associates were Burnaby, who after dismissal by the Company had returned to Ayut'ia as a private trader, and Samuel White. And William Strangh, who was sent to Ayut'ia in 1683 by Surat² to decide whether or not to close the factory there, would neither co-operate with the friend of Burnaby and White nor submit to the conditions of trade imposed upon the factory; so in January 1684 it was closed and its personnel left for Surat.

During this period Phaulkon's influence at Court had increased to such a degree that he had become the controlling factor in its foreign policy. Narai was as anxious as ever to bring in another power as a counterpoise to the influence of the Dutch. The English were obviously unable to fill the role effectively, and the fact that their king, unlike Louis XIV, completely ignored his existence was a source of keen disappointment. He would have preferred not to commit himself wholly to a French alliance, but there seemed to be no alternative. In 1680, therefore, he had deputed an embassy to the Court of Versailles, but the French ship conveying it was lost off the coast of Madagascar. The news of this disaster reached Siam in September 1683. Narai therefore decided to send two minor officials to France with the request that a French ambassador should be sent to Ayut'ia with powers to conclude a treaty. It is a fact of some significance, however, that the ship, which left in January 1684 with the envoys on board, was bound for England and carried despatches from Phaulkon to George White and the East India Company and a consignment of presents for judicious distribution. Thus before they proceeded to France the envoys made a brief stay in London, and Father Vachet,

¹ The question is carefully analysed by E. W. Hutchinson in *Adventurers in Siam in the Seventeenth Century*, pp. 68-91.

² The Bantam factory had been closed in 1682 as a result of Dutch action against the sultan.

their compère, was personally received by Charles II. The East India Company, however, was so firmly opposed to Phaulkon, who was regarded as the chief cause of the failure of the Ayut'ia factory, that White's efforts on his behalf were in vain. Moreover, the envoys were accredited only to the Court of Versailles, and for obvious reasons Vachet was in a hurry to get them safely across the Straits of Dover.

They were accorded a magnificent reception in France, though behind the scenes Vachet found himself up against an unexpected situation. The king had come completely under the influence of Madame de Maintenon and the Jesuits, and the *Société des Missions Etrangères* no longer held the place it had once had in the royal favour. Moreover, the high hopes of Narai's personal conversion to the Catholic faith, with which Pallu had earlier stimulated Louis XIV's interest in Siam, had given way to disillusionment. Vachet, however, held a trump card in his hand in that he was able to tell Père de la Chaise, the king's Jesuit confessor, that Phaulkon had been converted to the Catholic Church by a Jesuit. This, in fact, had been one of the chief reasons for Phaulkon's hesitancy in committing himself wholeheartedly to the French interest. He was a patron of the Jesuits and disliked the influence exerted on King Narai's mind by the missionaries of the *Société des Missions Etrangères*, their rivals. Vachet's description of Phaulkon as the dominating personality in the Siamese government and the staunch friend of the Jesuits completely won over Père de la Chaise, and as a result Louis XIV decided to send the Chevalier de Chaumont as his accredited ambassador to the Court of Ayut'ia together with a large suite of priests and Jesuits and with the avowed object of converting King Narai to Christianity.

The embassy, conveyed in two French men-of-war, arrived at Ayut'ia in October 1685 and was received with the utmost pomp by the king. De Chaumont, a Huguenot converted to Catholicism, was a religious fanatic whose one aim was the conversion of King Narai; he had no interest in the negotiation of commercial concessions and little, indeed, in the question uppermost in the minds of Narai and Phaulkon—a political alliance against the Dutch. Phaulkon, however, who acted as interpreter at all royal audiences, carefully parried all de Chaumont's clumsy attempts to raise the question of the king's conversion and behind the ambassador's back made secret arrangements with the Jesuit Père Tachard to lay before Louis XIV a plan for the conversion of the kingdom by the Jesuits. His suggestion was that a large number of them should be sent to Siam dressed as laymen and he would then secure for them appointments to the governorships of

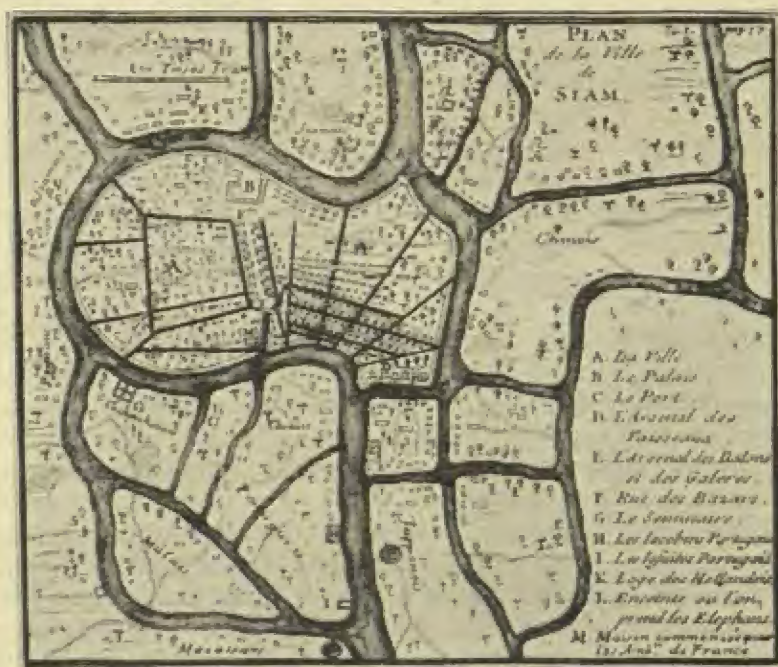
provinces, cities and fortresses. To ensure the success of the scheme it would be necessary, he said, to have two good colonies of French soldiers in the country. He cleverly manœuvred de Chaumont into making a public affirmation of a French alliance. In return he negotiated a draft agreement containing trading concessions, privileges for missionaries and the promise of the cession of Singora, near to Patani on the east coast of the Malay Peninsula, as a French garrison town, the ostensible object of which was to deter the Dutch from any offensive action against Siam. De Chaumont left for France in December 1685, taking with him Kosa Pan, a high official of the Court of Ayut'ia, as ambassador to Versailles charged with the task of negotiating the arrangements for the despatch of French troops to Singora.

De Chaumont, with Kosa Pan and Tachard, arrived in France in June 1686. Again a double set of negotiations was carried on, with Kosa Pan completely ignorant of the extremely shady arrangements that were being made behind his back by Tachard. Louis XIV's advisers were of opinion that Singora, in spite of its strategic position, was too far away from the capital. They decided to raise the price of Louis XIV's support for Phaulkon's scheme as high as possible. De Seignelay, Colbert's son, went so far as to question Kosa Pan regarding the feasibility of ceding Mergui as a depot for shipbuilding and repairs, but his arguments against the proposal were so strong that no more was said about it to him. And he was kept completely in the dark as to the real destination of the troops for whose despatch to Siam he had been sent to negotiate. Had he known that the arrangement made with Tachard was for the occupation of Bangkok, a move which was calculated to strangle the independence of his country, he would have broken off negotiations at once. The upshot of it all was that on 1 March 1687 a squadron of six warships left Brest for Siam with 636 soldiers under the command of Marshal Desfarges. With them went Kosa Pan, two French plenipotentiaries, Claude Cébérét de Boullay, a director of the *Compagnie des Indes*, and Simon de la Loubère,¹ together with Père Tachard and a number of Jesuits. Tachard was entrusted with the task of persuading Phaulkon to agree to the substitution of Bangkok for Singora. He was also to arrange for a French governor and garrison to be posted to Mergui, which, he was informed, was as vital for French trade with the Coromandel Coast in particular and India in general as Bangkok was for the control of trade with the

¹ His *Du Royaume de Siam*, 2 vols., Paris, 1691, is the best account of Siam at this time.

Gulf of Siam and the China coast. In return for his compliance Phaulkon was to be created a Count of France and a Knight of the Order of St. Michael. In case of opposition Desfarges was instructed to seize Bangkok by force.

Phaulkon's dilemma when the mission arrived in Siam in September 1687 may well be imagined. French garrisons at Bangkok and Mergui would be highly unpopular with the Siamese and might easily endanger his hold over King Narai. Refusal, on the other hand, might



SEVENTEENTH CENTURY AYUT'IA

ruin the co-operation with Louis XIV upon which his scheme for the conversion of Siam depended. He decided to throw caution to the winds and commit himself wholeheartedly to the French plan; but in order to overcome the scruples of his royal master he insisted that Desfarges and his troops must become mercenaries of Siam under his personal control and must take the oath of allegiance to the king. In due course, therefore, Desfarges and the main body of his troops occupied Bangkok, which they proceeded to fortify strongly, and Dubruant was sent as governor to Mergui with a garrison of 120 men. In due course also

the two plenipotentiaries negotiated a treaty granting the French extra-territorial jurisdiction over all subjects of Louis XIV in Siam, permission to build suitable trading posts and, significantly, the cession of all the islands within a ten-mile radius of Mergui.

Before following the course of this extraordinary French adventure further it is necessary to turn back and take note of its repercussions in the English camp. Siam's possession of Mergui had resulted in the development of a very profitable trade with the Coromandel Coast. Before Phaulkon's time this was entirely in the hands of Mohammedan shippers belonging to the kingdom of Golconda. Phaulkon's policy was to develop this trade by using ships flying the Siamese flag and captained by English 'interlopers'. The ships were built at Mergui, and the place soon had quite a colony of English seafaring men in Phaulkon's employment. The Indian traders naturally resented this intrusion into their domain and English skippers complained of ill-treatment at Golconda ports. In 1681 Samuel White's ship was wrecked through the refusal of the port officer at Masulipatam to supply him with cables. In 1683 Phaulkon appointed Burnaby, Governor of Mergui and White its shabander. Their task was to superintend the building and commissioning of ships at what had now become a very busy port. White, in his new capacity, was anxious to exploit his grievance against Golconda in such a way as to make a fortune rapidly and get away home with it. In 1684, therefore, he instituted a war of reprisals against Indian shipping in the Bay of Bengal. It was not long before this began to cause the English factory at Fort St. George, Madras, considerable inconvenience, and very naturally Phaulkon was held to blame for the acts of piracy committed by the ships based on Mergui. Madras therefore began to contemplate strong action against Siam.

The rift became wider through a quarrel which arose in 1685 between Elihu Yale and Phaulkon over a contract for the supply of some jewellery ordered for King Narai through Thomas Ivatt, the agent for Siam at Madras. Yale had sent in what can only be characterized as an outrageously heavy bill which Phaulkon had refused to pay. Yale's brother Thomas and two other factors had taken the jewels to Ayut'ia with the intention of reopening the English factory. They had arrived in time to be present at the reception of de Chaumont's embassy. When soon afterwards Phaulkon ordered them to take the jewels back to Madras fuel was added to a fire that was already becoming dangerously strong. And although as soon as he discovered the effect upon Madras of the piracies organized at Mergui he withdrew his

sanction for them, Samuel White and his associates found easy excuses for going on with them, and thereby made war between the East India Company and Siam inevitable.

James II on coming to the throne in 1685 had sent an autograph letter to Phaulkon thanking him for the presents he had sent in 1684 for distribution by George White. In July 1686, however, before the letter arrived at its destination, the king held a council at Windsor Castle at which the decision was taken to issue a proclamation forbidding British subjects from serving in the ships of foreign rulers in the East. By this time the Fort St. George authorities had already begun a war of reprisals against the Mergui pirates and were looking for a base on the east coast of the Bay of Bengal from which to conduct operations. Their first plan was to seize the island of Negrais at the entrance to the western arm of the Irrawaddy delta, but the expedition was a fiasco. It left Madras in October, after the changeover from the S.W. to the N.E. monsoon had begun, and was forced by contrary winds to return. A few weeks later, at the beginning of 1687, news came of James II's proclamation and it was decided to send a couple of warships, the *Curtana* and the *James*, to Mergui to order all the English to leave and to seize all the shipping there pending settlement of a claim for £65,000 damages by King Narai. Meanwhile in November 1686 Phaulkon, who had become alarmed at the irresponsible behaviour of White at Mergui, had written to Père de la Chaise offering to hand over Mergui to the French. Needless to say, he was quite unaware of the fact that the occupation of the port had already become a prime object of French policy in the East.

The two English warships carrying James II's proclamation arrived at Mergui in June 1687 at the very moment when White, fearing an English attack on the place, was making final preparations to escape homewards in his ship the *Resolution*. White, finding himself trapped, decided that his only possible course was to comply with the orders sent from Madras, and he and all the English in the town signified their intention to leave the Siamese service. Anthony Weltden, the commander of the expedition, who had been instructed to keep up a blockade of Mergui until late in October, when the change of monsoon would permit him to return to Madras, took White's submission at its face value, and with the most surprising unpreparedness against a possible Siamese attack he and the English on shore gave themselves up to a series of lavish entertainments. On the night of the 14th, during an orgy on shore, the Siamese batteries began to fire on the ships, sinking the *James*, while on shore their troops fell upon the

English and massacred them. White and Weltden were among the few survivors to get away, and with their two ships, the *Resolution* and the *Curtana*, they ran for shelter among the islands of the Archipelago, where they lay waiting for the change of monsoon. White then persuaded Weltden to allow him to sail for England in the *Resolution*, while Weltden returned to Madras.

While this little drama was in progress the French squadron under the command of Marshal Desfarges was on its way to Siam. On learning of its departure from Brest the East India Company had represented to James II how serious would be the position of its shipping in the Bay of Bengal were the French to possess Mergui on its eastern side in addition to Pondicherry on the Coromandel Coast. The king had therefore sent secret instructions to Governor Elihu Yale of Madras to seize Mergui before it fell into French hands. These arrived in August 1687, and Yale, in the belief that Weltden with his two ships was still blockading the port, at once despatched a frigate to reinforce him, hoping that he would thus be able to force it to surrender. Sailing unsuspectingly into the harbour on 22 September in chase of one of the Siamese commerce raiders under an English captain, the frigate's commander found himself neatly trapped and had to surrender to Dubruant, who had already taken over control there.

By this time Siam was officially at war with the East India Company. The declaration was published in August 1687 and was the direct consequence of Weltden's action at Mergui in the previous June and July. It had, however, strangely little effect, for Phaulkon in handing over Bangkok and Mergui to the French had fatally weakened his own position in the government, and the Company after its failure at Mergui was content to play a waiting game. That also had been the policy of the Dutch throughout the period of King Narai's flirtation with France. As his relations with the Court of Versailles had become closer Phaulkon had gradually adopted a more uncompromising attitude towards Dutch trade. Consequently in 1686 the position of the Dutch factory had become so difficult that it was closed and Phaulkon was told to deal directly with Batavia. When Desfarges's expedition arrived in 1687 there were rumours of a Dutch declaration of war on Siam, but nothing came of them. The astute Dutch waited for the inevitable reaction which the presence of a foreign garrison within striking distance of the capital must have upon the feelings of the Siamese.

In any case the forces at the disposal of Desfarges were too small and too widely dispersed to be of any use in case of serious trouble.

To make matters worse, Phaulkon in supporting the demands of the Jesuits quarrelled hopelessly with Bishop Laneau, the head of the Missions Etrangères at Ayut'ia, and a serious rift appeared in the French camp. Then in March 1688 King Narai became so seriously ill at Lopburi that he was unable to conduct business. This gave an opportunity for an anti-foreign conspiracy led by Pra P'etraja, the general in charge of the royal elephants, to gain control over the palace. Too late Phaulkon summoned Desfarges to his aid; thousands of armed Siamese were rallying to the cause of the conspirators. Pra P'etraja was appointed regent, and in the middle of May he arrested Phaulkon. The French, threatened by overwhelming numbers of Siamese troops, were thrown upon the defensive and could do nothing to save their ally. On July 5 he was publicly executed. In the next month the king died and Pra P'etraja was raised to the throne.

All that Desfarges could now hope to do was to secure the best terms possible for the evacuation of his small force and the safety of the French residents at the capital. His fortified area at Bangkok was besieged by a force large enough and well enough equipped to have exterminated it; but the Siamese had a wholesome fear of the sort of resistance they might meet, and preferred to negotiate. In September an agreement was reached by which the French troops were to be evacuated to Pondicherry while their missionaries and traders were to retain their privileges. The Bangkok garrison departed towards the end of November, leaving behind the two sons of Desfarges and the Catholic bishop as hostages. At Mergui Dubruant, hemmed in by hostile forces, fought his way out with severe losses and took the remnant of his garrison to Pondicherry. Notwithstanding the agreement made with Desfarges, the French missionaries and other residents were treated with great severity, and many of them lost their lives.

Late in 1689 Desfarges made an unsuccessful attempt to restore French influence in Siam by seizing the island of Puket, better known as Junk Ceylon, the European corruption of its Malay name Ujung Selang. His foolish act caused a renewal of the severities against the remnant of the French at Ayut'ia, and many of them, including the bishop, were killed. To stop further slaughter Père Tachard went to Ayut'ia, proclaiming that he came to conclude peace on behalf of Louis XIV, while Desfarges withdrew once more to Pondicherry and eventually sailed for home. Nothing came of Tachard's negotiations, and at the end of 1690 he left for Pondicherry. But the persecution of Christians stopped, the French were released and the missionaries



LA LOUBÈRE'S MAP OF SIAM, 1691

were permitted to continue with their work. France was now at war with the Grand Alliance in Europe, and for the time being Louis XIV had to drop his scheme for the conversion of Siam.

After the Peace of Ryswick one more attempt was made to negotiate with Siam, and once again Père Tachard went to Ayut'ia. But it was all to no purpose. The reaction against the policy of King Narai and Constant Phaulkon had caused such a powerful upsurge of anti-foreign sentiment that until the days of Mongkut in the middle of the nineteenth century Siam was to be very chary of granting privileges to Europeans. A new agreement was indeed made with the Dutch in November 1688 by which they recovered some of their commercial concessions, especially those concerning the purchase of hides and tin, but they had lost for ever the dominating position which had caused Narai to throw himself into the arms of the French.

The war with the English East India Company died a natural death. No formal peace treaty was made because the Company refused to drop its claim to £65,000 which Weltden had presented to the Siamese authorities at Mergui. No attempt, therefore, was made to reopen the English factory at Ayut'ia. A foothold at Mergui rather than the conversion of Siam had all along been the real ambition of the French Foreign Office. Early in the eighteenth century more than one attempt was made to reopen the question of a naval repair station there, but the Siamese remained adamant in their opposition. Consequently the English turned their attention to the port of Syriam in Burma and were followed there by the French.¹

¹ D. G. E. Hall, 'From Mergui to Singapore, 1686-1819', in *JSS*, xli, pt. i, July 1953, pp. 1-18.

CHAPTER 19

BURMA UNDER THE RESTORED TOUNGOO DYNASTY, 1600-1752

WHEN the united kingdom of Burma fell apart in 1599 the condition of the old Mon kingdom of Pegu was indeed wretched. Not only was the capital city in ruins but the whole countryside was laid waste by the invading armies of Arakan, Toungoo and Siam. Syriam was in Arakanese hands, and thither came Philip de Brito y Nicote, a Portuguese in the service of King Min Razagyi, to take charge of the custom-house and control the Portuguese living there under their own laws. With him went two Jesuit missionaries, Pimenta and Boves, both of whom wrote accounts of their experiences, translations of which were published by Samuel Purchas in his *Pilgrimes*.¹ Boves wrote: 'I also went thither with Philip Brito, and in fifteen days arrived at Syriam, the chief port in Pegu. It is a lamentable spectacle to see the banks of the rivers set with infinite fruit-bearing trees, now overwhelmed with ruins of gilded temples and noble edifices; the ways and fields full of skulls and bones of wretched Peguans, killed or famished or cast into the river, in such numbers that the multitude of carcasses prohibits the way and passage of any ship.'²

De Brito formed an ambitious plan to gain control over Syriam and hold it under the authority of the Viceroy of Goa. Together with a Portuguese officer, Salvador Ribeyro, he erected a fort and expelled the Arakanese governor. Then, leaving Ribeyro to hold the place, he went to Goa to obtain official recognition and help. He received a daughter of the viceroy in marriage and returned as captain-general with six ships containing reinforcements and stores. During his absence Salvador Ribeyro had beaten off successive Arakanese and Burmese attacks and had cultivated such good relations with the Mon chiefs that they offered to accept de Brito as king. The latter on arrival accepted the offer on behalf of his sovereign, and Ribeyro then retired into the background and soon left the country. His wisdom in handling a difficult situation during his chief's absence gives the

¹ Both accounts are in vol. ii of the 1625 edition of the work.

² *Op. cit.*, ii, p. 1748.

impression that had he remained in control the adventure might have had a far better chance of success than it had under the impulsive leadership of the over-ambitious de Brito. At first, however, success followed success. A large Arakanese flotilla under the command of the heir-apparent was defeated and the prince himself captured and held to ransom. A further Arakanese attack in league with the 'Toungoo Min was beaten off, and in 1604 both rulers came to terms with de Brito.

The strongest of the Mon chiefs, Binnya Dala, who held Martaban as the vassal of Ayut'ia, made a marriage alliance by which de Brito's son by a former wife married his daughter. For some years the Portuguese adventurer was the unchallenged lord of much of the Mon country, though Bassein and the western part of the delta remained independent. As yet, however, no full-scale Burmese attack had been launched against him. It was certain to come as soon as the Burmese found a leader capable of uniting them. But the Nyaungyan Prince, a younger brother of Nanda Bayin, who was ruling at Ava when the kingdom broke up, and took up the task of restoring the fortunes of his family, died in 1605 while striving to bring the rebellious Shan states of the north and east into subjection. And for some years afterwards his son and successor, Maha Dhamma Raja, better known by his later title of Anaukpetlun, was too busily engaged in the north to devote attention to the south. De Brito should have concentrated upon conciliating and uniting the Mons. Instead, however, he alienated them by plundering pagodas and pressing ahead with deeply resented measures for the mass conversion of Buddhists to Christianity. In 1608, having established his authority over the north, Anaukpetlun captured Prome. Two years later he forced his cousin, the ruler of 'Toungoo, to acknowledge his overlordship. De Brito chose to regard this as an act of treachery, and in league with Binnya Dala of Martaban he attacked 'Toungoo, captured the prince, plundered and burnt the palace, and then retired. Thereupon Anaukpetlun, after the most careful preparations, laid siege to Syriam early in 1613. De Brito was caught unprepared, but the Burmese king had no heavy guns capable of battering the fortifications. After a siege of a little over a month, however, a Mon chief in de Brito's service opened one of the gates and the Burmese captured the city. De Brito was impaled on an eminence above the fort and most of his officers were done to death. The remainder of his Portuguese followers were sent upcountry to be settled in a number of villages between the Chindwin and the Mu, where for centuries afterwards their descendants formed a Catholic

community with its own priests. They were enrolled in the royal guard as musketeers and gunners.

Anaukpetlun next turned against the provinces of his grandfather's kingdom which had been occupied by Siam. The warlike Pra Naret had died in 1605 and had been succeeded by his unwarlike brother Ekat'otsarat, who in turn had died in 1610. The latter's son Int'araja (1610-28) sent an army to oppose the Burmese invasion of Tenasserim and managed to halt it after Martaban and Ye had submitted without a blow. In 1615, however, Anaukpetlun turned eastwards and struck at Chiengmai, which he captured. There his campaigns against Siam stopped, and after placing one of his sons in charge of the kingdom, which he reorganized as a Burmese province, he returned home. He wisely refrained from attempting to reassert Burmese claims to Luang Prabang, but the fact that on his return from Chiengmai he made Pegu his headquarters and was intent upon restoring it as the capital of his dominions shows that he hoped for an opportunity of renewing the old struggle for the possession of Ayut'ia which had brought so much humiliation to his dynasty. Hostilities continued for some years, but they were mainly over the question of Chiengmai. According to the Siamese account, both sides tried to enlist the support of Goa but failed. Anaukpetlun certainly sent an envoy to Goa, but his object seems to have been to explain away what had taken place at Syriam and to offer help against Arakan, which a Goa fleet had unsuccessfully attacked in 1615. But when a Goanese envoy in due course appeared at Pegu the king refused to receive him. No reason was given for this *volte-face*, and one can only assume that the king had discovered that the Portuguese were not in a position to exact vengeance for his treatment of de Brito.

Among the captives taken by the Burmese at Chiengmai was Thomas Samuel of the East India Company's Ayut'ia factory. He was taken to Pegu and died there. News of this reached Lucas Antheunis at Masulipatam in 1617 through Indian merchants trading with Burma. He sent over two of his assistants, Henry Forrest and John Staveley, on an Indian ship to claim the East India Company's goods in Samuel's hands at the time of his death. Anaukpetlun promised to hand over the goods if the Company would open trade with his country, and retained at Pegu the two young men as hostages when he realized that it had no such intention. Eventually, however, after long delay he restored the goods and sent the two factors back to Masulipatam with a small present and a letter inviting the Company to trade. His overture led to nothing. The Company was too deeply

committed elsewhere under the Anglo-Dutch treaty of 1619 to open new factories in countries where the chances of profitable trade were highly doubtful; and as a result of its unsuccessful struggle with Jan Pieterszoon Coen it was soon to begin drawing in its horns and closing a number of its factories. Moreover, Forrest and Staveley reported so adversely on trading conditions at Pegu that the Masulipatam factory was for many years opposed to the planting of a factory in Burma, and it was not until after Fort St. George was founded at Madras in 1639 that the country came to be seriously considered as a field for English commercial enterprise.

In 1628 Anaukpetlun completed the transfer of his household from Ava to Pegu and began to plan an attack upon Ayut'ia. In the next year, however, he was murdered and the throne seized by one of his brothers, Thalun, who carried out a complete reversal of his policy. The Siamese project was abandoned and in 1635 the capital was transferred from Pegu back to Ava. Immediately after his accession a considerable Mon insurrection had broken out, and when it was suppressed another mass exodus of Mons into Siamese territory had resulted. The idea of a united kingdom of Mons and Burmese which Tabinshwehti and Bayinnaung seem to have cherished no longer existed. The Burmese treated the Mons as a subject race, and as Pegu had become useless as a port through silting the choice was between Syriam and Ava. From the economic point of view Syriam would have been a better capital, and by going there the government would have maintained contact with the outside world. But no king after Anaukpetlun appreciated the value of overseas intercourse, and Upper Burma was essentially the Burmese homeland. So the dynasty surrendered to traditionalism and isolationism, and its increasing intransigence and xenophobia made Western trade with Burma on any satisfactory scale, and even ordinary diplomatic relations, impossible.

Thalun's policy was peaceable and conservative; he aimed at restoring order and social organization. His reign, therefore, is chiefly interesting for his administrative work. His minister Kaingsa compiled the *Manusarashwemin*, the first law-book in the Burmese language. Thalun also reconstructed the administration of the Kyaukse irrigated area and the system whereby lands were held there by regiments of the royal army. His Revenue Inquest of 1638 was his biggest achievement. It entailed the compilation of a Domesday survey of the whole kingdom, which were it in existence today would be an invaluable historical record. Unfortunately, like most of the palm-leaf

and parabai records not only of this dynasty but also of its successor, none of it has survived, and the little that is known of it comes from the references to it in the compilations of a similar nature made during Bodawpaya's reign in 1799 and 1802.

During Thalun's reign in 1635 the Dutch planted their first factory in Burma. It was at Syriam, but their factors, Dirck Steur and Wiert Jansen Popta, had to follow the Court up to Ava, where in September of that year the king received them and treated them to 'sundry spectacles of dancing, leaping and fighting'. Their trade in Burma was managed from Pulicat, and they had come with the object of elbowing out the Indian and Portuguese merchants who ran the country's foreign trade. Mon merchants and ships had carried on a substantial amount of trade to foreign parts, and among the records of Lancaster's first voyage on behalf of the East India Company there is a brief word-list of the 'Pegu language' which seems to have been picked up at Acheh. Hardly any Burmese, however, engaged in foreign trade, which was left almost entirely in the hands of foreigners. And there are no further signs of Mon activity. When the Dutch tried to employ their well-tried methods for obtaining a monopoly Thalun protected the Indian merchants against unfair competition and wrote to the Governor of Pulicat telling him to abstain from hostile measures against the Portuguese, who, he complained, were being prevented from carrying on their accustomed trade with Burma. The Dutch were so disappointed in the trade that in 1645 they seriously thought of closing their factories, and only held on to them for fear lest the English would step into their shoes.

The English, on the other hand, who planted their first factory in Burma at Syriam in 1647, went there partly because of rumours of fabulous Dutch profits there. Before their factors arrived in Ava Thalun had died (1648) and his son Pindale (1648-61) had succeeded. They found the Dutch so well established that there was little hope of success; and when the First Anglo-Dutch War broke out in 1652 and the Dutch literally cleared the Bay of Bengal of English shipping their factories in Burma were doomed. They were withdrawn in 1657.¹

Pindale, a weak king, had to face an unprecedented situation which arose out of the war in China when the Manchus drove out the Mings. Yung-li, the last of the Mings, had in 1644 fled to Yunnan, where for a long time he defied the Manchus. His heavy demands upon Hsenwi and Maingmaw for men and supplies led Pindale to send a force to their assistance; and with some success, since in 1650 the

¹ The story is told in D. G. E. Hall, *Early English Intercourse with Burma*, pp. 47-84.

English factors in Burma reported to Madras that the Burmese had defeated 'their plundering neighbours and the country was like to be settled and in a peaceful condition'.¹ In 1658 Yung-Li was driven out of Yunnan and fled by the old Burma Road to Bhamo with 700 followers. They were disarmed and permitted to reside at Sagaing. This caused a spate of raids by bands of Ming supporters who endeavoured to rescue their leader. A Burmese army was defeated at Wetwin, and for three years Upper Burma was ravaged up to the walls of Ava and as far south as Pagan. In 1661 the Dutch factors at the capital reported that the confusion was so great that all trade had stopped.²

Worse was to follow. Mon levies summoned to the defence of Ava deserted and there was a revolt at Martaban.³ Then, fearing Burmese reprisals, thousands of Mons fled into Siam. A Burmese force pursuing them was defeated by the Siamese at Kanburi, beyond the Three Pagodas Pass, and the Siamese followed up their victory by raiding deep into Lower Burma. The Dutch at Syriam reported that they were taking special measures to protect their factory there. Pindale seemed incapable of dealing with the situation. In 1661, therefore, he was dethroned and his brother Pye placed upon the throne. The disorder gradually subsided, but not through any action the new king was able to take. The Siamese turned their attention to Chiangmai, which they recovered, and Pye was too weak to attempt a reassertion of Burmese authority there. The people of Chiangmai, however, drove out the Siamese garrison and the Burmese returned. The Manchus showed such energy in bringing Yunnan under control that the Chinese raiders, unable to use it as a base of operations, disintegrated. Then in 1662 the Manchu Viceroy of Yunnan marched into Burma and demanded the surrender of Yung-li. Pye had no alternative but to hand over his embarrassing guest, who was taken to Yunnanfu and publicly strangled with a bow-string in the marketplace.

Burma had now entered upon a long period of stagnation. Pye died in 1672, and his son Narawara, who succeeded him, died within a year. A number of influential people at the Court thereupon took possession of the palace and placed the youngest son of the Prince of

¹ Foster, *English Factories in India, 1650-4*, p. 19.

² D. G. E. Hall, 'The Dagbregister of Batavia and Dutch Relations with Burma', *JBRBS.*, xxix, pt. ii, p. 149. See also Pieter van Dam.

³ Phayre (*op. cit.*, p. 139) and Wood (*op. cit.*, p. 193) place this incident in 1662 after the accession of Pye to the throne of Ava. Harvey, however, assigns it to the year 1661 before Pindale's deposition, and the references to it in the correspondence of the Dutch factors at Syriam seem to confirm his date (Hall, *op. cit. sup.*, p. 150).

Prome on the throne. Opposition within the royal family was crushed by a considerable number of secret executions. Minrekyawdin, or Sri Pawara Maha Dhamma Raja, reigned for nearly twenty-six years (1673-98). He was little more than a figurehead; real power was in the hands of a small coterie of ministers. Both internal and external peace was maintained, but there was no leadership and consequently no vigour. Outlying districts were lost because when encroachments such as the occupation of the Kabaw valley by the Raja of Manipur took place there was no one capable of expelling the intruders.

The narrow tradition-ridden policy of the Court had particularly bad effects upon foreign trade. The Dutch finally lost their patience and in 1679 closed their factories. They had been particularly anxious to plant one at Bhamo, which was once again beginning to attract large caravans of Chinese traders now that firm rule was restored in Yunnan. The idea of opening up trade with western China through Burma had great attractions for them, and when the Court of Ava flatly prohibited their project they decided that the trade of Burma *per se* was not worth pursuing any further. The Dutch withdrawal inclined the English East India Company to make another attempt at trading with the country. Madras and the other Coromandel Coast factories, which felt themselves threatened by the sweeping raids of Sivaji and his Marathas, were arming and needed saltpetre and lead, which Burma produced, for making munitions. It was Sir Streynsham Master, the Governor of Fort St. George, therefore, who in 1680 started the ball rolling by sending an envoy to Ava.

There was another cogent reason for the move. The French had opened a factory at Ayut'ia in 1680 and were hand in glove with the Greek adventurer Constant Phaulkon, who was coming to be the dominating personality in King Narai's government. The representatives of the East India Company there were coming up against the increasing hostility of Phaulkon and the English interlopers, who swarmed at Mergui. Hence although the Company far preferred Siam, whose attitude towards foreign trade was altogether more enlightened than that of the Court of Ava, its unhappy position there made it willing to try its luck once more in Burma. And it was prodded on by James Duke of York, who was persuaded by a Dutchman named Spar, previously head of the Dutch factory at Ava, that it was worth while making a further attempt to exploit the overland trade route to western China. The directors were extremely hesitant about embarking on such a scheme and were relieved when the evasive answers made by the Burmese ministers to all the Company's proposals caused

the negotiations to peter out. The Burmese would under no circumstances permit the export of saltpetre or lead. And Fort St. George discovered that it could obtain all the supplies of other products of Burma it needed through the operations of Indian, Armenian and other private traders living under its jurisdiction at Madras.

Meanwhile the development of Louis XIV's Siamese project and the piratical operations of the English private traders at Mergui had brought on not only a severance of relations with Siam but a war of reprisals, and late in 1686 the Fort St. George Council made an abortive attempt to seize the island of Negrais, just inside the mouth of the western arm of the Irrawaddy delta, with the intention of using it as a naval station from which to threaten Mergui.¹ In the following year in the course of a struggle to gain control of Mergui Captain Anthony Weltden did actually visit the island, but the Company, which had become involved in a quarrel with Aurungzeb, could spare no forces with which to plant a settlement there. And although the French managed to hold Mergui for a short time, their whole adventure in Siam crashed in 1688 and the immediate need for strong action by the Company on the eastern coast of the Bay of Bengal passed away.

Instead, therefore, the Fort St. George authorities turned their attention to the port of Syriam, from which valuable cargoes of teak-wood were coming regularly to Madras. The development of French naval power in the eastern seas, and the lessons learnt from their brief occupation of Mergui, pointed to the need for a repair station somewhere on the eastern side of the Bay. The Coromandel Coast had no good harbour where repairs could safely be executed, especially during the period beginning in October with the changeover from the south-west to the north-east monsoon. In any case it was impossible to keep a fleet off the Coromandel Coast during the stormy weather of October and November, so that the factories there and shipping in the Bay might be at the mercy of an enemy fleet if one appeared while they were denuded of naval protection. A naval repair station on the opposite side of the bay would be of great value; and although the full strategic significance of the question was not realized until the beginning of the great naval struggle with France for the mastery of the Indian Ocean during the War of the Austrian Succession (1740-8), it is significant that soon after its failure to seize Mergui in 1687 Fort St. George began to consider the possibility of establishing a dockyard at Syriam. Thus in 1689 the frigate *Diamond* was sent there for repairs.

¹ Hall, *Early English Intercourse*, pp. 129-37.

This initial experiment had no immediate results, probably because the directors at home had set their faces against any project for reviving the English factory there. In 1692, however, the Burmese authorities at Martaban seized a small sloop belonging to an Armenian resident at Madras and imprisoned her crew; and as she was carrying a consignment of goods belonging to Nathaniel Higginson, the Governor of Fort St. George, he decided to send an envoy to Ava to negotiate the release of the captive merchant and his property. Higginson guessed that if he could promise the reopening of official trade between the Company and Burma all would be plain sailing. But he was not in a position even to send an accredited Company's servant, much less make any offer which would involve the Company officially. His agent, Edward Fleetwood, who made the journey to Ava in 1695, was a private merchant of Madras whose expenses were paid personally by Higginson. But he did his best to pass off the mission as an official one and instructed Fleetwood to ask for 'free liberty of repairing and building of ships' at Syriam. As he had expected, the Burmese ministers let Fleetwood know quite plainly that if the Company would reopen the Syriam factory all his requests would be granted; but if not it was useless to negotiate.

Eventually a method of procedure was agreed upon which satisfied them. Fort St. George was to appoint a Chief who was to take charge of an English dockyard at Syriam and be the responsible person in charge of all the English merchants trading in Burma. As, however, the Company could not be brought into the venture, Higginson, after failing to form a private syndicate to take it over, appointed Thomas Bowyear, a 'freeman inhabitant' of Madras, to reside at the English dockyard at Syriam and superintend work there, and all Englishmen trading to Burma were required to 'pay due respect and obedience' to him. In practice the English Chief did not normally reside in Burma; he went out with the Madras skippers in September each year and returned with them in March. The arrangement was an unsatisfactory one: the Company had no control over the Chief, and his control could be flouted by the private traders at Syriam. The refusal of the captain and supercargo of an English ship which put into Syriam for repairs in 1720 to recognize the authority of the Chief, Captain George Heron, resulted in a brawl in which two of the ship's company lost their lives.

Madras thereupon replaced the Chief by a Resident, who had to pay down a large sum to the Madras Council as security money and was given regular contracts for the construction and repair of ships

on behalf of the Company. This experiment also was far from successful. Some of the Residents were unsatisfactory; one actually absconded. There were serious complaints about both the workmanship and the cost of the ships built at Syriam, and in 1741 the Fort St. George Council decided to transfer its building orders to the Parsi yards at Bombay. The dockyard, however, remained in use as a repair depot until it was destroyed by rebellious Mons in 1743.

Meanwhile the French had followed the English example by opening a dockyard at Syriam. Dupleix, who had arrived at Pondicherry in 1720, was soon awake to the importance of the Burmese ports in the naval strategy of the Bay of Bengal. In 1727 he suggested the planting of a dockyard at Syriam, and two years later it began work. It was well managed by experienced shipwrights and built some excellent teak ships. Plans for considerable extensions were under consideration when the great Mon rebellion broke out in 1740 and forced it to close down.

Minrekyawdin died in 1698 and was followed by the last three kings of the dynasty: Sané (1698-1714), Taninganwe (1714-33), and Mahadammayaza Dipati (1733-52). Like him they were nonentities who rarely, if ever, left the capital and were practically palace prisoners. Even the fact that under them Burma pursued a policy of peace reflects no credit on their rule, since it was dictated by weakness alone. How much power the Court of Ava exercised over the feudal lords who administered the various parts of the country it is difficult to say. Its control over Lower Burma probably did not extend beyond the Irrawaddy highway, the city of Pegu and the port of Syriam.

The delta had never recovered from its appalling state of devastation at the end of the sixteenth century. But the Mons had never lost their desire for independence and were bound one day to make another bid at restoring the kingdom of Pegu, should the opportunity occur. It came in due course when the little mountain state of Manipur began a series of raids upon Upper Burma which the enfeebled rulers of Ava were quite unable to check. In the sixteenth century Bayinnaung had forced Manipur to recognize his suzerainty, but later it reasserted its independence, and, as we have seen, in the reign of Minrekyawdin succeeded in encroaching upon the Kabaw valley running alongside the Upper Chindwin. Under Gharib Newaz (1714-54) its expert horsemen became the terror of Upper Burma. They destroyed villages and pagodas and got away with their loot before they could be intercepted. On more than one occasion they defeated Burmese armies sent to hold the frontier. They had recently



KAUNGHMUDAW PAGODA NEAR SAGAING

been converted to Hinduism, and their Brahmans incited them on with the promise that they would obtain blessedness by bathing in the Irrawaddy at Sagaing. In 1738 they camped near Sagaing, stormed the stockade built to defend the famous Kaunghmudaw Pagoda erected by Thalun, massacred its garrison and burnt every house and monastery up to the walls of Ava. Plunder was their object, not conquest, and there was no leader in Burma strong enough to take the situation in hand.

The degradation of the monarchy caused the disintegration of the kingdom. It began in 1740 when a colony of Gwè Shans at Okpo, near Madaya in Upper Burma, discontented at the exorbitant taxes demanded on their areca palms, rose in rebellion under a leader named Gonna-ein. They united with a band of Mon deportees and drove the Burmese out of their district. Almost simultaneously Lower Burma rose in revolt. The Burmese governor of the province of Pegu aspired to overthrow the government and marched on Syriam. But his troops mutinied and killed him, and when the king sent a force to restore order the Mons rose en masse, defeated it, seized Syriam and Martaban and massacred all the Burmese they could lay hands on. They then proceeded to invest a king of their own, Smim Htaw Buddhaketi, in

Pegu. He was the son of a Governor of Pagan who had failed in an attempt to seize Ava in 1714 and had fled to the hill country east of Pegu. Smim Htaw Buddhaketi was a monk when he was called to occupy the throne. He proved an ineffectual leader, but such was the weakness of Ava that his forces quickly occupied Lower Burma up to Prome and Toungoo and began raiding far up the Irrawaddy until they threatened the capital itself.

The Burmese resistance to this new threat was seriously hampered by the Manipuri raids, which continued until 1749. They could rarely take the initiative and attack the delta because of the danger of leaving the homeland unprotected. Not until they found a leader capable of solving that problem were they in a position to turn the tables on the Mons; and by that time Ava had fallen. The Governor of Prome did indeed lead a raid in 1743 which gave him temporary possession of Syriam, but his followers then proceeded to get so drunk that a Mon counter-attack soon cleared them out, and by a rapid follow-up of their victory the Mons captured Prome. Thereafter the initiative lay with them. During their occupation of Syriam the Burmese burnt the Armenian, French and Portuguese churches there and destroyed all the factories of foreign merchants save the English, which was defended by a small force of sepoys sent over from Madras. The victorious Mons, however, annoyed at the strict neutrality maintained by Jonathan Smart, the Resident, in face of their repeated requests for help, compelled him to surrender and burnt the factory to the ground. He and his small company were permitted to return to Madras.

In that same year Father Gallizia, who had been consecrated by the pope as the first Bishop of Burma, arrived at Syriam with a small band of assistant clergy bound for Ava. Unable to proceed to his destination he went to Pegu, where he was permitted to reside. Not long afterwards six ships belonging to the Ostend Company put into Syriam harbour bearing the staff and effects of their former factory at Bankibazar in Bengal, from which they had been expelled. The Mon government at Pegu sent Bishop Gallizia to ascertain their intentions, and when he learnt that their leader, de Schonamille, sought permission to open a factory at Syriam he prevailed upon him to go to Pegu to lay his request before the king. De Schonamille very unwisely took with him a considerable armed escort, which roused the suspicions of the Mons to such a degree that a plot was formed to murder the whole party. Gallizia, hearing of the plot, warned de Schonamille, who made a desperate effort to escape. But he and all his following, together with the bishop and two priests, were surrounded and

massacred. Four survivors only escaped to the ships, which managed to make good their escape from Syriam.

Smim Htaw Buddhaketi was popular with the people, who appreciated his kindly disposition; but his ministers became weary of his incapacity as a leader. Matters came to a crisis in 1747 when a Mon attack up the Irrawaddy towards Ava was repulsed with heavy loss. The king thereupon left Pegu and settled at Sittaung, where after some deliberation he announced his intention to retire from his uncongenial post. Then with a strong guard he made his escape to Chiengmai. His chief minister, Binnya Dala, was chosen king in his place and announced that he intended to revive the empire of Bayinnaung. For such a project he had neither the resources nor the ability; and although he appointed as commander-in-chief Talaban, a soldier with a great reputation among the Mons, the only result was an intensification of the raiding activities which had gone on unceasingly since the achievement of independence. The Burmese, however, could put up no effectual resistance, and soon the raiders were penetrating beyond Ava, apparently with the aim of linking up with the Shans of the upper Irrawaddy. At last in 1751, having assembled a large army equipped with arms procured from European traders at Syriam, Talaban made a full-scale invasion of Upper Burma which culminated in April 1752 in the capture of Ava and the deposition of the last king of the Toungoo dynasty.

The campaign had been carried through all too easily, and the Mons were deceived into thinking that in taking the capital they had conquered the country. Hence, instead of concentrating upon stamping out all possible centres of resistance, the heir-apparent, who had accompanied Talaban upon the expedition, returned to Pegu with the main body of the troops, leaving the commander-in-chief to exact the allegiance of the chiefs of the Ava kingdom with inadequate forces at his disposal. Before starting back the prince heard the disturbing news that the Mon detachment sent to receive the allegiance of the town of Moksobomyo ('the town of the hunter chief'), some sixty miles north of Ava, had been cut to pieces by the inhabitants. But as he mistakenly supposed that trouble was brewing with Siam, which had recently exchanged friendly missions with the deposed King of Ava, he preferred to treat the incident as trivial and left with the parting injunction to Talaban to make an example of the place. Little did he realize that the Moksobomyo incident was the prelude to a Burmese national uprising that was to clear the Mons out of Upper Burma and destroy their kingdom utterly.

THE RISE AND FALL OF THE KINGDOM OF MROHAUNG IN ARAKAN

ARAKAN stretches for some 350 miles along the eastern shore of the Bay of Bengal to the south of the Chittagong division of East Bengal. It is separated from Burma by a long, deep range of mountains, the Arakan Yoma, through which there are only two serviceable passes, the An connecting with Minbu on the west bank of the Irrawaddy, and the Taungup connecting with Prome. The Arakanese call themselves Rakhaing and their country Rakhaingpyi. According to Sir Arthur Phayre,¹ the word is a corruption of the Pali *rakkhaso* (Skt. *rukshasa*) meaning 'ogre' (Burmese *bilu*) or guardian of the mansion of Indra on Mount Meru. Sir Henry Yule² identifies the Argyre or Silverland of Ptolemy with Arakan. But Arakan produced no silver and the previously accepted views of Ptolemy's data concerning the Indo-Chinese peninsula are now open to question.³

The Arakanese of today are basically Burmese, though with an unmistakable Indian admixture. Although mainly Buddhist, they have been influenced by long centuries of contact with Muslim India. Their language is Burmese with some dialectical differences and an older form of pronunciation, especially noticeable in their retention of the 'r' sound, which the Burmese have changed to 'y'. The Bengalis refer to them by the name *Magh*, a word adopted by seventeenth-century European writers and written 'Mugg'. The name is also applied to a class of people belonging to Chittagong who are Buddhists but speak Bengali and are not Mongoloid. Much that is fanciful has been written about its possible etymology,⁴ but the question is as yet unsolved.

Buddhism would seem to have reached Arakan long before its arrival in the interior of Burma, and the famous Mahamuni image, brought

¹ *History of Burma*, 1883, p. 41.

² Originally in his contribution to *Proceedings of the Royal Geographical Society*, November 1882.

³ See G. E. Gerini, *Researches on Ptolemy's Geography of Eastern Asia*, pp. 37-40, for the stock view.

⁴ See Phayre's note in *op. cit.*, pp. 47-8, and the article s.v. Mugg in *Hobson-Jobson*.

from Arakan by the Burmese in 1785, and now to be seen in the Arakan Pagoda at Mandalay, may date from the early Christian era. Inscriptions mention a Candra dynasty, which may have been founded as early as the middle of the fourth century A.D.¹ Its capital was called by the Indian name of Vaisali, and thirteen kings of the dynasty are said to have reigned there for a total period of 230 years. The Arakanese chronicles claim that the kingdom was founded in the year 2666 B.C., and contain lists of kings beginning with that date.²

The Burmese do not seem to have settled in Arakan until possibly as late as the tenth century A.D. Hence earlier dynasties are thought to have been Indian, ruling over a population similar to that of Bengal. All the capitals known to history have been in the north near modern Akyab. It was a district subject to chronic raids from hill tribes—Shans, Burmese, and Bengalis—and there were long periods when settled government can hardly have existed. But the spirit of independence was always strong, and in the business of raiding the Arakanese could usually give as much as they received. Their main activity was by sea into Bengal, and they developed great skill in sea and riverine warfare. By the middle of the sixteenth century they were the terror of the Ganges delta.

North Arakan was conquered by Anawrahta of Pagan (1044-77), but was not incorporated in his kingdom. It remained a semi-independent feudatory state under its hereditary kings. When Pagan fell in 1287 Arakan asserted its independence under the famous Minhti, whose reign, according to the chronicles, lasted for the fabulously long period of ninety-five years (1279-1374). His reign is also notable for the defeat of a great Bengali raid. After his death Arakan was for a considerable time one of the theatres of war in the great struggle between Ava and the Mon kingdom of Pegu. Both sides sought to gain control over it. First the Burmese, then the Mons, placed their nominees on its throne.

When in 1404 the Burmese regained control King Narameikhla³ fled to Bengal, where he was hospitably received by King Ahmed Shah of Gaur. During his exile he distinguished himself while assisting his host to repel an invasion, and when in 1426 Ahmed Shah died

¹ E. H. Johnson, 'Some Sanskrit Inscriptions of Arakan', *Bulletin of the School of Oriental and African Studies*, xi, 2, pp. 357-85.

² Phayre, *op. cit.*, pp. 293-304, gives the whole list. Harvey, *History of Burma*, pp. 369-72, gives it only from A.D. 146. For the legends concerning the foundation of the kingdom see Phayre, *op. cit.*, pp. 42-4. Phayre served in Arakan as senior assistant to the commissioner from 1837 to 1846 and during that period published valuable studies of its early history and antiquities.

³ Phayre, *op. cit.*, p. 79, calls him Meng Soamun and gives the date as 1406.

and was succeeded by Nazir Shah the new ruler provided him with a force for the recovery of his kingdom under the command of a general called in the Arakanese Chronicle Wali Shah. This man, however, turned traitor, and in league with a disloyal Arakanese chieftain imprisoned Naramekhla. The king managed to escape, and in 1430 regained his throne with the aid of a second force supplied by Nazir Shah.

He thereupon built himself a new capital named Mrauk-u in Arakanese, but usually known by its Burmese name of Mrohaung. The date of its foundation is given as 1433. King Naramekhla held his kingdom as the vassal of Gaur, and in token of this he and his immediate successor, though Buddhists, added Mahommedan titles to their Arakanese ones and issued medallions bearing the Kalima, the Mahommedan confession of faith.

In 1434 Naramekhla was succeeded by his brother Min Khari, also known as Ali Khan, who declared his independence of Gaur. His son Basawpyu, who succeeded him in 1459, took advantage of the weakness of Barbek Shah of Gaur to seize Chittagong. He and his successors continued to use Mahommedan titles, no longer as a sign of vassalage but as a token of their sovereignty over Chittagong, which was recognized as lying beyond the geographical borders of Arakan. Chittagong had for centuries been a bone of contention between Arakan and Bengal and had often changed hands. It was now to remain in Arakanese hands until 1666, when the Mughals recovered it permanently for India.

Basawpyu was murdered in 1482 and his country entered upon a half-century of disorder and dynastic weakness. No less than eight kings came to the throne; most of them were assassinated. Then in 1531 a capable young king, Minbin, came to the throne and Arakan entered upon a new era. It was in his reign that the first European ships made their appearance, as raiders, and that the Portuguese freebooters (*feringhi*) began to settle at Chittagong. It was in his reign also that Tabinshwehti revived Burmese power, conquered the Mon kingdom of Pegu, and threatened the independence of Arakan. With great foresight Minbin strengthened the defences of his capital with massive earthworks and dug a deep moat, which was filled with tidal water from the river. Hence in 1544, when the inevitable Burmese attack came, although Minbin could not defeat the invaders in the open, the defensive works of Mrohaung proved an obstacle against which even the great Tabinshwehti could not prevail when he appeared before them in 1546. While the siege was on the Raja of

Tipperah raided Chittagong and Ramu with his wild tribesmen. But again victory was on the side of the Arakanese.

When Minbin died in 1553 he had a force of Portuguese mercenaries. His sea-power, based on Chittagong, was the terror of the Ganges region, and his country was on the threshold of the greatest period of her history. But her somewhat spectacular rise was hardly due to the genius of her rulers. It coincides with a period of weakness in Bengal, when, before the gradual extension eastwards of the Mughal power, the native governments of that region were tottering. The possession of Chittagong was the key to the situation; for Minbin leased to the *feringhi* who took service under his flag the port of Dianga on the sea-coast south of the mouth of the river Kurnaphuli, some twenty miles south of the modern city of Chittagong. The place soon attracted a large European and Eurasian population which drove a thriving trade with the ports of Bengal. But piracy and slave-raiding were the chief occupations of the *feringhi*, who gathered there in increasing numbers and before long became as great a source of embarrassment to the King of Arakan as to the Viceroy of Goa.

Matters came to a crisis during the reign of Min Razagri (1593-1612). He was the king who employed Philip de Brito in his attack on Nanda Bayin of Pegu, thereby opening the way for the *feringhi* leader to make himself master of Syriam. When de Brito defeated the Arakanese flotilla sent to dislodge him from the Mon port and captured the crown prince, Min Razagri decided that he must break the power of the Portuguese at Dianga. For that port also was coveted by de Brito; he planned to use it as a base for the conquest of Arakan. In 1607, therefore, the king sent an expedition which attacked Dianga by land and massacred its inhabitants without mercy. Six hundred Portuguese are said to have fallen.¹

Among those who escaped was the egregious Sebastian Gonzales Tibão. He had been engaged in the salt trade. Now with other refugees he took to piracy, and in 1609 made himself 'king' of Sandwip Island by exterminating the Afghan pirates who had made their nest there. At Sandwip he received a refugee Arakanese prince who, as Governor of Chittagong, had quarrelled with his brother, King Razagri. Tibão married the prince's sister and when he died suddenly, probably from poison, seized all his treasure. Soon afterwards the Mughal Governor of Bengal began an attack upon the district of

¹ That is the number given by the king in a letter to the Dutch at Masulipatam in 1608. De Jonge, *Opkomst van het Nederlandsch Gezag in Oost-Indië* (1595-1610), iii, p. 291.

Noakhali, east of the Ganges mouth, which had submitted to Arakan. This threw Tibão and Min Razagri into one another's arms. But while his ally was conducting an unsuccessful land campaign Tibão took possession of the Arakanese fleet by luring its leaders to a conference and murdering them. Then he raided up the Lemro river to the very walls of Mrohaung, capturing the royal barge as a trophy.

When in 1612 Min Razagri died his successor, Minhkamaung (1612-22), decided that the power of Tibão and his ruffians must be finally broken. His first effort failed because the Raja of Tippera raided at the crucial moment and he had to withdraw his forces. Tibão, aware of his precarious position, with hostile Bengal on one side and revengeful Arakan on the other, appealed to Goa, urging the viceroy to avenge the massacre of Dianga. He suggested a joint attack on Arakan and offered to pay annual tribute to the Portuguese crown for his island 'kingdom'. The viceroy sent a fleet of fourteen galliots, which arrived off the coast of Arakan at the end of the wet monsoon in 1615. Mrohaung was attacked, but partly through faulty arrangements for co-operation and partly through the help given to the Arakanese by a Dutch ship lying in the harbour the Portuguese failed to effect a landing and sailed away. Two years later Minhkamaung captured Sandwip, wiped out the *feringhi* settlement and destroyed its fortifications. Tibão is said to have escaped, but is heard of no more.

The *feringhi* had now shot their bolt. Philip de Brito's escapade at Syriam had already come to its sorry end in 1613. So they made their peace with the king and settled down once more to assist him in his efforts to gain control over the south-eastern parts of Bengal—the conquest of the middle land', as the Arakanese Chronicle euphemistically calls it. There was no conquest in the real sense, though for a time Arakan held the districts of Noakhali and Backergunge and some of the Sunderbunds delta. What chiefly took place was slave-raiding, and it was on so extended a scale that Dacca itself was threatened and in 1625 even captured and held for a short time. This kind of thing could never have occurred had it not been for the crisis in the Mughal empire resulting from Shah Jahan's rebellion in 1612 against his father Jehangir. Year after year the *feringhi* armada returned to Dianga bringing thousands of Bengali slaves. Before long not a house was left inhabited on either side of the rivers between Chittagong and Dacca.

Min Razagri's attempt to rid himself of the Portuguese coincided with the first Dutch trading voyage to Arakan. In 1605 they had

planted factories at Masulipatam and Petapoli on the Coromandel Coast. From these two centres they began to explore the possibility of establishing trading relations with Bengal and Arakan. An invitation from Razagri led to the despatch of two merchants, Pieter Willemsz.¹ and Jan Gerritsz. Ruyl, to Mrohaung in 1607, the year of the Dianga massacre. The king, like so many other rulers in South-East Asia, received them with delight, offered them customs-free trade in his dominions, and expressed the hope that they would assist him 'to drive the Portuguese out'.

He asked particularly for their help against Philip de Brito at Syriam. 'So would he give us to wit the aforesaid Castle in Pegu, the island of Sundiva, Chittagong, Dianga, or any other places in Bengal, as he had given the same previously to the Portuguese,' wrote Pieter Willemsz. in his report.² And he went on to represent that if the opportunity were not seized the Portuguese would 'determine it so well for themselves that it would be to the great detriment of the Company'. But the Dutch wanted trade, not war, even against the Portuguese, in this region, for, with their hands full with the struggle to gain control over the spice-bearing areas, they were unwilling even to contemplate an expedition against Syriam.

The envoys returned to Masulipatam in May 1608. In September 1610 van Wesick, the Dutch chief of the Coromandel factories, decided to make a trial venture with an established factory at Mrohaung. Jacob Dirckszoon Cortenhoof went to take charge of it. The king, however, wanted military help rather than trade and pressed hard for it. He wanted the Dutch to build a fort at Dianga. In 1615, as we have already seen, they played an important part in warding off the attack of the Portuguese fleet on Mrohaung.³ They had, however, no desire to become involved in Minhkamaung's wars, and especially in his projected operations against Tibão, because, as they put it, 'of the small profits, which could be made there, and the great expenses the Company must first be put to, in order to establish the king again in his kingdom, which at present is much in trouble'.⁴ The factory was accordingly withdrawn in 1617.

¹ Later he left the Dutch service and joined the English East India Company, returning to the East in 1611 as one of the leaders of the Seventh Voyage. To the English he was known as Peter Floris. An English translation of extracts from his Journal, written in 1613, was published by Samuel Purchas in his *Pilgrimes*. The complete Journal was published by the Hakluyt Society in 1934.

² De Jonge, *op. cit.*, iii, 287-91. The castle in Pegu is Syriam, or San Jago, as the Portuguese appear to have called it. Sundiva = Sandwip.

³ Professor Gehl has stated that the Portuguese attack on Mrohaung in 1615 was made 'to expel the Dutch' (*Camb. Hist. India*, v, 34).

⁴ J. E. Heeres, *Corpus Diplomaticum Neerlando-Indicum*, i, 412.

But Arakan remained on the programme, and from 1623 Dutch ships were going there to buy the Bengali slaves captured by the marauding *feringhi*, and the surplus rice that the country produced as a result of the abundant slave labour available for cultivating the fields.¹ Early in 1625 the Dutch planted another factory at Mrohaung, with Paulus Cramer Heyn as its Chief. It came about through an expedition under Anthonij Caen which had been despatched from Batavia in September of the previous year² to attack Portuguese vessels. He was instructed to call at Mrohaung and discuss with King Thirithudamma (1622-38) the possibility of co-operation against 'our common enemy', and to conclude an agreement for the export of rice and slaves. Little came of the negotiations, although the king sent an envoy to Batavia in 1627, and as the slave trade did not go well Jan Pieterszoon Coen issued orders for the factory to be closed for the second time.

Trade, however, continued. The free burghers of Batavia were allowed to have a share in it, and envoys passed frequently between Batavia and Mrohaung. The Dutch, having completely depopulated the Banda Islands and given over the land there to Company's servants to cultivate with slave labour, were anxious to buy all the slaves that Arakan could spare from the proceeds of the *feringhi* raids. So the factory was soon reopened; again only for a short time. In 1631 Cornelis van Houten, the chief factor, reported that trade had been brought to a standstill by a terrible famine and pestilence. He was accordingly withdrawn and the trade again thrown open to private merchants.

Meanwhile Dianga and the *feringhi* had once more come into the limelight. In 1630 Thirithudamma appointed a new Viceroy of Chittagong, who took so violent a dislike to the *feringhi* that he sent an alarmist report to Mrohaung alleging a Portuguese plot to admit the forces of the Mughal Viceroy of Dacca into Chittagong. His intention was to persuade Thirithudamma to administer to Dianga a further dose of the medicine given in 1607. As the *feringhi* fleet was away upon its annual slaving expedition, the inhabitants, who got wind of the scheme, deputed two envoys to hurry to the capital to persuade the king that the rumour was without foundation. They were a *feringhi* captain, Gonzales Tibão, a relative of the erstwhile 'king' of Sandwip, and Fra Sebastião Manrique, an Augustinian friar of Oporto, who had

¹ F. W. Stapel, *Geschiedenis van Nederlandsch-Indië*, iii, p. 213.

² Stapel, *loc. cit.*, gives the date as 1625, but the entry in the *Daghregister* shows that Caen left Batavia on 3 September 1624. D. G. E. Hall, 'Dutch Relations with King Thirithudamma of Arakan', JBRs, xxvi, 1931, pt. i, p. 3.

recently arrived in Dianga as its vicar under the jurisdiction of the archbishopric of Goa. Years later, after his return home to Portugal, Manrique told the story of his travels in detailed memoirs, which are of exceptional interest and value.¹

The mission was successful. The king called off a large expedition he was preparing for the punishment of Dianga. He also gave permission for the construction of a Catholic church in the suburb of Daingri-pet, on the western side of the capital, where the Portuguese mercenaries of the royal guard lived. The outspoken friar, who did not fear to adjure the king to abandon his false religious beliefs and become a Christian, was treated as an honoured guest. He was shown the loot taken from Pegu in 1599 and was greatly impressed by the white elephant. Nanda Bayin's daughter, who had been carried off to Mrohaung and married to King Razagri, received him and related the story of her sufferings with deep emotion. Early in 1631, after a stay of six months, Manrique returned to Dianga.

In the following year Shah Jahan, now the Great Mughal, decided to wipe out the Portuguese settlement at Hugli. He suspected it of being implicated in the intolerable slave-raids of the Dianga freebooters. His religious fervour also had been deeply stirred by the abduction in 1629 by the *feringhi* of the wife of a high official near Dacca and her subsequent conversion to Catholicism by Fra Manrique. The town put up a desperate resistance, but without timely help could not possibly hold out. Some of the defenders cut their way out, boarded their ships and got away to Saugar Island, just outside the river mouth, where they proceeded to establish themselves. At the same time they sent a Jesuit, Father Cabral, to ask King Thirithudamma for help. News of the siege, however, had already reached him long before Cabral's arrival, and he had ordered the *feringhi* armada of Dianga to make a surprise attack upon the Mughal fleet in the Hugli river. The armada was held up by bad weather, and when at last it was able to sail it arrived too late to save the city. It managed, however, to follow up the Mughal fleet and destroy it. Then it fell back on Saugar to await reinforcements.

In launching this attack the king appears to have had a double object. He aimed at preventing the Mughals from attempting the capture of Chittagong; he naturally expected this to be their next objective after taking Hugli. He hoped also that a decisive victory

¹ See the Hakluyt Society's edition of the *Travels of Fray Sebastien Manrique, 1629-1643*, edited by Lt.-Col. C. E. Luard, 2 vols., 1927. Manrique's adventures at Dianga and Mrohaung are also the subject of Maurice Collis's *Land of the Great Image*.



MROHAUNG IN THE SEVENTEENTH CENTURY

over the Mughal fleet would enable him to persuade the Viceroy of Goa to join forces with him in an invasion of Bengal. The viceroy was indeed willing to discuss matters, and in 1633 deputed Gaspar de Mesquita to proceed to Mrohaung for this purpose, with Fra Manrique as his adviser. The negotiations, however, came to nothing. The king's grandiose scheme for the conquest of Bengal had to be dropped.

The Goanese envoy sailed away, but Manrique had to remain behind. The king liked him. Moreover, he knew too many state secrets to be allowed to return at once to Dianga. Not until two years later, in 1635, was he permitted to depart. His book tells of further strange adventures while at Mrohaung. He gives also a vivid description of Thirithudamma's coronation, which was not celebrated until 1635 because of a prophecy that he would die within a year of it. Before it took place barbarous propitiatory sacrifices were made to avert this fate. But three years later his chief queen procured his murder and placed her lover on the throne. He was King Narapatigyi (1638-45).

Manrique makes no mention of Thirithudamma's relations with the Dutch. In 1633 he had sent two envoys to Batavia to invite them to reopen their factory. They were engaged upon the blockade of Malacca and needed the food supplies that could be obtained from Arakan. Two Dutch ships, therefore, with cargoes of goods for sale escorted the Arakanese envoys home, and in 1635 Adam van der Mandere reopened the factory. At first trade went well. But soon difficulties arose. The king wanted a military alliance, and when he heard that Mughal ambassadors had been received at Batavia he sent an angry letter to warn the governor-general that the Mughals were his enemies. Moreover, van der Mandere's relations with the king were bad. The king established a royal monopoly over rice, and when van der Mandere objected to the price and attempted to buy his supplies in the open market serious trouble resulted.

Van der Mandere's conduct was considered undignified by Governor-General Anthony van Diemen and his books were found to have been carelessly kept. He was accordingly transferred elsewhere, and van Diemen directed that in future 'men of good bearing and not slovens' should be appointed to Mrohaung. The next Chief, Arent Jansen van den Helm, got on extremely well with the usurper Narapatigyi as a result of lavish presents of wine and spirits, which the latter much appreciated.¹ But in 1643 the king's health broke down and he lost

¹ A *firman* granted to van den Helm by 'Narabidrij' in August 1643 is printed in Heeres, *Corpus*, i, p. 414.

control over affairs. Then an incident occurred which caused the Dutch to close the factory once more. A frigate belonging to a Dutch free burgher, bound for Chittagong with a valuable cargo of piece-goods, was decoyed into Mrohaung harbour, its cargo confiscated and its captain and crew imprisoned. When efforts for their release failed and several of them died in prison the Dutch broke off relations. For eight years the factory was empty, and the Dutch subjected Arakanese shipping to severe reprisals.

Narapatigyi's nephew Thado, who succeeded him in 1645, was a nonentity and reigned for only seven years. But his son Sandathudamma, who came to the throne in 1652 and reigned for thirty-two years, became famous as one of the best of the Arakanese monarchs. Although he was quite young at the time of his accession,¹ it soon became known at Batavia that he had a more enlightened attitude towards trade than his predecessors. And as the directors of the V.O.C. were urging Batavia to reopen trade with Arakan, a Dutch envoy, Joan Goessens, left in October 1652 with a long list of stipulations for negotiations with the new king. Agreement seems to have been easily reached, and the terms, embodied in the form of a treaty, were accepted by both parties in 1653.² Its main provisions were to the effect that the Dutch were to enjoy customs-free trade under royal licence and be exempt from the necessity of buying and selling through the king's agents. Goessens was much impressed by the riches and splendour of the Court. There can be no doubt of the prosperity of the kingdom at this time.

The Dutch factory, thus reopened in 1653, carried on successfully until 1665, when it was again closed, this time for a political reason. Shah Shuja, the second son of the Great Mughal Shah Jahan, had been appointed Viceroy of Bengal in 1639. In 1657, when the emperor fell so seriously ill that there were premature rumours of his death, a struggle for power began between his sons. It was won by Aurangzeb, who deposed his father in 1658 and became emperor himself. Shah Shuja refused to accept this arrangement but was defeated by Aurangzeb's general Mir Jumla, and after failing to hold Bengal fled from Dacca to Chittagong, together with his family and a bodyguard of some 500 faithful followers. Sandathudamma granted him permission to continue his journey to Mrohaung on condition that his followers

¹ The Dutch estimate of thirteen or fourteen in the *Daghregister* is surely wrong. Walther Schouten, who saw him in 1661, estimated his age at about twenty-eight.

² A full account of the negotiations is in the *Daghregister* for 1653, pp. 98-103. Valentijn prints the terms of the treaty in his *Oud en Nieuw Oost-Indiën*, v, i, pp. 140-6.

surrendered their arms. He arrived there on 26 August 1660 and was favourably received by the king, who assigned him a residence near the city on the right bank of the Wathi Creek at the foot of Bah-budaung Hill. He asked for ships to convey him and his people to Mecca and was promised that they would be supplied.

But the promise remained unfulfilled and the fugitive prince soon found his situation intolerable. Repeated demands for his surrender came from Mir Jumla, and Sandathudamma, expecting trouble, posted his fleet off Dianga and sent up reinforcements. A state of alarm developed and a rumour spread that Mir Jumla had taken Dianga. Moreover, the king asked for one of Shah Shuja's daughters in marriage and his request was indignantly rejected. Thus were bad relations fomented; deliberately, suggests Phayre, in order that Sandathudamma might have a specious cause for quarrel, since he was only too conscious of the contempt in which the haughty Mughal held him and was greedy to get possession of the rich hoard of treasure the other had brought with him.

Shah Shuja, realizing his peril, made a desperate attempt to escape from the country. But his plans miscarried, and when the populace set upon his followers the latter ran amok and set fire to a large part of the city before they were rounded up and massacred. That was in December 1660. It was given out that he had attempted to seize the palace. The king, it was said, had only been dissuaded by his mother from having him killed. She argued that killing princes was a dangerous sport for which his own subjects might acquire a taste. But on 7 February 1661 Shah Shuja's residence was attacked and there was another massacre. Shah Shuja was never seen again. It was rumoured that he had fled to the hills with his sons but had been caught and put to death. Not until months afterwards did Gerrit van Voorburg, the Chief of the Dutch factory, discover what had happened. His report is summarized in the *Daghregister* thus:

'The prince Chasousa, of whom in the previous Arakan advices of 22 February last it was said that he was a fugitive, and had not been found either alive or dead, is believed, though with no certainty, to have perished in the first fury, but his body was made unrecognizable by the grandees in order the better to be able to deck their persons with the costly jewels which he wore. His three sons together with his wives and daughters have been taken; the wives and daughters have been brought into the king's palace, and the sons, after being imprisoned for some time, have been released and permitted to live in a little house. Every day the gold and silver, which the

Arakanese have taken, are brought into the king's treasury to be melted down.¹

As soon as the Viceroy of Bengal heard, through the Dutch factory at Dacca, of Shah Shuja's murder he commandeered a Dutch ship to carry an envoy to Mrohaung with a peremptory demand for the surrender of his children. It was refused, and the king protested to Batavia against the use of a Dutch ship by a Mughal envoy. As the threat of war increased, so did the Dutch position as neutrals become correspondingly more uncomfortable. In July 1663 a desperate attempt to rescue the three captive princes failed. Thereupon the king burnt his boats by having them beheaded and slaughtering a large number of Bengalis and Moslems at the capital. Early in the next year the *feringhi* fleet sailed up the river towards Dacca, put to flight a Mughal flotilla of 260 vessels, destroying more than half of them, and carried away hundreds of people into slavery.

The time was now past when that sort of thing could go on with impunity. Shayista Khan, Aurangzeb's maternal uncle, had just been appointed Viceroy of Bengal and was determined to burn out the pirate nest at Dianga. He called on the Dutch for assistance and threatened them with expulsion from all their Bengal factories if they refused. At the same time the King of Arakan, who was preparing yet another great raid on Bengal, ordered them to lend their ships for service with his armada. Luckily for them, a storm shattered his fleet before it sailed, and while he was repairing the damage the Dutch ships got away. When at last it did sail it carried out an even more devastating raid than the previous one.

In July 1665 the Council of the Indies at Batavia held a special meeting at which secret orders were passed for the abandonment of the Mrohaung factory. The king was cleverly hoodwinked, and on a dark night in November the factors hurriedly loaded everything that could be carried away on four ships and decamped. At the mouth of the river they were overtaken by a special messenger bearing a letter from the king for delivery to the governor-general. Why, he asked, were the Dutch so much afraid of the Viceroy of Bengal? It would be easier for him to build the Tower of Babel than conquer Arakan.

But the *feringhi* navy was to raid Bengal no more. Shayista Khan, who had built and equipped a new fleet, had already seized Sandwip Island as a base for an attack upon Dianga. What would have happened had the *feringhis* decided to fight it out it is hard to say, for they were more than a match for the Bengal navy. But at the crucial moment

¹ Hall, 'Studies in Dutch Relations with Arakan', iii, JBRS, xxvi (1936), pt. i, p. 24.

they quarrelled with the Arakanese, and when Shayista Khan seized the opportunity to invite them to change sides most of them did so. Then early in 1666 he assailed Dianga by land and sea. In February he defeated the Arakanese fleet in a fierce fight. Dianga surrendered, and the whole of the Chittagong district down to the River Naaf was annexed to the Mughal empire.

Shorn of its powerful fleet the Arakan kingdom declined rapidly after 1666. Some years later the Dutch returned and reopened their factory, but we know little about it. The *Daghregister* for 1682 contains a letter from Governor-General Cornelis Speelman to King Sandathudamma announcing that owing to the lack of trade the factory was to be 'reduced'. A resident factor would no longer remain there after the business of collecting outstanding debts had been completed. He hoped, however, to send one or two ships annually for the purchase of rice.¹

When Sandathudamma died in 1684 the country became a prey to internal disorder. As Harvey puts it: 'the profits of piracy had gone but the piratical instinct remained, rendering government impossible.'² Many of Shah Shuja's followers had been taken into the royal service as Archers of the Guard. Their numbers were maintained by a constant supply of recruits from north India. In 1685 they murdered Thirithuriya, Sandathudamma's son and successor, plundered the treasury, and placed his brother Waradhammaraza on the throne. When he was unable to give them their promised pay they mutinied and set the palace on fire. Then they roamed about the country doing as they pleased. After some time they came to terms with the king, and he returned to his capital. But in 1692 they deposed him and placed his brother Muni Thudhamma Raza on the throne, only to murder him some two years later and place another brother on the throne.

So things went on until 1710. In that year an Arakanese chieftain Maha Danda Bo, with the support of a band of devoted men, overcame the Archers and deported them to Ramree Island, where their descendants still live, speaking Arakanese and retaining their Mahomedan religion. Maha Danda Bo became king Sandawizaya and reigned until 1731. But he spent little of his time on constructive work and much of it in raiding his neighbours. He made war on the Raja of Tippera and collected booty and prisoners. He took advantage

¹ Vol. II of 1682, pp. 1127-8. Pieter van Dam, in his *Beschryvinge van de Oostindische Compagnie*, makes no mention of Arakan after the Shah Shuja episode.

² *Op. cit.*, p. 148.

of the weakness of the last king of the Toungoo dynasty in Burma to cross the mountains and raid Prome and Malun. The decline of the Mughal power after the death of Aurangzeb in 1707 tempted him to push his authority towards the north and raid Sandwip Island. But nothing came of all these efforts, and when he was murdered in 1731 the country relapsed into chaos.

Fourteen more kings came to the throne before King Bodawpaya's armies entered the kingdom and deposed the last king Thamada in 1785. Long before that event Arakanese chieftains were fleeing to the Court of Ava and urging Burmese intervention. When at last it came it brought such evils that half the population of Arakan fled into the Chittagong district and a situation was created that again challenged the security of Bengal, this time with consequences of far greater moment. For it was one of the main causes of the first Anglo-Burmese war of 1824-6.

CHAPTER 21

THE BEGINNINGS OF THE KONBAUNG DYNASTY IN BURMA, 1752-82

WHEN he returned to Pegu the Yuva Raja left Talaban with inadequate forces to deal with a rebellion on a big scale. This was precisely what the Moksobomyo rebel leader's successful resistance created within a surprising short time. Calling himself Aungzeya, 'the Victorious', and 'inspired by the good Nats who observe religion', as the *Mahayazawin* puts it, he found himself the leader of a national movement. In May 1752 he defeated an attack upon his stronghold led by Talaban in person. In the following month he went over to the offensive and attacked a Mon stockade set up to cut off his supplies. Its garrison abandoned it in a panic, leaving all their equipment behind. He was now a *minlaung* or claimant to the throne, styling himself Alaungpaya, or 'embryo Buddha', and provided with a pedigree connecting him with Mohnyinthado, who had reigned at Ava from 1427 to 1440. Everywhere he went he exacted the oath of allegiance. Moksobomyo, 'the town of the hunter chief', became Shwebo, 'the town of the golden leader', and there he began to build a palace in the approved traditional style.

But the Mons were not easily driven out of Upper Burma, and they were joined by the Gwe Shans of Madaya-Okpo. It was a war of stockades and in its course the patriot forces suffered many setbacks. Not until December 1753 was Alaungpaya able to encircle Ava, but by that time he had formed a considerable flotilla, mainly of boats captured from the enemy. The Mons, after failing to capture his main stockade, lost heart. There was no sign of reinforcements from Pegu, and they feared that the Burmese and Shan inhabitants of the city would join hands with the besiegers outside. Accordingly they abandoned it by night with the greatest secrecy and made their escape downstream before the Burmese realized what was happening.

Alaungpaya was not in a position to pursue the retreating Mons or stage an attack upon the south. He had first to make sure of the allegiance of the Shan sawbwas of the north. While he was engaged upon this task King Binnya Dala of Pegu launched an attack in great force upon the Ava region. Had it been delivered earlier, while the

Mons still held the city, it might easily have tipped the scale against Alaungpaya. But the Yuva Raja, the commander-in-chief of the Mon forces, was an incompetent leader; and although he defeated a Burmese army at Talokmyo and ravaged the country as far as Kyaukmyaung, close to Shwebo, a counter-attack delived by Alaungpaya from Shwebo, and a sortie on the part of the beleaguered garrison in Ava, inflicted such losses that in May 1754 the whole invading force began a hasty retreat which did not stop before Prome was reached. Meanwhile discontent in the Mon kingdom had come to a head in a plot aiming at the restoration of the captive Mahadammayaza Dipati, who was at Pegu. When it was discovered, and the deposed king, three of his sons and many others implicated were done to death, the delta Burmese rose in revolt and rushed the town of Prome, which they proceeded to hold, even though it was invested by the Mon forces retreating from Ava.

But the siege was not pressed with vigour, and early in 1755 Alaungpaya, having collected a great force for the conquest of the Pegu kingdom, relieved its Burmese defenders without difficulty. The Mons, however, had constructed a strongly defended earthwork just to the south of the town, and there was much heavy fighting before this was finally stormed. This success enabled him to claim the allegiance of central Burma, and he spent some weeks at Prome engaged upon the task of pacification. Then he pushed on southwards to meet the Mons at Lunnse in the Henzada district. The decisive victory which he gained inspired him to rename the place Myanaung, 'Speedy Victory'. Here amidst scenes of festival and rejoicing he received the submission of 'Toungoo, Henzada, Myaungmya, Bassein and even the Arakanese district of Sandoway. Finally, pushing on through Danubyu, he drove the Mons out of Dagon at the beginning of May and celebrated the close of his campaign with a festival at the Shwe Dagon Pagoda. He planned to make the place the chief port of his kingdom and began work on the foundation of a new city, which he optimistically named Rangoon, 'the End of Strife'.

The strife, however, was by no means ended. The capital, Pegu, still maintained its independence, and Syriam, its port, the headquarters of European trade, where the main Mon force was concentrated, close to Rangoon, was far too strongly defended for him to risk an attack upon it. Moreover, the Mons were aided by a brilliant Frenchman, the *Sieur de Bruno*, whom Dupleix had sent some years earlier to Pegu as his agent.

At the end of the War of the Austrian Succession, while Dupleix

as Governor of Pondicherry was busy with schemes for extending French influence at the expense of his British rivals, the Court of Pegu was looking for a European ally from whom it might obtain the fire-arms which would give it a decisive advantage over the Burmese. After the closing of the European dockyards at Syriam during the early stages of the struggle for independence, while the British were represented by a few private traders who counted for little, French interests had been left in the hands of an Italian priest, Père Vittoni, who was a *persona grata* with the Mons. At his suggestion a Mon mission was sent in 1750 to sound Dupleix regarding assistance. Hence it came about that a few weeks after one agent, Bussy, left Pondicherry to establish French influence in the Deccan, another, Bruno, departed for Burma on a similar mission. He arrived at Pegu in July 1751 and had no difficulty in negotiating a treaty by which, in return for commercial concessions, the Mons were to receive substantial French aid. On his return to Pondicherry he convinced Dupleix that a dazzling opportunity awaited the French in Burma if he was prepared for armed intervention in the Mon-Burmese struggle. With 500 or 600 well-equipped French troops, he said, it would be a simple matter to gain control over the Mon kingdom. Dupleix at once wrote home commending the plan and asking for the necessary reinforcements to put it into execution.

Meanwhile the British at Madras had become highly suspicious of French designs upon Burma. Even before Bruno's mission Thomas Saunders, the Governor of Fort St. George, had reported home a rumour that the French intended to seize the island of Negrais¹ and had urged the East India Company to forestall them by planting a settlement there. The directors gave their full approval to the plan. Their reply was despatched in December 1751, long before news of Bruno's mission to Pegu could have reached London. Before Saunders received this despatch he had word, through English private traders at Syriam, of Bruno's treaty with the Mon government, and at once took action on his own authority. He sent a small expedition under Thomas Taylor to survey the island and commissioned Robert Westgarth, a private trader at Syriam, to negotiate with the Court of Pegu for its cession to the East India Company.

Taylor found the local officials extremely hostile, and after a cursory survey went on to Pegu to join forces with Westgarth. They found the Mon government resolutely opposed to any settlement on the island. While they were there, in November 1752, Bruno returned as

¹ D. G. E. Hall, 'The Tragedy of Negrais', JBRs, xxi (1931), pt. iii, p. 63.

Dupleix's resident agent; and since it became only too obvious that his influence with the Mons was supreme, negotiations were broken off and Taylor returned to Madras. After leaving Negrais he had sent off a very unfavourable report on the island, which had caused Saunders to have doubts as to the wisdom of going on with the scheme, notwithstanding the enthusiastic sanction accorded to it in the directors' despatch. But when Taylor arrived in Madras with the story of Bruno's ascendancy at Pegu, Saunders cast all doubts aside and sent a strong expedition which took possession of the island on 26 April 1753. Had he known that the directors of the French Company had already turned down Dupleix's proposal, he might have acted differently. In a letter dated 2 January 1753 they had advised Dupleix that the shipbuilding concessions at Syriam granted in the treaty of 1751 were adequate; anything involving military commitments would be certain to provoke a further contest with the British.

Taylor had reported that the island was very unhealthy and would be useless as a trading station. His estimate proved only too true; it was flooded during the rainy season and malaria-ridden. No attempt was ever made to develop it as a naval station. But although disease took a terrible toll of its staff, both European and Asian, and all its supplies of food and labour had to be brought across from Madras, there could be no thought of abandoning the settlement while Bruno remained at Pegu.

The rise of Alaungpaya, on the other hand, caused both Dupleix and the Mons to have second thoughts regarding their alliance. The former sent a present of arms to Alaungpaya. The latter asked the English East India Company for military aid and offered to cede Negrais. These were manœuvres, but the Mons certainly needed far more help than Pondicherry could afford. When, late in 1754, Dupleix was recalled to France, the hope of any real French help to the Mons faded out, though Bruno remained at Pegu. At almost the same time Thomas Taylor returned to Madras from Negrais completely convinced that Alaungpaya's success was assured, and that the Company should cultivate good relations with him. And a few months later, when the Burmese king, in the course of his rapid thrust down the Irrawaddy, sent envoys to Negrais asking for arms, Henry Brooke, the Company's agent there, wrote to Fort St. George urging that all possible assistance should be given to him. But Madras could no more afford to satisfy Alaungpaya's demands for arms than could Pondicherry those of the Mons, and for the simple reason that a new Anglo-French struggle in India was imminent.

Alaungpaya's final victory, however, was by no means assured when his campaign came to a halt at Dagon just before the onset of the wet monsoon of 1755. He had totally inadequate siege equipment with which to assault such strongly defended cities as Syriam and Pegu. Serious trouble had broken out in the north. The Manipuris were raiding again, the Shans were restive, and there was some fear that a member of the old Toungoo royal family who had taken refuge in Siam was planning to recover the throne of his fathers. Alaungpaya had perforce to return to deal with these threats, knowing full well that as soon as his back was turned the Mon army at Syriam would strive to defeat his holding force at Rangoon.

This indeed happened, but the Mon attacks were made with so little determination that they failed dismally, although the Mon heir-apparent and Bruno, who directed them, received a certain amount of unwilling assistance from a number of English ships that had come to Syriam for trade. One of them happened to be a Company's vessel, the *Arcot*, whose entirely unauthorized action caused grave concern to the Fort St. George authorities, for when Alaungpaya heard of it he at once suspected the good faith of the Negrais factory, which had agreed to negotiate with him.¹ Hence, when Captain George Baker, who had been deputed by Henry Brooke to negotiate an agreement, appeared at Shwebo, he found the king in no mood to come to terms. The handsome present of cannon which Baker brought with him, and the promise to supply him with all the military stores the Negrais settlement could spare, somewhat mollified the king's anger, but the utmost concession he would make was that negotiations might be resumed when he returned to Rangoon to direct operations against Syriam.

Alaungpaya tackled the problems which had brought him back to his homeland with characteristic vigour. A punitive expedition, the first of many, against Manipur wrought fearful havoc. A strong detachment went to the Shan states and received tokens of submission. The Viceroy of Yunnan accorded the king official recognition. Then with a large force, which included Shan and Chin levies, he returned to the Mon country. At Rangoon Ensign John Dyer and Dr. William Anderson met him and concluded an agreement whereby in return for military stores he recognized the Negrais settlement and gave permission for a factory to be established at Bassein. The terms were recorded in a royal letter on gold-leaf, directed to the King of England. It was beneath Alaungpaya's dignity to deal with a Governor

¹ 'Account of the English Proceedings at Dagoon, 1755', in Dalrymple's *Oriental Repertory*, vol. i, pp. 177-200.

of Madras representing a mere trading company. The missive was delivered through Mr. Secretary Pitt, Britain's great war minister, early in 1758. By that time the East India Company had thoroughly repented of its rash action in seizing Negrais. Orders had already been sent out for complete withdrawal from Burma.

In February 1756 the siege of Syriam began in earnest. Everything now depended upon whether Bruno's urgent appeals would move Pondicherry to send the necessary help. Had the relief expedition which was at last despatched only arrived in time the city could have been saved. The first two ships bringing it arrived just two days too late, when Alaungpaya had captured the place by a surprise attack. The third ship, sent from Pondicherry, was delayed by bad weather, and on arrival at the river-mouth learnt of the fall of the city in time to turn homewards. The other two, ignorant of what had happened, were decoyed up the river by a false message which Alaungpaya forced the captive Bruno to write before executing him. They were neatly run aground by their Burmese pilots and forced to surrender. The guns, muskets and ammunition they were bringing for the Mons were a godsend to Alaungpaya: even more so the 200 fighting men he impressed into his service.

He could now tackle the defences of Pegu. The city, however, put up a dogged resistance and was not finally taken until May 1757. During its long siege Alaungpaya was insatiable in his demands on Negrais for munitions and threatened to treat the settlement in the same manner as Syriam if they were not met. But with the elimination of French influence in Burma the Negrais settlement had lost its *raison d'être*, and with the Seven Years War in progress it had become urgent for the British to concentrate upon the French threat in India. As early as March 1757 the directors of the Company had issued orders for the liquidation of the Burma venture. Some months, of course, elapsed before they were received in Madras. When they did arrive Fort St. George was not in a position to carry them out, for Lally's operations in the Carnatic absorbed its whole attention. Indeed, throughout the whole of 1758 the British were on the defensive in that region, and from December of that year until the following February Madras itself was besieged by the French.

In the meantime Alaungpaya, having completed the conquest of the Mons, sent peremptory orders for the Chief of Negrais to attend on him at Prome while on his way back to his capital. But Captain Thomas Newton deemed it unwise to go in person and deputed Ensign Thomas Lester instead. Lester describes in detail his interviews

with the king in a journal which is one of the most interesting of the many documents which have survived from this period of British contact with Burma.¹ He found Alaungpaya somewhat piqued that George II had failed to reply to the gold-leaf letter he had despatched in the previous year. But his victory had put him in a very good humour, and he agreed to make a 'treaty' recognizing the British position at Negrais and Bassein in return for an annual present of munitions and a promise of military aid against his enemies. The 'treaty', was, of course, valueless, since the Burmese king could not bind himself in such a way; he could only issue orders, and in any case they were not binding on his successor. Aitchison significantly omitted the document from his collection of the East India Company's *Treaties, Sanads and Engagements*.² Nevertheless under its second clause, which granted the British a site 'on the bank of the Persaim River, opposite to the Pagoda Hill, and the Old Town of Persaim', a factory was actually constructed at Bassein in 1757 and became an agency for the purchase of teak timber.

With Madras unable to carry out the directors' order to evacuate the Negrais settlement, the task devolved upon the Governor of Fort William, Calcutta. The main operation of bringing away Captain Thomas Newton and the garrison was performed in April 1759. But at both Negrais and Bassein the collected timber and stores were more than the ships could carry away. Lieutenant Hope and a small guard were accordingly left behind in charge of them. During the cold season of 1758-9 Alaungpaya was absent on a campaign in Manipur. His absence was the signal for a desperate effort on the part of the Mons to throw off the Burmese yoke. They massacred the Burmese in several districts, defeated the Burmese viceroy and drove him into Henzada. Alaungpaya had to abandon his campaign and hurry to Rangoon. When he arrived there, however, the local forces had mastered the rebels. An Armenian in the royal service whispered to the king a rumour that the Chief of Negrais had helped the Mon rebels. A few months later Burmese troops surprised the settlement, massacred its personnel, and destroyed its buildings.

The cause of this treacherous act was at the time thought to have been the king's fury at what he must have taken to be a second case of British perfidy. But it was not the reason given by the king himself to an English survivor of the massacre at a subsequent interview. He said it was because the King of England had not replied to his letter,

¹ Dalrymple, *op. cit.*, vol. i, pp. 201-22.

² His comments on the 'treaty' are in vol. i, p. 325.

and that he had come to the conclusion that 'the English and the Company looked on him and his people as fools'.¹ One must bear in mind that the rumour cannot have reached Alaungpaya later than May 1759, and the massacre did not take place until the following October. It is not without significance also that the Bassein factory was unharmed. The story itself was a *canard* deliberately invented by the Armenians, who took every possible opportunity at this time to bedevil the British because of a pathological jealousy of their increasing influence in India and elsewhere in the East. The evidence goes to show that Alaungpaya was all along determined to evict the British from Negrais. He wanted them closer under his control. To achieve his aim by means of a massacre, however, was not his intention. It was deliberately planned and carried out by the French officer in charge of the troops sent to seize the settlement, presumably as an act of revenge for the defeats sustained by his country at British hands.²

Alaungpaya's expedition against Manipur, from which he had been recalled by the Mon rising, inflicted upon that country one of the worst disasters in its history. Thousands of people were deported and settled in the Sagaing and Amarapura districts of Upper Burma. From this time the astrologers at the Court of Ava were Manipuri Brahmans, while Manipuris formed a cavalry regiment in the Burmese army.

The last exploit of Alaungpaya's stormy career was an invasion of Siam. The destruction of the Mon kingdom had caused a further great exodus of its inhabitants to Siam, and the border districts in consequence were in a state of constant disorder. In reviving the old struggle with Ayut'ia Alaungpaya's motives were strikingly similar to those which had inspired Bayinnaung in the sixteenth century. He hoped to regain control over Chiengmai. He seems also to have planned to repopulate the delta districts by large-scale deportations from Siam.

The Siamese were expecting his invasion and had massed to defend the westward approaches to their capital. The Burmese, however, took them by surprise by an attack from the south. Alaungpaya's force went by way of Tavoy to Tenasserim, crossed over to the Gulf of Siam, and then marched northwards to Ayut'ia, which it encircled in April 1760. During the following month the king was desperately wounded by the bursting of a siege-gun while he was directing the fire of a battery. The siege was at once abandoned and the army began a hurried retreat homewards. The king died at Taikkala just before

¹ Hall, *op.cit.*, p. 116.

² *Ibid.*, p. 119.

reaching the Salween. His body was borne back to Shwebo and buried there in the presence of a vast concourse of his mourning subjects. He had been a great leader who had restored the self-respect of the Burmese after the disasters they had suffered at the hands of the Manipuris, the Shans and the Mons. He had also given them a taste for military glory which for over half a century was to make them the terror of their neighbours.

Naungdawgyi, Alaungpaya's son and successor, had a short and troubled reign, full of rebellions. The most serious was led by one of his father's generals, Minkaung Nawrahta, who seized Ava and planned to restore the Toungoo dynasty. While the siege was in progress Captain Walter Alves arrived from India to seek permission to remove the East India Company's effects at Bassein, and to request the surrender of a number of English prisoners. The new king was most anxious for the Company to resume trading operations in his country and sent Alves back to Calcutta to ask Fort William to reconsider the decision to withdraw. But it was to no purpose; the Governor of Bengal was under firm orders from home to liquidate the Burma venture. When Alves returned to Burma in the following year his requests were granted. With his departure relations between the Company and the Court of Ava ceased for a long term of years.

Naungdawgyi's brother and successor, Hsinbyushin (1763-76), transferred his capital from Shwebo back to Ava. The troubles during his predecessor's reign taught him that it was essential for the capital in Upper Burma to be near to the vital Kyauksè district. And although he revived his father's project of conquering Siam, neither Pegu nor Rangoon in the disaffected Mon country was considered suitable as a capital. His plan was to exploit the northern approach to Ayut'ia by subduing the Laos country and using it as a base of operations. Hence in 1764 the war began with campaigns which resulted in the conquest of Chiangmai and Vien Chang (Vientiane). Early in 1766 Ayut'ia was besieged. It made a long and stubborn resistance. When at last it fell, in March 1767, the Burmese reduced it to a heap of ruins. Even the royal records were burnt. Thousands of captives and vast booty were deported. 'The King of Hanthawaddy [i.e. Bayinnaung] waged war like a monarch,' comments the Siamese chronicler, 'but the King of Ava like a robber.'

But again the Burmese were unable to hold Siam in subjection. Their incursion into the Laos country caused such a ferment among the states bordering on Yunnan that the Chinese were forced to intervene, and between 1766 and 1769 Burma had to defend herself against

a series of Chinese invasions. This diversion weakened her hold upon Siam and enabled the Siamese under a leader P'ya Taksin ('Paya Tak' in the Burmese chronicles) to stage a rapid recovery, and while Burma was straining every nerve to repel the Chinese he began systematically to exterminate their garrisons, and by the end of 1768 had regained Ayut'ia.

The Shan states had been disturbed for some years before 1764. The Gwe Shans of Okpo-Madaya, the prime movers in the revolt of 1740 which had brought the downfall of the Toungoo dynasty, had caused so much trouble by raiding the northern states that in 1758-9 Alaungpaya himself had sent a punitive expedition against them. The survivors settled in Mongmit, Hsenwi and Menglien, a trans-Salween state, whence they carried their raids across the Chinese border. The Chinese began to suspect that the Burmese were at the bottom of the trouble, especially when in 1764 a Burmese army marching against the Laos states passed through Kengtung, which was at loggerheads with Kenghung, a tributary of China. So much uneasiness was caused by the Burmese invasion of Chiengmai and Vien Chang that when in 1765 they sent a general to collect tribute from some minor Salween states these complained to China. There was nothing unusual in the Burmese demand. For centuries these states, though under Chinese protection, had been accustomed to pay tribute to the more powerful kingdoms near their borders. Hsinbyushin's ambitious policy, however, filled them with alarm.

The war began in 1766 with a punitive expedition directed by the Yunnan viceroy against Kengtung, the largest and most easterly of the Shan states subject to Burma. With Burmese help the sawbwa drove out the Chinese. This disaster caused the Viceroy of Yunnan such loss of face that he committed suicide. Imperial China therefore decided that Burma must be taught a severe lesson. Late in the same year, in obedience to orders from Peking, a new viceroy, Yang Ying-chu, led an invading force over the well-worn trade route through Bhamo, only to be held up by Burmese frontier forces at Kaungton on the Irrawaddy, south of the town. The arrival of reinforcements from Ava enabled the defenders to take the offensive, and the Chinese were pushed back over their frontier. A larger Burmese force marched through Mohnyin and Mogaung to Waingmaw, south of Myitkyina, and thence to the Nammyin Creek, where it defeated a Chinese detachment. Both Burmese forces thereupon entered Chinese territory.

These embarrassing failures led to another change in the Yunnan viceroyalty. Ming Jui, a son-in-law of the emperor, now took Yang

Ying-chu's place. His plan was to launch a double attack on Burma as soon as the rainy season of 1767 ended. While one force was to attack through Bhamo, the main attack, directed by Ming Jui in person, was to proceed by a more southerly route, passing through Hsenwi and Hsipaw, which the Manchu force had used a century earlier when chasing the last Ming emperor Yung-li. This nearly succeeded. After defeating two Burmese armies Ming Jui got to Singaung, within thirty miles of Ava, and the situation became critical (February 1768). But although large Burmese forces were tied up in Siam, a third army managed to cut Ming Jui's communications through the Shan states. And when he turned to deal with the threat he got into such difficulties that he lost the main body of his army in trying to cut his way out of the trap that closed round him. The other Chinese army, which should have come to his assistance, wasted precious time trying to reduce the Kaungton stockade, and finally gave up the task and retreated homewards. A frightful example was made of its commander for his part in the general debacle. Ming Jui could have escaped, but rather than face his emperor he cut off his pigtail, sent it to him, and then committed suicide.

In 1769 the Chinese made a final attempt to wipe out these disasters. This time their army made a third attempt to reach Ava by the Bhamo route. Once more it was held up by the Kaungton stockade. Unable to take it, the Chinese built a great fortified camp at Shwenyaungbin. When the Burmese stormed this and drove them out they asked for terms, and a peace treaty was signed on the spot early in 1770. Under its terms, which were never ratified by King Hsinbyushin, the Chinese were to withdraw, trade was to be restored, and decennial missions were to be exchanged. The king was furious when he heard that the Chinese were to be allowed to return home, and the victorious commanders dared not return to face his wrath. To appease it they led off their forces to attack Manipur. There they won a decisive victory which caused the raja to flee to Assam. Then, having placed a Burmese nominee on the throne, they deported thousands more Manipuris to Burma.

The Kaungton Treaty was a statesmanlike measure. Once more the large caravans with hundreds of pack animals began to traverse the 'Old Burma Road', while Sino-Burmese relations gained a new cordiality which lasted until the end of the dynasty, and beyond. Burma took immense pride in this fine achievement: it stimulated her expansive ardour to a dangerous level. The remainder of Hsinbyushin's reign, however, provided little glory and much evidence of the need

for a new policy. The war with Siam, which only ceased with Hsinbyushin's death in 1776, saw nothing but disasters for the Burmese. Paya Tak drove them out of the Laos country, recovered Chiangmai and reunited Siam. In 1773 there was another sudden Mon rising, which showed how precarious was the Burmese hold on the south country. Rangoon was burnt, together with a number of ships that were being built there by French shipwrights. When the Burmese recovered their strength and put down the rebellion thousands again fled into Siam, where they were well received. A Burmese force which pursued them along the Three Pagodas route was surrounded and captured by the Siamese. In the following year Hsinbyushin made a state progress down the Irrawaddy to Rangoon. There he put to death Binnya Dala, the captive Mon king, who had been taken in 1757 when Pegu fell.

When Hsinbyushin died in 1776 his chief commander, Maha Thihathura, had just suffered a disastrous defeat in Siam. His son Singu, who succeeded him, decided to bring the war to an end and ordered the Burmese forces to evacuate Siamese territory. He was an inefficient young man who was bored with palace routine and spent his time making pilgrimages to pagodas. In 1782, while he was absent on one of these expeditions, a palace intrigue brought to the throne a younger brother of Hsinbyushin, the Badun Min, better known as Bodawpaya, 'the great-grandfather king', the epithet applied to him in the *Konbaungset Chronicle*, compiled in the reign of his great-grandson Mindon Min.

CHAPTER 22

ANNAM AND TONGKING, 1620-1820

(a) *The struggle of Trinh and Nguyen, 1620-1777*

THE rivalry between the Trinh and the Nguyen led to over half a century of warfare in the seventeenth century. The wearisome indecisive struggle went on from 1620 to 1674. On paper the Trinh should have won comfortably. According to the accounts of the Christian missionaries, they could muster 100,000 men, 500 elephants and 500 large junks; and the numbers do not seem to have been exaggerated. War was the sole occupation of the mandarins, and the social system of the country was organized upon a military basis. But the Nguyen army, though much smaller, was better equipped with arms procured through the Portuguese. The Nguyen fought defensive wars and could count on the loyal support of their people. North of Hué they built two great walls to block access from the north, and for a long period these proved a serious obstacle to the Trinh forces. Moreover, the presence of the small Mac principality in the north, weak though it was, was felt as a constant threat to Tongking.

The war began over the withholding of the revenues of Than-hoa and Quang-nam from the capital by Nguyen Phuc-Nguyen (1613-35), better known to contemporary European writers as Sai Vuong. In 1630, after a long period on the defensive, he took the offensive and occupied southern Bochin, now the district of Ha-tinh. This remained for many years the great bone of contention between the two sides. It was temporarily recovered by the Tongkingers from Cong Thuong Vuong (1635-48), Sai Vuong's successor, but lost again in 1648 after their serious defeat at the wall of Truong-duc, the more southerly of the two great defence-works north of Hué. In 1655 they made another attempt to recover it which brought so strong a reaction on the part of the Nguyen that in the following year the situation became serious for the Trinh. But the Nguyen could not gain a decisive victory and the struggle continued for year after year with no advantage to either side.

In 1659 Trinh Can, who had succeeded Trinh Trang two years earlier, inflicted a double defeat on the Nguyen; but he in his turn

was unable to follow this success up with a knock-out blow. In 1661 while attempting to deal one he was held up at the Dong-hri wall and disastrously defeated. This brought a lull in the fighting for some years, since the Nguyen were quite unable to strike back. In 1672 Trinh Can again took the offensive and a tremendous struggle took place along the walls. But in the following year, finding Nguyen resistance unconquerable, he called off the invasion, and the senseless struggle ended. For upwards of a century peace reigned between the north and the south. The Trinh concentrated upon developing their authority in Tongking, while the Nguyen devoted their attention to southwards expansion at the expense of the Chams and Cambodians and to the spread of Annamite influence.

The Portuguese had established regular trading connections with both Annam and Tongking before the end of the sixteenth century. They maintained no factories there, but used their settlement at Macao in China as their base. They went to Tongking to buy raw silk for the Japanese market, where the demand was so great that this commodity had become one of the chief objects of trade in the Far East. Fai-fo, close to Quang-nam, was the commercial port of the Nguyen dominions. It was a market rather than a city. When the Portuguese began to trade there the Chinese and Japanese, who had long frequented the place, formed the bulk of its population, living each in their separate quarter under their own magistrates. The foreign trade of Annam and Tongking was almost entirely in the hands of foreigners, who were given easy access by the rulers in each case. The natives themselves engaged only in the coastal trade.

During the sixteenth century the Dominicans, who were making energetic though unsuccessful efforts to spread their faith in Cambodia, made sporadic appearances in Annam, but without result. In the seventeenth century the Jesuits, expelled from Japan, began to look to Indo-China as a new field for their activities. The practice had been for Jesuits from Goa or Malacca to be trained for the Japanese field at the Society's college at Macao. In 1614, in consequence of the change of policy in Japan, several Jesuits found themselves immobilized at Macao. They gladly accepted the suggestion of a Portuguese merchant from Fai-fo that they should go there instead. Early in the next year they commenced operations there under the leadership of Francesco Busomi, a Neapolitan, who remained in the country until 1639 under the tolerant patronage of Sai Vuong.

By 1625 the mission to Cochin China, the Portuguese name for the Nguyen territories, promised so well that it was decided to open

another in Tongking. This was the work of the celebrated Alexander of Rhodes, who went there in 1627; but after a promising start he was expelled by Trinh Trang in 1630.

For some 200 years, until after the suppression of the Society in Europe, the Jesuits continued to work in the Vietnamese lands, often up against bitter persecution, often secretly, living at Macao and accompanying Portuguese trading ships disguised as merchants. The Trinh at Hanoi were their declared enemies, but the Nguyen, anxious to obtain Portuguese support in their struggle for independence, were less intolerant, though fundamentally hostile to the Christian faith. Hien Vuong, who was annoyed because he had not received the hoped-for support from Europeans in the campaigns of 1655-61 against the Trinh, stopped missionary work and killed many native Christians. During the latter part of the century there were massacres of native Christians, churches were burnt and missionaries imprisoned.

The early missionaries invented *quoc-ngu*, the Romanization of the Vietnamese written language now in general use. Portuguese, the commercial language used by Europeans of all kinds in their intercourse with the Vietnamese people, provided *quoc-ngu* with its basic values. One of the earliest works to use it was Alexander of Rhodes's Vietnamese Catechism printed in Rome in the middle of the century.

It was through Alexander of Rhodes that the French entered the Indo-Chinese mission field. His efforts to persuade the Pope to give the Far Eastern Christians an independent organization of their own brought him up against such determined Portuguese opposition that he turned to France for support. There he stimulated such enthusiasm that the Société des Missions Etrangères was formed, as we have noted in a previous chapter,¹ and in 1662 established its base of operations at Ayut'ia. From there missionaries were sent to Cambodia, Annam and Tongking. Notwithstanding the opposition of both the Jesuits and the Portuguese, they made headway while Lambert de la Motte and Pallu lived to direct their endeavours. But they did so only by posing as merchants in the employment of the Compagnie des Indes Orientaux. When in 1682 the Dutch forced all their European competitors to leave Bantam, and shortly afterwards Rome forbade missionaries to engage in trade, a severe blow was dealt to French influence in the Vietnamese lands. The failure of French intervention in Siam was another cause of decline, and in 1693 the oriental vicarate passed to the Spanish Dominicans at Manila.

¹ *Supra*, p. 302.

Still, the Société continued to operate in the Far East, though in the eighteenth century suffering from serious lack of men and resources. The quarrels between the various missionary societies became so intense that in 1738 Pope Clement XII sent out a commission of enquiry. As a result the decision was taken to assign separate territorial spheres to each. Under this arrangement the Jesuits received Tongking and the northern provinces of Annam, while to the French society was assigned the region from Hué southwards. But once again the native rulers struck at the missionaries. The Trinh instituted periodical persecutions and many missionaries lost their lives. The Nguyen were less severe; and although in 1750 nearly all the missionaries were rounded up and deported, a few, who possessed expert mathematical or scientific knowledge, were retained as government servants.

The Portuguese trade between Macao and Vietnam was challenged in the seventeenth century by the Dutch. As soon as the latter were established at Patani and Ligor, the Nguyen, always on the look-out for foreign aid, invited them to come and trade. At first, however, the main Dutch efforts in the Far East were made to secure direct trade with China and Japan. Their first factory in the south was planted in 1636 at Qui-nam. In the next year they founded another in Tongking at Hien-nam, and later a third at Ke-cho. Their connection with Tongking, however, and the fear that they would listen to the appeals for help made by the Trinh, led to trouble with the Nguyen. In 1641, as the result of the harsh treatment given to the crews of two ships which were wrecked near the Pulo Cham islands, they abandoned their factory and for some years carried on a war of reprisals. An attempt to come to terms was made after Hien Vuong succeeded his father in 1648. A treaty was signed in 1651 and a new factory opened at Fai-fo. But again quarrels broke out, and in 1654 the factory was closed, this time finally.

The English made a disastrous attempt to open trade with the Nguyen territories in 1613. Richard Cocks, the chief of the factory at Hirado in Japan founded by John Saris, sent a junk to Fai-fo with a letter and presents from James I to the Hué ruler. But as soon as the agent, Walter Carwarden, and his interpreter landed they were murdered by Annamites. A few years later the Hirado factory sent a trading expedition to Tongking, but it also was a failure. For many years Dutch hostility checked every attempt to open trade. In 1672, however, Bantam took the initiative and sent William Gyfford to open a factory in Tongking. Gyfford was received by Le Gia-Ton and

permitted to settle at Hien-nam. But the factory never achieved any success, and after being moved successively to Ke-cho and finally to Hanoi was closed in 1697. A letter written in 1680 complains of bad debts which could not be collected because there was no direct approach to the king and the mandarins took what they wanted without payment. There were the usual difficulties arising from Dutch opposition and Portuguese intrigues, but the chiefs seem to have been incapable and there were dissensions among the factors. And the expulsion of the English from Bantam in 1682 was a blow from which the factory never recovered. The chief cause of failure, however, lay in the attitude of the ruling class, and it is significant that the Dutch also failed to make their factory pay for the same reason and abandoned it in 1700.

In 1695 Nathaniel Higginson, the Governor of Madras, sent Thomas Bowyear to Fai-fo on what may be described as a reconnoitring expedition. Like Edward Fleetwood, who was sent to Ava in the same year, Bowyear was a private merchant and had no power to conclude an agreement on behalf of the East India Company. His proposals were received with the same scepticism as the Court of Ava displayed towards Fleetwood's. He was told that if the Company would establish a factory suitable conditions of trade would then be discussed, and he was entrusted with a letter couched in similar terms from Minh Vuong to Higginson. His mission led to nothing, and soon after his return to Madras he was sent to assume control over the dockyard at Syriam that was opened as a result of Fleetwood's mission.

During the century of peace which ensued after the Tongkingese defeat by the Annamites in 1673 both ruling families continued to hold undisputed sway in their respective territories. In the north the Trinh continued to make and unmake kings at will. Their rule was firm and ensured peace and stability everywhere. They had inherited an administrative system which functioned adequately and was well in advance of any other native administration in South-East Asia. But they did much to improve it. Trinh Cuong (1709-29) commenced a cadastral survey of land and renovated the taxation registers, thereby reforming the collection of revenue from the products of the soil and the mines. He reduced the power of the mandarins by forbidding them to create villages under their own exclusive feudal jurisdiction. He also improved the procedure of the courts and reduced the severity of the penal code. His successor, Trinh Giang (1729-40), carried through further financial reforms by regulating the salt trade and the exploitation of the mines. He sought to reduce Chinese influence by

taxing Chinese settlers at a higher rate than the Vietnamese and prohibiting the sale of Chinese books. He also had editions of the Vietnamese canonical and classical works and of the Annals printed.

In the south the Nguyen, unlike the Trinh, had to create a largely new administrative system in order to unify their diverse territories. As might be expected, it was very similar to the one which had grown up under the Le dynasty. For instance, the census system and the method of assessing the land tax established by Sai Vuong (1613-35) were imitations of those introduced by Le Thanh-Ton in 1465. In fixing the land tax account had to be taken of the area of the fields, which was officially measured, the nature of the crops and the value of the lands. Hien Vuong (1648-87) set up a bureau of agriculture which classified cultivated lands and encouraged the cultivation of virgin soil. Under Sai Vuong's census system the population was divided into eight categories and personal tax fixed according to category. Those inscribed in the first two categories owed military service. Great attention was devoted to the army, which was organized on a territorial basis. Its basic unit was the *thuyen*, which was a platoon of thirty to fifty men drawn from the same village or neighbouring ones. From two to five *thuyen* went to make up a *doi*, or company. *Doi* in turn would be grouped into a *co*, or regiment; though, more rarely, the latter might consist of from six to ten *thuyen* without the interposition of the *doi*. The largest group was the *dinh*, or provincial army.

In the middle of the eighteenth century, after expanding their control over the south down to the Mekong delta, the Nguyen organized their territory into twelve provinces (*dinh*), with a governor (*tran-thu*), treasurer (*cai-bo*) and judge (*ki-luc*) at the head of each. From about 1632 the provincial mandarinship was recruited by examinations based upon the Chinese model. In 1675 Hien Vuong strove to improve upon this by introducing a sort of practical examination on the current situation.

From time to time the Nguyen made attempts to secure recognition from China as independent rulers. On every occasion, however, the imperial reply was that tribute could not be accepted, nor investiture accorded, while a legitimate Vietnamese dynasty was in existence.

After the defeat of the Chams by Le Thanh-Ton in the second half of the fifteenth century, a few Cham districts, as we have seen, still maintained their independence. These were gradually absorbed by the Nguyen during the seventeenth century. They were formed into the two *dinh* of Tran-bien and Thai-khang. A Cham kinglet still

continued to exist. In 1692, no doubt as a protest against the rigour with which the Vietnamese were imposing their culture upon the south, the Cham king, Ba Tranh, rebelled. He was defeated and put to death together with all his ministers. The territories he had ruled became the *dinh* of Thuan-thanh, later renamed Binh-thuan, and were placed under a Cham prince as provincial governor. But Vietnamese influence increased and the Chams were harshly treated.

The Vietnamese expansion at the expense of Cambodia followed much the same pattern as in the case of Champa. Exiles, deserters and other vagabonds infiltrated into the country. In time their numbers enabled them to form colonies, the inevitable prelude to annexation. Thus in 1658 the provincial governor of Tran-bien occupied the colony of Moi-xui under the pretext that the King of Cambodia had violated the Vietnamese frontier. When King Ang Chan resorted to arms he was defeated and captured and sent in a cage to Hué. There, on paying homage as a vassal, he was liberated and escorted back to his capital. His two brothers, however, refused to accept the situation, chased the Vietnamese out of the disputed territory and set themselves up as joint kings. In 1673 the inevitable succession dispute gave the Vietnamese an opportunity to intervene effectively and install two tributary rulers, one as king at Udong and the other as second king at Saigon.

The Saigon area, the Water Chen-la of the ancient Khmer kingdom, was a tempting field for Vietnamese expansion. It had a population of only about 40,000 families, so that there were vast empty spaces. Ang Non, the ruler of Saigon, attempted to seize the Cambodian throne in 1679, but his cousin Ang Sor called in Siamese aid and defeated him. At the moment when he arrived as a fugitive in Annam a large fleet of junks carrying 3,000 Chinese fugitives arrived at Tourane. They were partisans of the defeated Mings under the command of two officers, Yang and Ch'en, who asked permission to settle under Vietnamese authority. Anxious to give them as wide a berth as possible, Hieng Vuong passed them on to Ang Non, who led them into his old appanage and settled them there. Ch'en and his followers established themselves at Bien-hoa, which they made into a prosperous agricultural centre; Yang went to Mi-tho on the eastern branch of the Mekong, where his followers adopted the more adventurous rôle of river pirates. With their help Ang Non made another bid for the throne in 1682, but failed after some initial success. Some years later, finding himself unable to control them, he called in Vietnamese help. The Nguyen forces defeated the freebooters and killed Yang. They

were then placed under the jurisdiction of the Bien-hoa chief, Ch'en. The Vietnamese then forced King Ang Sor to acknowledge Nguyen overlordship. After this expedition the Water Chen-la passed under Nguyen sway, and when Ang Non died his son Ang Em had to admit a Vietnamese governor and his dominions were formed into two *dinh*s.

This was not the end of Vietnamese expansion at the expense of Cambodia. A third Chinese refugee leader, Mac Cuu, settled in what is now the Ha-tien region on the Gulf of Siam. Colonists flocked to his district and several prosperous villages were founded, notably Kampot. In 1714 another succession dispute broke out at Lovek, and Siam seized the opportunity to gain control. The Chinese settlement at Ha-tien was attacked and Mac Cuu fled to Hué. Minh Vuong (1691-1725) invested him with the governorship of Ha-tien, and a further spate of Vietnamese invasions of Cambodia gave the Nguyen two more provinces, Dinh-tuong and Long-ho. When Mac Cuu died in 1735, his son Mac Thien Tu was confirmed in his place by Hué, and under his competent rule Ha-tien prospered. In 1739 Cambodia attempted to reassert its domination over the place, but Mac Thien Tu drove out the invading forces. This gave the Vietnamese a further pretext for intervention, and in 1749 Cambodia purchased peace only by abandoning all the territory south of Gia-dinh up to the arm of the Mekong which passes Mi-tho.

The Burmese threat to Siam which developed under Alaungpaya (1752-60) gave the Nguyen a fair field for demanding more territory from Cambodia, and the provinces of Bassac and Prea-pateny were yielded. But the tide of Vietnamese expansion had now reached its high-water mark. Ayut'ia was captured and destroyed by the Burmese in 1767; but almost immediately afterwards, under the impact of a series of Chinese invasions, the conquerors lost their grip on Siam, while that country found a leader in P'ya Taksin, under whom it speedily revived its strength. A misguided attempt by Mac Thien Tu in 1769 to place a pretender on the Siamese throne brought P'ya Taksin into his dominions, and soon the Siamese king, having reduced Ha-tien to ruins, was essaying the rôle of kingmaker at Phnom Penh. The Vietnamese thereupon invaded Cambodia and defeated the Siamese. But although they replaced Ang Tong, the vassal of the Nguyen, on the throne, he was unable to maintain himself there, and in 1773 retired in favour of Ang Non, the Siamese nominee. And Mac Thien Tu made his peace with P'ya Taksin, who withdrew the Siamese garrison from Ha-tien. Everything was now set for a fresh trial of strength between

Siam and the Nguyen for the control of Cambodia, and Ang Non began to prepare to meet another Vietnamese invasion. But sudden disaster had overwhelmed the Nguyen lands and it was to be some years before the Vietnamese were again in a position to challenge Siamese influence in Cambodia.

In 1765 when Vo Vuong died a Court intrigue raised up as his successor a boy of twelve who was the son of a concubine. Power was seized by a greedy minister, Truong-Phuc-Loan, who proclaimed himself regent. He proved unequal to the task, and in 1773 in the district of Tay-son a revolt began under three brothers, Nguyen Van-Nhac, Nguyen Van-Lu and Nguyen Van-Hué, which speedily attained formidable strength. The rebel leaders, who, though bearing the family name of Nguyen, were unconnected with the ruling dynasty, seized the city of Qui-nhon and defeated the government troops sent against them.

In the following year the situation was made worse by a Tongkingese invasion launched by the Trinh, and early in 1775, while the Nguyen army was engaged with the rebels, the Tongkingese seized Hué. Trinh Sum, when launching the invasion, proclaimed that his intention was to help the Nguyen, but beyond occupying Hué and the old Cham province of Quang-nam his forces could make no further progress. For a time, indeed, they were thrown on to the defensive, since Van-Nhac, having inflicted another defeat on the Nguyen army, made an all-out bid to gain possession of Hué. In this he failed, but he next turned his attention to the south, where his brother Van-Lu was engaged in a struggle for the possession of Saigon. Early in 1776 Van-Lu had captured the city, only to be driven out by Mac Thien Tu of Ha-tien, who came forward as the champion of the Nguyen cause and was joined there by the surviving members of the family. In 1777 the Tay-son leaders recaptured Saigon and hunted down the Nguyen, killing three of them. The sole survivor, Nguyen Phuc-Anh, generally known as Nguyen Anh, a boy of fifteen, got away to the island of Pulo Panjang, helped by a French Catholic priest, Pigneau de Behaine, who was later to play an important part in his restoration. For the time being, however, the Nguyen cause appeared to be lost. Everywhere except in the Hué region the Tay-son brothers were dominant, and Van-Nhac had even proclaimed himself 'emperor'.

The story of Nguyen Anh's long struggle to recover his inheritance and of his relations with Pigneau de Behaine belongs to a later section. The present one must end with a brief reference to the attempts of the European powers to re-establish commercial relations with the

Vietnamese lands in the eighteenth century. The English had left Tongking in 1697, the Dutch in 1700. The French were still represented by missionaries operating as traders. There were no European factories in Cochin China, but the Portuguese of Macao continued to send cargoes of porcelain, tea and tutenag and to receive in return sugar, raw silk and eaglewood, while the Jesuits remained active participants in this traffic. During the long period of peace between the two rival houses the princes no longer needed European help and hence made no effort to attract the European trader.

The English, ever on the look-out for places where Chinese goods might be purchased, planted a settlement in 1702 on the island of Pulo Condore, lying off the western mouth of the Mekong. The French East India Company had in 1686 commissioned its agent in Siam to look for a factory site on the route to China, and he had reported that, since all the commerce of China, Tongking, Macao, Manila and Cochin China must pass close to the island, Pulo Condore possessed the combined advantages of the Straits of Malacca and Sunda. By settling there in 1702 the English apparently forestalled a French move to occupy the island. But three years later their factory came to an early and sudden end. The Macassar troops of the garrison, annoyed at being kept there beyond the term of their contract, mutinied and slaughtered all the Europeans there save two, who made their escape in a small boat to Johore. The French East India Company in 1723 sent an agent to examine the island. He submitted a very adverse report, and as it was known that the English had no intention of returning there the Company dropped the scheme.

Nevertheless the French were anxious for a settlement in the China Sea, since their factors at Canton found their position almost unendurable. In 1744 Dupleix's nephew Friel, one of the Canton merchants, visited Vo Vuong at Hué and was encouraged to open trade there. He went to Pondicherry to obtain Dupleix's support, but the war with the English East India Company, that broke out as a result of the participation of Great Britain in the War of the Austrian Succession, held up the project. In 1748, however, Dupleix sent an agent to Cochin China. At almost the same time Pierre Poivre discussed a similar plan with the Minister of Marine at Paris and was sent out to put it into operation. He arrived in Tourane in 1749 and went on to Hué, where he was well received by Vo Vuong, but lost the major part of his cargo either by sheer theft or through purchases without payment. His report caused the French East India Company to abandon the idea of opening trade with the Nguyen

lands. Dupleix, however, still cherished the plan; and although the agent he sent there in 1752, a missionary of the Missions Etrangères, was arrested and expelled by Vo Vuong, he sent yet another, but in vain. His own recall to France and the outbreak of the Seven Years War caused the scheme to be put back once more into cold storage.

When the war ended, Choiseul tried to revive interest in it 'pour compenser les pertes subies', as Maybon puts it,¹ but failed to enlist support. Then in 1774 Vergennes, who became Minister of Foreign Affairs on the accession of Louis XVI, turned his attention to the scheme. It was talked of as a way of freeing France from the supremacy achieved by England in colonial wars by enabling her to intercept English trade with China in time of war. As a result a ship was sent in 1778 from Chandernagore to examine the situation. The report that its commander brought back to Chevalier, the energetic commandant at Chandernagore, led him to write home that the situation in Cochin China offered a splendid career there for the French nation if intervention on behalf of the legitimate prince, Nguyen Anh, were undertaken. He suggested that the policy 'so happily pursued earlier' by Dupleix in India should be applied in Indo-China.

At almost the same time the much-harassed Warren Hastings in Calcutta was being urged to adopt the same plan. Late in 1777 an English ship, the *Rumbold*, returning from China to India, put in at Tourane and took on board two members of the Nguyen family who were anxious to rejoin Nguyen Anh at Saigon. Unable to make the entrance to the Saigon river, however, the master took his passengers on to Calcutta, where they were received by Warren Hastings. They were provided with a passage back to their country and were accompanied by an English agent, Charles Chapman, who was sent to examine the prospects of opening trade there. Chapman had an adventurous voyage. He found the whole country in the hands of the Tay-son brothers. He had an interview with Van-Nhac, who was anxious to use his two ships in fighting Nguyen Anh, and only with difficulty saved one from seizure. He returned to Calcutta in 1779 with an optimistic report. He strongly advised intervention with the object of restoring Nguyen Anh, and stressed that if the English were forced to abandon Canton and it became necessary to look for a place where Chinese goods could be purchased they could be had in Cochin China cheaper than at Canton. He pointed to the strategic value of the Bay of Tourane, which, he said, offered a splendid shelter to ships and would be a useful base from which they could operate

¹ Ch. Maybon, *Histoire d'Annam moderne*, p. 170.

against enemies. Finally, he warned Hastings that France intended to gain influence in the country.

Neither France nor the East India Company could attend to these suggestions; they were too deeply committed elsewhere at the time. But the matter did not rest there. For, as we have seen, a French priest, Pigneau de Behaine, had already been of service to the fugitive Nguyen Anh, and out of their chance meeting a friendship was forged which was to have immensely important results not only for the prince but also, in the long run, for France.

(b) *The establishment of the Nguyen empire of Cochin China, Annam and Tongking, 1777-1820*

The French missionary Pierre-Joseph-Georges Pigneau, who helped the young Nguyen Anh to escape to Pulo Panjang after the second capture of Saigon by the Tay-son rebels in 1777, was born in 1741 at Behaine in the commune of Origny-en-Thierache, in what later became the département of the Aisne. He was trained as a missionary in the Séminaire des Missions-Etrangères and left France in 1765 for work in Cochin China. There he joined the college at Hon-dat in Ha-tien, which had been set up by refugee missionaries forced by the Burmese invasions to leave Siam. It was a wretched little collection of bamboo huts with some forty Annamite, Chinese and Siamese pupils. And it was not left long in peace, for in 1768 P'ya Taksin complained to Mac Thien Tu, the son of the founder of the Ha-tien principality, that it had afforded shelter to a refugee Siamese prince, and the missionaries were all thrown into gaol for three months.

In the next year Chinese and Cambodian pirates attacked the settlement, massacred a number of the students, and burned down all the buildings. Pigneau managed to escape with some of his pupils and made his way via Malacca to Pondicherry. In 1770 he set up another seminary at Virampatnam close by, and while there was nominated Bishop of Adran. Four years later, having been consecrated Apostolic Vicar of Cochin China, he went to Macao to collect personnel for staffing the Ha-tien mission, which he proposed to re-establish.

In 1775 he arrived in Ha-tien. He was hospitably received by Mac Thien Tu and permitted to resume his work. Exactly how he came to meet the fugitive Nguyen Anh the Annamite sources do not reveal, and European writers do not agree. The young prince appears to have been in hiding in a forest close to Pigneau's seminary at Can-cau

during September and October 1777 before getting away to Pulo Panjang. At the same time Mac Thien Tu, the champion of the Nguyen cause, deciding that all was lost, fled from Ha-tien, ultimately at the invitation of P'ya Taksin making his way to the Siamese Court.

At the very moment when he thus abandoned hope of the Nguyen cause, Nguyen Anh, learning that the main body of the Tay-son army had left the Saigon region, quietly slipped across to the mainland, rejoined his supporters and regained possession of the city. This success was largely due to the efforts of a devoted supporter, Do Thanh-Nhon, who had raised a new army for the Nguyen cause after the disaster at Saigon. During the year 1778 Do Thanh-Nhon again proved his worth by clearing the rebel troops out of the province of Gia-dinh and destroying their fleet. The situation began to look so hopeful that Nguyen Anh despatched a mission to Siam to propose a treaty of friendship.

Events in Cambodia, however, brought this move unexpectedly to a halt. In 1779 the mandarins, under the leadership of Mu, Governor of Bassac, rebelled against the Siamese puppet Ang Non and appealed to Nguyen Anh for help. Do Thanh-Nhon, who was sent in response to this request, assisted Mu to win a decisive victory, as a result of which Ang Non was executed and Ang Eng, the infant son of his old rival Ang Tong, placed on the throne, with Mu as regent. Do Thanh-Nhon then returned to Saigon loaded with honours and began to concentrate all his efforts upon the improvement of the Nguyen navy.

Siam naturally could not allow the new set-up at Phnom Penh to go unchallenged. In November 1780 three armies were sent to invade Cambodia. In April 1781, however, just when, having won some initial successes, they were about to meet a force sent by Nguyen Anh, news came of P'ya Taksin's madness, and the invasion was called off.

At this juncture Nguyen Anh ruined his chances of success for many years to come by having Do Thanh-Nhon murdered. The cause of this senseless crime is obscure. The most likely suggestion is that the distinguished general put his young master too much in the shade. It was a most impolitic act; Do Thanh-Nhon was the one military commander in the Nguyen service whom the Tay-son brothers really feared. The eldest is said to have 'leapt for joy' when he heard the news. The dead man's supporters at once rebelled, and the Nguyen cause was so badly weakened that a few months later the Tay-son brothers again captured Saigon. Pigneau de Behaine escaped into

Cambodia. Nguyen Anh, after beating a fighting retreat into Ha-tien, took refuge on the island of Phu-quoc. His supporters, however, continued to carry on guerrilla warfare against the Tay-son.

In October 1782 fortune turned once again; the royal troops led by Nguyen Man, Nguyen Anh's younger brother, succeeded in driving the rebels out of Saigon. Nguyen Anh returned to the city, as also did Pigneau. But the situation was very precarious, and it was obvious to both that when the inevitable counter-attack came there was no hope of holding it.

It came early in 1783, and the Nguyen forces were defeated with frightful losses. Prince Man was killed. Nguyen Anh again got away to the island of Phu-quoc, but his hiding-place was discovered, and he only just managed to escape the pursuing forces and take refuge on the island of Koh-rong in the Bay of Kompongsoem. Again his sanctuary was discovered. Fortune, however, still favoured him, for when his island was completely encircled by the Tay-son fleet a typhoon suddenly blew up, and in the darkness and confusion he got away to another island.

Pigneau fled first of all to his seminary, but the approach of rebel forces caused him to take refuge in Siam. He arrived at Chantabun in August 1783, and almost immediately afterwards received an invitation to rejoin Nguyen Anh. The Annamite Chronicle says that they had an interview, at which the prince asked the bishop to obtain French help to enable him to crush the Tay-son; whereupon the bishop asked for a pledge and the prince gave him his son Canh, who was just four years old. The real story, however, is not so simple, and the details are difficult to piece together, for Pigneau had to observe the greatest discretion in the matter. As a missionary he was expected to avoid any participation in the politics of the country to which he was posted, and there were already those who were expressing dissatisfaction with his conduct. Moreover, before anything was decided, Nguyen Anh went early in 1784 to seek Siamese aid. Siam was favourable and provided a contingent with which he returned to the contest. His campaign, however, failed, and he turned again to the question of French aid. The upshot was that in December 1784 Pigneau and Prince Canh left the Nguyen headquarters on Pulo Panjang on the first stage of a journey that was to take them ultimately to Versailles. Soon afterwards, in April 1785, Nguyen Anh and his suite left Pulo Panjang in five junks for Siam. His object seems to have been to await there the results of Pigneau's mission.

Pigneau and his young protégé arrived at Pondicherry in February

1785 to find Coutenceau des Algrains, the acting governor, uncompromisingly hostile to intervention in Cochin China, 'comme étant contraire aux intérêts de la nation, à la saine politique, très difficile et très inutile'. In any case Pondicherry could take no such action without instructions from home. Pigneau therefore asked for a passage to France, and after a long delay Governor de Cossigny granted his request. In July 1786 he and Prince Canh left Pondicherry on board the merchantman *Malabar*.

Their arrival in France in February 1787 caused no little excitement in the salons of Paris and Versailles. The world of fashion made a pet of the young prince. Pigneau was received by Louis XVI and submitted to the ministers his plan for an expedition to establish Nguyen Anh on the throne of Annam. It was turned down, chiefly on the score of expense. France was tottering on the brink of the national bankruptcy which was to bring on the Revolution. But the project was seized on by a number of important people, at the head of whom was Pierre Poivre, who had been to Hué in 1749 and had had a long connection with Far Eastern affairs. Even with his enthusiastic support, however, Pigneau could obtain no more than paper promises. On 28 November 1787, in the name of Nguyen Anh, he concluded a treaty of alliance between France and Cochin China. Ships, men and arms were promised. In return France was to receive Pulo Condore and territory in the Bay of Tourane. If French aid was vital to Nguyen Anh, then his one ray of hope was the nomination of Pigneau de Behaine as French Commissioner in Indo-China.

In December 1787 Pigneau and his charge left for Pondicherry. They arrived there in May of the following year. Again there was a long hold-up. De Conway, the governor, would not afford any help and raised every possible obstacle to prevent the indomitable bishop from collecting munitions and volunteers for the enterprise. But with money he had raised in France from various sources, and help received in Pondicherry, he managed to despatch four shiploads of stores and several hundreds of volunteers. They arrived in September 1788 at an opportune moment, when Nguyen Anh had at long last recaptured Saigon and needed to consolidate his position. The help thus afforded turned the scale in his favour.

After Nguyen Anh went to Siam in April 1785 important developments had taken place in the Vietnam lands. Having made themselves masters of Cochin China, the Tay-son brothers turned their attention to Hué, which had been in Tongkingese hands for a good number of years. In July 1786 they took the city. Their success emboldened

them to strike northwards against Tongking itself, where the Trinh still held sway and controlled the puppet Le emperor. With remarkable speed they occupied Quang-tri and Quang-binh, defeated the army sent against them by Trinh Khai, and seized Hanoi. They then set about partitioning the empire, Van-Hu  taking Tongking and upper Annam, Van-Nhac the centre with Hu  as his capital, and Van-Lu Cochin China. Actually the Trinh were not yet disposed of, and the war against them continued until late in 1788. When at last all opposition was stamped out, Van-Hu  proclaimed himself emperor at Hanoi, and the last *roi-fain ant*, Le Man Hoang De, escaped to China.

Nguyen Anh remained in Siam until August 1787. With a contingent of Annamite troops he served with distinction in the Siamese war against Bodawpaya of Burma. When the Tay-son brothers embarked on their campaigns to gain possession of Tongking their garrison in Cochin China was weakened by the withdrawal of troops from Gia-dinh. King Rama I offered Nguyen Anh help to regain the province. In August 1787 he secretly left Siam for Cochin China. At first he hoped to detach the Governor of Gia-dinh from the Tay-son cause, but the plan failed. Then he seized Mi-tho, which he made his base of operations, and began to build up his strength for the reconquest of his patrimony. His early operations were directed against Saigon. There was much stiff fighting before the city fell on 7 September 1788. The timely arrival of the help sent from Pondicherry by Pigneau de Behaine enabled him systematically to reduce Cochin China to obedience. When Pigneau himself arrived, on 24 July 1789, its conquest had just been completed.

The help afforded by the French volunteers was of immense value to the Nguyen cause. Some of them performed notable service in helping to train and organize the army and navy. Thus Jean Marie Dayot took command of the navy and welded it into a strong fighting force, which showed its worth by destroying the Tay-son fleet at Quinhon in 1792. Olivier du Puymanel took charge of the training of recruits for the army and of the planning and construction of fortifications. The 'great master' himself became Nguyen Anh's chief minister and conducted his foreign correspondence.

For many years, however, the final outcome of the struggle lay in the balance. Not until 1792 was Nguyen Anh strong enough to attack the north. In that year Van-Hu , who had secured recognition of China as Emperor of Annam, died and was succeeded by his son Quang-Toan. The greatest obstacle was the fortress of Qui-nhon. Up to 1799 it seemed impregnable, but in that year it capitulated to an army

under the command of Prince Canh. Shortly afterwards Pigneau de Behaine died there of dysentery at the age of fifty-eight. By that time victory was assured, though much hard fighting was still to come. For the Tay-son recaptured the city, and it did not finally come into Nguyen hands until 1801, when the last great Tay-son counter-attack was broken there.

Thereafter events moved rapidly. In June of that year Hué fell, and Nguyen Anh was crowned there as King of Annam. He then addressed himself to the task of overrunning Tongking. On 22 July 1802 Hanoi was taken and the work of conquest was complete. Just before that final triumph, on 1 June 1802, Nguyen Anh proclaimed himself Emperor of Vietnam at Hué and assumed the title of Gia-Long. An embassy was despatched to China asking for formal investiture. This was granted in 1803 by the Emperor Kia-k'ing. He stipulated that tribute must be sent every two years and homage performed every four years. These conditions were faithfully observed by Gia-Long throughout his reign.

Nguyen Anh had fought almost unceasingly for a quarter of a century. But the struggle had now raised his family to a position it had never previously occupied. For by the conquest of Tongking he had 'added the kingdom of the suzerain to the fief of the vassal, and realized to the full a project that none of his predecessors had ever dared to contemplate'.¹ By the ceremony enacted at Hué on 1 June 1802 he founded the dynasty which has continued to occupy the throne until today.

The new state of Vietnam which thus came into existence comprised three main regions, each with its administrative headquarters. The old patrimony of the Nguyen formed the central part of the empire. It comprised nine provinces, five of which were directly governed by the sovereign. Its capital Hué was also the capital of the empire. Tongking, with the administrative seat of its imperial governor-general at Bac-thanh, had thirteen provinces, and in the delta the old officials of the Le administration were continued in office. Away in the extreme south Gia-dinh, the administrative centre of the four provinces of Cochín China, was also the seat of an imperial governor-general (*Tong-tran*).

Under the emperor the central administration was divided among six ministries: Public Affairs, Finance, Rites, War, Justice, and Works. Each was under a president, assisted by two vice-presidents and two or three councillors. The heads of the administration together

¹ Maybon, *op. cit.*, pp. 349-50.

formed the *Noi-cac* or Supreme Council. A governor-general in charge of a number of provinces was assisted by a treasurer-general and a Chief of the Judicial Service. Throughout the empire the provinces were classified into *tran*, i.e. first class, and *dinh*, i.e. second class. They were divided into *phu* (prefectures) under *tri-phu*, and these in turn subdivided into *huyen* and *chau*. These last two have been described by French administrators as roughly equivalent to the *arrondissement* and *commune* respectively.

The task of re-establishing settled administration after so long a period of civil war was an immense one, but like Henry VII of England Gia-Long was no innovator. He used the old familiar administrative framework and methods that were hallowed by long tradition. In such a society once disorder was stamped out the power of self-adjustment was considerable, but the supreme authority had to be ever on the alert to see that the proper persons performed their functions in the proper manner. The confusion which reigned everywhere has been vividly described by Maybon. 'The wheels of administration were warped or no longer existed; the cadres of officials were empty, the hierarchy destroyed; taxes were not being collected, lists of communal property had disappeared, proprietary titles were lost, fields abandoned; roads, bridges and public granaries had not been maintained; work in the mines had ceased. The administration of justice had been interrupted, every province was a prey to pirates, violation of law went unpunished, while even the law itself had become uncertain.'¹

With so complicated a task of reconstruction on his hands it is not surprising that Gia-Long should have sought peaceable relations with his neighbours. Perhaps his biggest external problem was Cambodia. Bereft of her former provinces, through Annamite conquest and colonization, in what had come to be known to Europeans as Cochin China, she was only a pale shadow of her former self, and since the middle of the seventeenth century had recognized the overlordship of the Nguyen of Hué. Early in the eighteenth century Siam had begun to compete with Hué for control over her, while both sides were constantly looking for opportunities to filch slices of her territory. True, Siam's ambitions of eastward expansion had been brought to a temporary halt by the Burmese destruction of Ayut'ia in 1767. But her rapid revival under P'ya Taksin had brought her back into Cambodia just at the moment when Nguyen influence there was paralysed by the Tay-son rebellion.

¹ *Ibid.*, p. 350.

The eclipse of Nguyen power seemed to offer Siam a wonderful opportunity to work her will in Cambodia; but things did not go as well for her as might have been expected. Nguyen Anh's survival, and his temporary reoccupation of Saigon in 1777, enabled the mandarin Mu of Bassac to replace the Siamese puppet Ang Nhon by his nephew Ang Eng. And P'ya Taksin's attempt at intervention against this arrangement was frustrated by the revolution which caused his death and the accession of General Chakri to the Siamese throne. Still, at almost the same time as Nguyen Anh lost Saigon the youthful Ang Eng's supporters lost control over the situation and Cambodia fell a prey to disorder. Then, while Siam was prevented from intervening by King Bodawpaya's revival of the Burmese efforts to conquer her, the Tay-son seized the opportunity to invade and occupy a large part of the much-sinned-against land.

This latest development played into the hands of Siam. The boy-king Ang Eng, who had been placed on the throne by the pro-Nguyen faction, was now removed to Bangkok for safety and grew to manhood at the Court of Siam. In 1794 he was crowned at Bangkok and sent back to his own country with the support of a Siamese army under the command of the mandarin Ben, Governor of Battambang, previously a Cambodian province, which now, together with the neighbouring province of Siemreap, once the heart of the empire of Angkor, came under Siamese rule.

In 1796 Ang Eng died, leaving a young son, Ang Chan, who had been born in 1791. No successor, however, was appointed to the throne until 1802, the year in which Gia-Long completed the unification of the Vietnam lands. Then the eleven-year-old boy was granted formal investiture by Siam, presumably in order to steal a march upon Hué.

The new situation in Vietnam could not fail to have its effects upon Cambodia. The young king's advisers were naturally most anxious to prevent their country from again becoming a battleground between Siam and Vietnam. They therefore did their utmost to remain on good terms with both, and in the characteristic fashion of small states in that region paid tribute and homage to both. In 1803 Gia-Long received at Hanoi a complimentary mission from Cambodia and sent presents in return. Two years later Ang Chan asked to be permitted to pay homage annually to the sovereign of Vietnam, and his request was granted.

In 1806 he went to Bangkok for his coronation. This did not prevent him from sending a mission to Hué in the following year

bearing tribute and requesting investiture as a vassal of Gia-Long. The emperor at once responded by sending him an embassy bearing the book of investiture together with a seal of gilded silver surmounted by a lion. This evoked a further mission in 1808 from Cambodia with thanks for the investiture thus accorded. Hardly a year went by without a mission between the two Courts. So things might have continued had it not been for the inevitable family squabble which offered the ever-watchful Siam the longed-for opportunity to intervene.

Ang Chan's brother Ang Snguon wanted to be nominated Second King and receive part of the kingdom. When this was refused he rebelled in 1812, and Rama II of Siam sent an army to support him. Ang Chan thereupon fled to Saigon. In the following year Gia-Long sent so large a force to reinstate him that the Siamese prudently retired, taking Ang Snguon with them. He settled in Siam and died there in 1822. As a guarantee against further disturbances a Vietnamese garrison was installed in the citadel at Phnom Penh.

Neither side allowed this incident to affect the strictly correct diplomatic relations they had maintained with each other from the moment when, having obtained possession of Tongking, Gia-Long sent a mission in 1802 to announce the fact to Bangkok. A Siamese mission was at once despatched to offer him formal congratulations, and thereafter frequent embassies were exchanged throughout the rest of his reign. Relations were never cordial, for Siam never abandoned her hope of regaining control over Cambodia. But she would not risk a clash with a monarch who had given such ample demonstration of his ability to wage war.

Of the French volunteers who had given such valuable assistance to Nguyen Anh in his long struggle, four only remained in his service after 1802. They were Philippe Vannier, Jean-Baptiste Chaigneau, de Forsans, and the doctor Despiau. All were given high rank as mandarins and special privileges. The Treaty of Amiens was signed in the year in which Nguyen Anh became the Emperor Gia-Long, and Napoleon Bonaparte was urged by the now aged Charpentier de Cossigny, once commandant at Pondicherry, to re-establish diplomatic relations with Cochin China. Little came of the move, since the resumption of the European war and the activities of the British navy prevented France from doing anything effective in so distant a quarter of the globe.

After the downfall of Napoleon, however, Louis XVIII's minister the Duc de Richelieu was anxious to revive French commerce in the

China Sea, and in 1817 French merchantmen based on Bordeaux began to trade with the ports of Vietnam. On one of them Chaigneau returned to France to discuss with Richelieu proposals for opening official relations with Vietnam. Richelieu conferred on him the title of consul and empowered him to negotiate a commercial treaty. When, however, he arrived back in Hué he learnt that Gia-Long had died in February 1820. Minh-Mang, his son and successor, held a very different view of Europeans from his father's. Hence the projected treaty never materialized. In 1825 Chaigneau and Vannier, the last of Pigneau de Behaine's volunteers, left Vietnam to end their days in France.

CHAPTER 23

THE KINGDOM OF LAOS, 1591-1836

WHILE the empire built up by Bayinnaung's military prowess was in a state of disintegration and his son Nanda Bayin was deeply involved in his struggle with Naresuen of Ayut'ia¹ the kingdom of Laos, far away on the upper Mekong, had regained its independence under Nokèo Koumane. He was proclaimed king at Vientiane in 1591, and in the following year his forces overcame the resistance of Luang Prabang and reunited the realm. The little state of Tran Ninh also, with its capital Chieng Khouang close to the Plain of Jars, recognized the revived strength of the Laos kingdom by sending the traditional tokens of allegiance. Incidentally, sandwiched as it was between two states more powerful than itself, Laos and Annam, it paid tribute to both. It is perhaps significant that while its acknowledgement of the suzerainty of Vientiane was accorded every three years, Annam received it annually.

Nokèo Koumane reigned for only five years. His successor was a cousin by marriage, Vongsa, who took the title of T'ammikarat and reigned until 1622. His reign had an unhappy end. His son Oupagnouvarat became so popular and began to assume so much control over the government that his jealous father drove him into rebellion. The army supported the young prince, who overcame his father and put him to death. A year later he himself disappeared and the country was plunged into a series of dynastic struggles lasting until 1637. During this period five kings reigned, but the dynastic annals are so obscure that little is known of them.

The competition for the throne reached its climax in 1637, when Souligna-Vongsa, one of five warring claimants, defeated his rivals and seized power. He proved himself the strong man that the faction-torn country needed. During his long reign of fifty-five years not only was internal peace restored but excellent relations were cultivated with all the neighbouring states. His firm and just rule gave his kingdom a reputation for strength which was sufficient to deter any would-be aggressor from risking an attack upon it. He was thus able to negotiate

¹ *Supra*, chap. 13, b.

a series of agreements with his neighbours by which the frontiers of his kingdom were exactly defined.

A vivid account of a visit to Vientiane during his reign has come to us from the pen of the Dutchman van Wuysthof, who went there in 1641 from the Dutch factory at Phnom Penh with two assistants. Governor-General van Diemen at Batavia was anxious to tap the resources of the 'land of gumlac and benzoin'. The difficult and dangerous journey up the Mekong took from 20 July to 3 November. The merchants were well received by the king at the That-Luong Pagoda and treated to a gala exhibition of dancing, jousting and boat-racing which delighted them. The delivery of huge supplies of gumlac and benzoin was promised. Van Wuysthof, profoundly impressed, departed on 24 December, leaving his two assistants to follow later with a Laos envoy and presents for van Diemen.

In view of the briefness of his stay it is difficult to know how much value to attach to his statements about Laotian affairs, particularly since his account of Souligna-Vongsa's accession is at complete variance with the information given in the indigenous records. Regarding the government of the country, he mentions three great ministers as sharing the highest authority with the king. The first was commander-in-chief of the army and commandant of the city of Vientiane. Van Wuysthof calls him 'Tevinia-Assen', which seems to indicate Tian-T'ala, the king's son-in-law, who was indeed the chief minister. The second was the governor of Nakhone and was viceroy over the southern part of the kingdom stretching down to the Cambodian frontier. The third was the minister of the palace who dealt with foreign envoys. There was also a supreme tribunal, composed of five members of the royal family, which dealt with civil and criminal matters.

Van Wuysthof was the first European ever to visit Vientiane. His notions of the geography of the kingdom were inaccurate and his ignorance of Buddhism profound; but his journal seems to paint a faithful picture of the prosperity of the kingdom as well as of the number and beauty of its pagodas and other religious buildings. It appears as a Buddhist arcadia, attracting pilgrims from far and wide.

One other European, the Piedmontese Jesuit Father Giovanni-Maria Leria, arrived in Vientiane in the year after van Wuysthof's visit. He tried without success to obtain permission to open a Christian mission in the country. Against the stiff opposition of the Buddhist clergy he managed to stay there for five years. His memoirs were used

by another Jesuit, Father Merini, as the basis for his *Relation nouvelle et curieuse des royaumes de Tonquin et de Laos*, published in Paris in 1666. Nothing came of this sudden intrusion by Europeans into the unknown regions of the upper Mekong. The river itself, with its rapids, narrows and shifting sandbanks, was a sufficient deterrent to the establishment of European trade, and Buddhism to the penetration of Christian missions. Not until 1861, apparently, was the next European prospector, Henri Mouhot, to set foot in the secluded kingdom, and he travelled to Luang Prabang by bullock-waggon.

Only one war disturbed the profound peace maintained by the firm hand of Souligna-Vongsa. In 1651 the King of Tran Ninh refused his request for the hand of his daughter Nang Ken Chan in marriage. After the request had been made several times with the same result Souligna-Vongsa sent a detachment of troops, but it was repulsed. Hence in 1652 a stronger expedition was sent, which captured the capital, Chieng Khouang, and compelled the king to yield. This unhappy incident caused a long and disastrous feud between the two states which lasted into the nineteenth century. Apart from this the reign of the greatest of the Laotian sovereigns was mainly distinguished by notable achievements in the traditional culture of the country. Music, architecture, sculpture, painting, gold and silver work, basket work and weaving all flourished.

But even a king such as Souligna-Vongsa could not ensure the continuance of stability after his death. His only son, the crown prince, seduced the wife of the chief of the corps of royal pages, a crime punishable by death. When the royal tribunal condemned the young man to death his father refused to interfere with the course of justice. The result was that when the king himself died in 1694 his direct heirs, his grandsons King-Kitsarat and Int'a-Som, were too young to rule, and the aged chief minister Tian-T'ala seized the throne. Six years later, in 1700, he was dethroned and murdered by Nan-T'arat, the Governor of Nakhone, who himself became king.

News of this coup reached the ears of a prince of the royal house who had spent the whole of his life as an exile at Hué, and since 1696 had been agitating for Vietnamese aid for an invasion of the Laos kingdom. He was Sai-Ong-Hué, the son of Souligna-Vongsa's eldest brother Som-P'ou, who had been defeated in the struggle for the throne in 1637. In 1700 with a Vietnamese force, and strongly reinforced by partisans collected at Tran Ninh, he swooped down on Vientiane, captured the city, put to death the usurper Nan-T'arat, and proclaimed himself king.

When Tian-T'ala was dethroned in 1700 the two grandsons of Souliga-Vongsa, King-Kitsarat and Int'a-Som, had fled to Luang Prabang. Sai-Ong-Hué, on gaining the throne from Nan-T'arat, sent his half-brother T'ao-Nong to take possession of Luang Prabang in his name. The two young princes, unable to resist, thereupon fled to the Sip-Song-Panas, where their cousin Khamone-Noi, who ruled there, took them into his safe keeping. In 1707 with an army of 6,000 men, raised by Khamone-Noi, they drove T'ao-Nong out of Luang Prabang. King-Kitsarat was then proclaimed king and sent an ultimatum to Sai-Ong-Hué that in future the Laos provinces north of Chieng Khane would form a separate independent kingdom. And Sai-Ong-Hué, preoccupied with the task of making good his rule over the southern provinces, was in no position to dispute the arrangement.

The once-powerful kingdom of Souliga-Vongsa was no more. From 1707 Luang Prabang and Vientiane were the capitals of two separate and mutually hostile states. Each was decisively weakened by the fact that the other was constantly looking for an opportunity of restoring the former unity, and with this aim was seeking the aid of neighbours such as Burma, Siam or Annam, all of whom at one time or another during the next century or so adopted expansionist policies.

Vientiane under Sai-Ong-Hué (1707-35) was in difficulties from the start. Tran Ninh refused homage. An army was thereupon sent to occupy Chieng Khouang. The king fled and his younger brother was raised to the throne. But as soon as the troops of Vientiane were recalled the deposed king recovered his throne. He then decided to do the politic thing and make formal submission to Sai-Ong-Hué. With Bassak and the provinces in the far south Sai-Ong-Hué was less successful. Chao-Soi-Sisamout, who ruled there from 1713 to 1747, had close relations with Siam and Cambodia, and Sai-Ong-Hué, with his attention fixed upon the dynastic troubles in Luang Prabang, left him in virtual independence.

In 1735 Sai-Ong-Hué was succeeded peaceably by his son Ong-Long. His reign of twenty-five years saw great convulsions in Burma, Siam and Luang Prabang, but he managed to pursue a policy of 'safety first' with success. When Alaungpaya, the Burmese conqueror, having crushed the independent Mon kingdom of Pegu, struck eastwards in an attempt to revive the policy of Bayinnaung, Ong-Long saved his kingdom from invasion by assisting the Burmese expedition which brought Luang Prabang to its knees.

He had trouble, however, with Tran Ninh. It was the old story of a refusal of tribute followed by an invasion by the army of Vientiane. This time, however, Annam intervened to order the disputants to cease fighting. Ong-Long therefore withdrew his forces and invited King Chom-P'ou of Tran Ninh to negotiate. Chom-P'ou, suspecting a trap, waited three years before going to meet his overlord. When he did at last go he was kidnapped and kept a prisoner at Vientiane. Again in 1760 Annam intervened; Ong-Long was ordered to liberate his prisoner, and did so. For the rest of his reign Chom-P'ou paid his tribute regularly and went personally every third year to render homage.

Ong-Long died just before the Burmese raised the siege of Ayut'ia owing to Alaungpaya's fatal wound. His son Ong-Boun continued his father's policy of supporting Burma. At first all went well. King Hsinbyushin crushed the attempt of Luang Prabang to rebel and in 1767 destroyed Ayut'ia. But his own kingdom was invaded by the Chinese, and he lost his hold not only on Siam but also on Chiangmai and Luang Prabang. Vientiane was now in dire peril. In 1771 she was attacked by Luang Prabang. Luckily for her Hsinbyushin had by this time disposed of the Chinese invaders by the Peace of Kaungton (1770) and was able to send a strong force which defeated Luang Prabang.

But P'ya Taksin's movement to restore the power of Siam and drive the Burmese out of the Laos states met with increasing success, notwithstanding the efforts of Hsinbyushin to recover the ground lost during his struggle with the Chinese. When, therefore, in 1774 Int'a-Som of Luang Prabang allied with P'ya Taksin, Vientiane's only safe course would have been to have abandoned her Burmese alliance and to have made terms with Siam. Ong-Boun, however, chose the foolish alternative of defiance, and in consequence lost everything. In 1778 Siam seized on a convenient pretext to invade Vientiane. After a few months' siege General Chulalok captured the city and proceeded to place the country under military occupation. Ong-Boun escaped and made his way into exile.

In 1707, when T'ao-Nong, Sai-Ong-Hué's half-brother, had been driven out of Luang Prabang by King-Kitsarat and Int'a-Som, he had carried away with him to Vientiane the famous Prabang image, 'the Emerald Buddha', carved from green jasper, after which the city had taken its name. Now in 1778 General Chulalok carried it off to the Siamese capital. In due course, when the old royal palace was built at Bangkok, its present temple was constructed for it in the palace

precincts. That was not the only loot taken away from the ravaged city. According to Wood,¹ the Siamese on this occasion rivalled the Burmese in 'frightfulness'.

In 1782, when P'ya Taksin disappeared from the scene and General Chakri seized the throne of Siam, the fugitive Ong-Boun made formal submission. He was then permitted to return to Vientiane, and his eldest son Chao-Nan was invested with the government of the kingdom as the vassal of Siam. In 1791 dynastic troubles in Luang Prabang tempted the young man to interfere. He won a brilliant success, took the city by assault, and annexed the Houa P'an cantons. His overlord Rama I, however, highly disapproved of his conduct. On his return home, therefore, he was deposed and replaced by his younger brother Chao-In (1792-1805).

Chao-In remained throughout his reign a loyal vassal. He assisted the Siamese to expel the Burmese from Chiengsen. His brother, the Oupahat Chao-Anou, distinguished himself in the fighting and received the congratulations of the Court of Bangkok. When, therefore, Chao-In died in 1805, Chao-Anou was at once recognized as king by Siam.

Chao-Anou was a man of outstanding ability, but his vaulting ambition brought to his country the worst disaster of its whole history. The military prowess he had displayed in Chiengsen endeared him to the Siamese, but his great aim was to free his country from subordination to Bangkok. For many years he cleverly concealed this while he strengthened his position and beautified his capital. In 1819 he put down a revolt of the Khas in the Bassac region and obtained for his son Chao-Ngo the governorship of the province. He then instigated Chao-Ngo to fortify Ubon under the pretext that it was a measure designed for the defence of Siam. He sent tokens of allegiance to the Emperor Gia-Long of Annam, and in 1820 offered Luang Prabang a secret alliance against Siam. At his splendid new temple of Sisaket, founded in 1824, he held twice a year a grand assembly of all his feudatories to pay him homage.

In 1825 he journeyed to Bangkok to attend the funeral rites of Rama II. There he made a formal request for the repatriation of the Laos families deported to Siam during the struggles of the previous century. The refusal of so unreasonable a request was a foregone conclusion; it was made merely for the sake of obtaining a useful pretext for the highly dangerous step of renouncing his allegiance to his overlord. In the following year Captain Henry Burney went to Bangkok to

¹ *History of Siam*, p. 268.



GATEWAY AND ANCIENT CITY WALL AT KORAT

negotiate a treaty. While he was there an entirely baseless rumour reached Vientiane that the negotiations had broken down and a British fleet was about to threaten Bangkok. Anou at once decided that now was the time to wring his independence from Siam at the point of the sword.

His sudden attack caught the Siamese entirely unprepared. Three armies simultaneously began a march on Bangkok: one under Chao-Ngo from Ubon, a second under the Oupahat Tissa from Roi-Et, and the third under Anou himself from Vientiane. Anou managed to get as far as Korat by the simple device of proclaiming that he was marching to assist the King of Siam against a British attack. His advance guards even threatened Saraburi, only three days' march from the capital.

But the Siamese resistance soon began to stiffen and his donkey's gallop was over. His advanced guards were driven back to Korat, and the Siamese used the breathing space thus acquired to raise a large army, which was placed under the command of General P'ya Bodin. When this force advanced on Korat it met with no resistance: Anou was found to be in full retreat northwards. His decision seems to

have been taken as a result of the surprise and defeat of one of his marauding detachments by a small Siamese force in the Samrit plain.

P'ya Bodin, with the initiative in his hands, carried out a systematic campaign which involved first the storming of Ubon and the capture of Chao-Ngo, and finally in 1827 the decisive battle of Nong-Boua-Lamp'on, where, after a desperate fight lasting seven days, the Siamese army forced the crossing of the Mekong. That was the end of the struggle. Anou fled into the dense jungles, sending out vain appeals for help to Chiangmai, Luang Prabang and Chiang Khouang. The Siamese made a complete holocaust of Vientiane. They then proceeded methodically to devastate the whole kingdom, driving off the population to repeople areas of their own country similarly treated by the Burmese in the preceding period.

That was the end of the kingdom of Vientiane. In 1828 Anou, chased across the Annamite Chain by the Siamese, appeared at Hué, and the Emperor Minh-Mang promised to help him regain his kingdom. But most of the troops with which he set out on his return journey deserted on the way. And as soon as he arrived in his ruined capital, the approach of a Siamese force caused him once more to betake himself to flight, this time into the territory of Tran Ninh. King Chao-Noi therefore had to choose between offending either Siam or Annam; and since Siamese forces were actually threatening his country, and he himself had inherited the traditional hatred of his family for the rulers of Vientiane, he captured the fugitive and handed him over to Siam.

Anou died in Bangkok in 1835 after four years' captivity. Pallegoix says that he was exposed in an iron cage and eventually died of the ill-treatment he received. But there are other conflicting stories, and the matter remains an unsolved mystery. On Chao-Noi of Chiang Khouang the vengeance of Annam fell speedily and relentlessly. Summoned to Hué to explain his conduct, he sought to appease the anger of Minh-Mang by sending an envoy with rich presents. But it was to no avail. A Vietnamese force seized him and took him off to Hué, where he was publicly executed. His kingdom, Tran Ninh, became a prefecture of the empire of Annam.

The story of the Luang Prabang kingdom from 1707 onwards may be more briefly told. Its early years were troubled by dynastic squabbles, through the attempts of Int'a-Som to oust from the throne first his brother King-Kitsarat (1707-26) and then his cousin Khamone-Noi (1726-7). Khamone-Noi, an interesting personality whose adventurous wanderings are still the subject of much story-telling, had a

passion for hunting. During one of his absences on a hunting expedition Int'a-Som, whom he had carelessly allowed to live in complete freedom at the capital, notwithstanding one attempt already to seize the throne, staged a palace revolution and made himself king. Khamone-Noi, on learning what happened, went off to seek his fortune in Chiengmai, which ten years earlier had rebelled against Burma. There he gained control over the kingdom, routed a Burmese army sent against him in 1728, and was crowned as king.

Int'a-Som had a long reign which lasted until 1776. Internally it was one of complete tranquillity. Externally, however, he was faced by serious dangers. His isolation led him to enter into diplomatic relations with China. The chronicles of his reign attach much importance to the two embassies he sent to Peking in 1729 and 1734. In 1750 Annam claimed tribute, and when it was refused sent a detachment of troops to collect it. These, however, were driven out of the country, and there the matter ended. Internal troubles in Annam, caused by the fact that the kings of the Le dynasty had lost all control over affairs of state, have been taken to account for this display of weakness.

But the greatest danger came from the revival of the Burmese power under Alaungpaya (1752-60) and his successors. Luang Prabang, as we have seen, was reduced to submission in 1753 and had to furnish a large body of hostages, including Int'a-Som's son Tiao-Vong. When Alaungpaya died Int'a-Som attempted unsuccessfully to regain his independence. But the Chinese invasions of Burma and P'ya Taksin's victories in Siam brought a more favourable situation, and he not only renounced Burmese overlordship but in 1771 ventured to attack Vientiane, Burma's ally. A Burmese force defeated him at the battle of Muong Kassy and relieved the beleaguered city, but returned home without doing anything towards restoring Burmese suzerainty over Luang Prabang.

Int'a-Som was therefore emboldened to throw in his lot with P'ya Taksin, and in 1774 entered into a defensive alliance with him against the Burmese. He had unwittingly taken a step too far, for when in 1778 the Siamese captured Vientiane and wiped out its independence they demanded of his son Sotika-Koumane (1776-81) the acceptance of conditions such as reduced Luang Prabang also to a position of dependence.

In 1781 Sotika-Koumane's younger brother, Tiao-Vong, forced him to abdicate in his favour. Six years later the new king died prematurely without issue, and for four years the country was distracted by a

succession struggle between the remaining brothers. This, as we have seen above, tempted Chao-Nan of Vientiane to intervene. One of the squabbling brothers, Anourout, Int'a-Som's second son, organized the resistance to the invader, but failed to save the city. On its fall he escaped to Bangkok, where for two years (1791-3) he lived as a state prisoner.

Meanwhile King Chao-Nan, having carried out a large-scale massacre in Luang Prabang, deported many households of people and returned home. He would have pushed his conquest farther, but feared to incur the wrath of his suzerain. By attacking at all, however, he had gone too far, and in consequence was deposed and ordered to live in Bangkok. Shortly after his arrival there the fugitive Anourout was released at the request of imperial China and returned to rule over Luang Prabang. There he busied himself with repairing the ruins of the city and carrying out works of Buddhist merit. In 1817 he abdicated in favour of his son Mant'a-T'ourat.

The new king, who was no longer young, having been born in 1775, was content to follow in his father's footsteps and reign quietly. He was far too cautious to be drawn into the anti-Siamese alliance proposed by Anou of Vientiane. The Siamese triumph over Anou, however, and the downfall of Vientiane caused him to attempt some re-direction of his policy. Hence in 1831, and again in 1833, he sent missions to Hué offering the homage and traditional tribute of gold and silver flowers which his grandfather had so brusquely refused in 1750.

But it was to no purpose. The Siamese yoke was firmly fixed on his shoulders, and Minh-Mang of Hué discreetly pigeonholed the letters borne by his envoys. Years later, however, they were a god-send to the French when they were seeking a pretext to extend their control from Annam to the Laos lands across the Mekong.

When Mant'a-T'ourat died in 1836 a Siamese minister attended his cremation and publicly proclaimed Siam's rights of sovereignty. His son and designated successor, Souka-Seum, was then living as a hostage at Bangkok. He was significantly kept waiting three years before receiving official investiture from the King of Siam and permission to return to his country.

CHAPTER 24

SIAM FROM 1688 TO 1851

P'RA P'ETRAJA, the usurper who saved his country from French domination, had a troubled reign of fifteen years.¹ There were constant internal disorders and various parts of the kingdom were involved. They began with a dangerous attempt in 1690 by an impostor, pretending to be a brother of King Narai, to seize Ayut'ia. He gained much support in the districts of Nakhon Nayok, Lopburi and Sara-buri; but during his attack on the city the elephant he was riding was shot down and he himself wounded and captured. His followers then dispersed. His defeat caused such panic in the rebellious districts that there was a mass movement from them into Burma. In the next year two provincial governors rebelled, one at Korat in the north and the other at Nakhon Srit'amarat in the Malay Peninsula. The Korat rising was dealt with first. After much trouble the city was subdued by the novel method of flying kites, to which flaming torches were attached, over it and setting fire to the roofs of the houses. The rebel governor escaped and fled to join the Nakhon Srit'amarat rebels. These were attacked in 1692, and, again with much difficulty, subdued. The Governor of Korat was killed in the early stages of the fighting. The Governor of Nakhon Srit'amarat, a Malay and an old friend of the admiral commanding the royal fleet, when further resistance became impossible, killed his wife and family and escaped in a boat with fifty followers by the connivance of his friend. The admiral paid for this with his life, and his head was set over the city gate.

Korat provided yet another insurrection in 1699, this time led by a magician, who with only twenty-eight followers at first completely terrorized the governor and people with his magic powers. After some time he was persuaded to transfer to Lopburi, whither he went with a force of about 3,000 men. When threatened by the royal forces they surrendered their leader and his original twenty-eight followers and the movement collapsed.

¹ There is some conflict of opinion about the date of his death, which the *Pongsatadan* gives as 1697. See Wood, *History of Siam*, p. 223, n.2.

In 1700 a serious succession dispute broke out in the Laos kingdom which ultimately led to its division into two mutually hostile parts ruled respectively by Luang Prabang and Vien Chang. The Nguyen of Hué helped one candidate to the throne of Vien Chang on condition that he should recognize their overlordship. According to the Siamese, they also sent him help, in return for which a princess was presented and became the wife of the Uparat.¹ From this time onwards Vietnam and Siam became competitors for the control of the Laos country.

The Uparat, who succeeded his father as king in 1703, is known to Siamese history as P'rachao Sūa, 'King Tiger'. He was a cruel and depraved tyrant about whose excesses many stories have been preserved. His reign contains nothing worthy of record.

The next reign, that of T'ai Sra (1709-33), P'rachao Sūa's eldest son, is notable for a big effort to combat the growing influence of Hué in Cambodia. In 1714 King Prea Srey Thomea, called by the Siamese Sri T'ammaraaja, was driven out of his capital by his uncle Keo Fa with the assistance of Vietnamese and Laotian troops. The king and his younger brother fled to Ayut'ia. In 1715, and again in 1716, Siamese forces sent to restore them were defeated. In 1717 two large Siamese expeditionary forces attacked Cambodia. One, supported by a large fleet, operated against the coastal districts; the other marched overland against Udong, Keo Fa's capital. The southern force met with disaster—one of the greatest disasters in Siamese history, says Wood,² who blames it to the incompetence and cowardice of the commander. The fleet, he says, fell into a panic owing to the loss of a few ships and put out to sea, leaving the land force to be mopped up by the Cambodians. According to the Annamite account, however, the expedition, after capturing Ha-tien, was destroyed by a storm.³ The northern force, after defeating the Cambodians in a number of engagements, threatened the capital. Thereupon Keo Fa offered his allegiance to Siam and was left in possession of the kingdom. Apparently he hoped in this way to obtain Siamese help against Hué, whose expansionist policy at the expense of his country was costing it dear. But Siam appears to have made no attempt to assist him, and the Nguyen proceeded to make themselves masters of further Cambodian provinces.

When T'ai Sra died in 1733 a struggle for the throne broke out between his younger brother, the Uparat, and his second son, Prince

¹ Compare Le Boulanger, *Histoire du Laos Français*, pp. 130-5, and Wood, *op. cit.*, pp. 222-3.

² *Op. cit.*, p. 228.

³ Maybon, *op. cit.*, p. 124.

Ap'ai. It was won by the Uparat, who took the title of Maha T'amma-raja II, but is usually referred to as King Boromokot. He took a fearful revenge on his opponents, but afterwards ruled so peaceably that his reign, which lasted until 1758, is described in the Siamese histories as a golden age. While he was on the throne dramatic developments were in progress in Burma. The Mon rising of 1740 caused the Burmese governors of Martaban and Tavoy to flee to Ayut'ia. As a result friendly relations were established with Ava, and in 1744, for the first time in over a century, a Burmese embassy was deputed to Ayut'ia. Boromokot had refused to give a daughter in marriage to the Mon king, Smim Htaw—'Saming T'oh' in the Siamese rendering—and the Burmese hoped for help in subduing the rebels. But although a Siamese return mission went to Ava in 1746, Boromokot maintained strict neutrality. In the following year when 'Saming T'oh' lost his throne he fled to Chiengmai. There, according to Wood,¹ he recruited an army with which he made an unsuccessful attempt to regain his throne. Then in 1750 he made his way to Ayut'ia. But Boromokot would not help him and eventually put him on a Chinese junk bound for China. He landed on the coast of Annam and made his way back to Chiengmai. In 1756 with a small band of supporters he offered his services to Alaungpaya, who put him into safe custody until his death two years later.

Boromokot was a peace-loving sovereign and a great patron of Buddhism. In 1753 the King of Kandy² invited him to send a deputation of Buddhist monks to purify Sinhalese Buddhism. A commission of fifteen under the leadership of a monk named Upali was sent to Ceylon. The success of the mission is attested by the fact that the sect which it founded, known as the Upaliwong or Sayamwong, became the largest in Ceylon.

Before he died in 1758 Boromokot made his second son, Prince Ut'ump'on, Uparat in preference to the elder one. But the new king found his position so difficult that he retired to a monastery in favour of his brother, who ascended the throne as Boromoraja (1758-67). He was the last king to reign at Ayut'ia. In the year after his accession Alaungpaya invaded Siam and besieged the capital. The ostensible reason for the attack was the Siamese refusal to surrender Mon rebels who had taken refuge in their country, but Alaungpaya was looking

¹ *Op. cit.*, p. 235.

² King Kirti Soi was an Indian, but he was a great supporter of the religion of his kingdom. Finding the Buddhist hierarchy decadent, he sent deputations to both Burma and Siam asking for monks through whom he might stimulate a religious revival.

for an excuse to revive the glories of Bayinnaung's reign. The Siamese assert that even had the Burmese monarch not been mortally wounded he would have given up the siege, since he was not prepared for a long campaign and had decided to return home before the onset of the wet monsoon of 1760. His death merely postponed the next invasion for a few years.

As we have seen in a previous chapter,¹ as soon as Hsinbyushin succeeded Naungdawgyi in 1763 he began to prepare for another assault upon Ayut'ia. And even before his main army began to approach its objective by way of Chiengmai, another force, sent to capture Mergui and Tenasserim, made such good progress that it occupied all the Siamese states in the Malay Peninsula and its advance was only checked at P'etchaburi by General P'ya Taksin,² who was later to achieve renown as the saviour of Siam. When the full-scale campaign began, late in 1765, Siam was invaded by three Burmese armies, one from Chiengmai, a second by the Three Pagodas route and the third from the south. Gradually they closed in round the capital. The siege began in February 1766. The onset of the rainy season brought no respite, for the Burmese were well supplied with boats with which to carry on the fight when the surrounding country was flooded. At the end of the rains Burmese reinforcements poured in, but the Siamese, who were refused an honourable surrender, held out desperately until April 1767. Before the end came, P'ya Taksin, who had come to loggerheads with the incompetent king, cut his way out with 500 followers and escaped to Rayong on the Gulf of Siam, where he proceeded to raise a new army. The Burmese destroyed everything they could lay hands on, except what could be carried away as plunder. The palace and principal buildings were burnt along with thousands of private houses. The ruined city was never rebuilt. When Siam recovered from the disaster a new capital arose at Bangkok.

When Ayut'ia fell Burma was already involved in serious trouble with China. Early in 1768 Ming Jui's invasion threatened Ava and the situation became critical. Siam was therefore presented with a wonderful opportunity for recovery, provided the right leader was available. During the final assault on the city King Boromoraja had disappeared and was never heard of again.

Several members of the royal family had survived the disaster, but there was no P'ra Naret among them. It was P'ya Taksin who, though

¹ Chap. 21.

² Called 'Paya Tak' by the Burmese.

half Chinese, became the leader of the resistance movement against Burmese domination. Immediately after the fall of the city he had begun to extend his control over the districts neighbouring Rayong. In June 1767 he captured Chantabun. This success caused thousands of followers to join him. In October he sailed up the Menam and took T'anaburi (Bangkok), executing the Siamese governor placed over it by the Burmese. Finally he boldly attacked the camp of the main Burmese occupation force at Three Bo Trees, close to Ayut'ia, and won a complete victory.

This success led him to assume the royal power. At first his idea was to make Ayut'ia his capital, but to do so would have involved greater resources than he had at his command as yet. His coronation, therefore, was celebrated at T'anaburi. Siam, however, had fallen apart. The peninsular provinces were under the Governor of Nakhon Srit'ammarat, who had proclaimed his independence and assumed the title of King Musica. Korat and the eastern provinces were controlled by a son of King Boromokot, who also pretended to royal power. So, too, did the Governor of P'itsanulok, who called himself King Ruang, while in the extreme north of his province a Buddhist monk, Ruan, had established a theocratic state called the kingdom of Fang. Moreover, at Ratburi on the Mekhlong river the Burmese had a strong force and a fleet of boats.

When the Chinese retreat from the Ava region began in 1768, Hsinbyushin ordered the Burmese Governor of Tavoy to link up with the Ratburi force in an attack upon Bangkok. The plan failed completely; P'ya Taksin drove out the Governor of Tavoy's force and captured Ratburi. The whole of the Burmese fleet stationed there fell into his hands. He followed up this victory in May 1768 with an attack on P'itsanulok. This time, however, he was unsuccessful. Thereupon King Ruang staged a formal coronation and declared himself King of Siam. But he died immediately afterwards, and the monk-king of Fang seized his territory.

At the close of the wet monsoon Taksin marched into the Korat region, where Prince T'ep P'ip'it was assisted by a Burmese force. Here again he won a decisive victory. The Burmese commander was killed in battle, and the prince, while fleeing towards Vien Chang, was captured and executed.

There was still much to be done before Siam was unified, but at this juncture affairs in Cambodia demanded attention. A fugitive king, Rama T'ibodi, better known as Ang Nou, driven out by his brother Ang Tong with the assistance of Cochin-Chinese troops, fled



RUINS OF PHRA MONGKHONBOPIT, AYUT'IA

to Bangkok. P'ya Taksin demanded tribute of the usurper, and when this was refused sent his Korat force to occupy Siemreap and Battambang, as a first step towards restoring the exiled king. He himself was at the time busy with preparations to reduce King Musica of Nakhon Srit'amarat, and hence for the time being had to leave events in Cambodia to take their course. The operations against Nakhon Srit'amarat were speedily brought to a successful conclusion, but when P'ya Taksin returned to his capital in March 1769 his armies had been defeated and forced to leave Cambodia.

It was useless to attempt at once to reassert Siamese suzerainty there; the Burmese were threatening from Chiengmai and the monk-king of Fang had still to be dealt with. He decided to strike at Chiengmai first. But his attack failed, and while he was away in the north Mac Thien-Tu of Ha-tien attacked Chantabun and Trat in September 1769. An attack of plague in the invading force, however, saved the situation and enabled P'ya Taksin to regain the initiative. He himself led a large army to punish this incursion, while at the same time sending an expedition to deal with the monk-king. The expedition against P'itsanulok made short work of the kingdom of Fang. The city itself was easily occupied, and when the monk-king's stockaded capital of Sawangburi was attacked he fled away to the north and was never heard of again. P'ya Taksin's expedition was directed first against Ha-tien, which he took. Then he proceeded up to Phnom Penh, drove out Ang Tong and replaced him with Ang Non. In 1772, however, with Vietnamese help Ang Tong defeated the Siamese army and recovered his capital. But, as we have seen above,¹ he failed to maintain himself there and the Siamese nominee in 1773 was once more installed as king. And before the Nguyen could attempt to reimpose control over the distracted kingdom they themselves were overwhelmed by disaster at home. Siam, now rapidly regaining its strength, remained the controlling power in Cambodia.

As soon as peace was made with the Chinese in 1770, Hsinbyushin of Burma had begun to prepare fresh aggressive moves against his eastern neighbours. In 1771 Vien Chang was besieged by the forces of Luang Prabang and implored his help. At the approach of the Burmese army the siege was abandoned and a way was thus opened for further interference in northern Siam. In 1772 and 1773 attempts were made to capture P'ijai, but Siamese resistance caused both to fail completely. The Mon rebellion of 1773 held up the Burmese plans for a full-scale invasion of Siam for a time, and P'ya Taksin used the

¹ Page 362.



SIAMESE SHADOW PUPPET

breathing-space thus afforded him by marching northwards to deprive the Burmese of their Chiengmai base. In January 1775 he took the city and immediately hurried south to undertake the defence of the homeland. Various Burmese incursions across the border in pursuit of Mon fugitives had been repulsed during 1774. In February 1775 a new attack was in progress, and a Burmese force had driven back the Siamese frontier guard to Kanburi and established itself at Ratburi. P'ya Taksin's reappearance on the scene, however, soon restored the situation. In April he captured Ratburi, taking a large haul of prisoners, while another Burmese force, which was raiding to the northwards, only just made good its escape. Late in the same year the Burmese, who had made Chiengsen their base after losing Chiengmai, made an attempt to recover the latter city, but a Siamese relieving force drove them off.

At the end of the year the long-prepared full-scale invasion began under Maha Thihathura. In January 1776 he defeated a large Siamese army near Sukhot'ai and captured the city. He then besieged P'itsanulok and beat off P'ya Taksin's attempts to relieve it. Before its fall the Siamese cut their way out, and the Burmese, suffering from shortage of supplies, were soon forced on to the defensive. They had to abandon the place and retreat homewards harried by the Siamese, who inflicted defeat after defeat upon them. The remnant of their army crossed the border in August 1776. In the previous June Hsinbyushin had died. His son Singu, as we have seen, was opposed to further adventures in Siam. But before calling a halt to the war he made one further attempt to retake Chiengmai. It nearly succeeded; but in September 1776 the Siamese drove off the besiegers. By this time the city was so impoverished that its governor and most of its inhabitants left it and settled at Lampang. It remained practically deserted for some twenty years.

P'ya Taksin had now reunited Siam and driven out the Burmese, but his reign had been one long uninterrupted series of campaigns, and the strain began to tell on him. He showed signs of mental disorder. Most of the victories in the Chiengmai struggle and the operations against Maha Thihathura had been won by General Chakri, and as the king's insanity developed he became more and more the director of the national effort. In 1778 an opportunity came to assert Siamese overlordship over the two Laos kingdoms of Luang Prabang and Vienchang. An incursion by the latter into Siamese territory led to its conquest and at the same time the King of Luang Prabang was forced to accept Siamese suzerainty.

Soon afterwards the arrangements made by P'ya Taksin earlier in his reign for the government of Cambodia broke down and an attempt was made by the Cochinchinese to regain power by setting up the infant son of the ex-king Ang Tong as king. In 1781 a Siamese army led by General Chakri went to restore Siamese suzerainty and place Prince In P'itok on the throne. Before he could carry out his mission, however, Chakri had to hurry homewards. A serious rebellion had broken out at Ayut'ia. The rebels declared their intention to kill the insane king and place Chakri on the throne. An ambitious palace official, P'ya Sank'aburi, had thereupon placed himself at their head, entered Bangkok, taken possession of the king and forced him to retire to a monastery. His object was to take advantage of Chakri's absence to secure his own recognition as king.

Chakri received news of these events from the Governor of Korat, P'ya Suriya, whom he ordered to repair at once to the capital and restore order. He himself arrived there in April 1782 to find the rebellion quelled and the would-be king a prisoner in P'ya Suriya's hands. Chakri was at once hailed with joy by the populace and urged to assume the crown. The chief difficulty lay in the continued existence of P'ya Taksin. The mad monarch was still only forty-eight years old, and after so glorious a reign might be expected to become a source of serious internal disturbance. Accordingly in the general purge of rebel leaders which ensued the restorer of Siamese independence was himself liquidated and General Chakri was elevated to the throne with the title of Rama T'ibodi.

King Rama I (1782-1809) was the founder of the present reigning dynasty at Bangkok. His reign was to see another great struggle with Burma. In the month before he ascended the throne of Siam a palace revolution at Ava brought to the Burmese throne Bodawpaya, the ablest of the sons of the great Alaungpaya. A man of boundless ambition, he aimed at forcing all the neighbouring states to yield to his sway, and in 1785 the wearisome struggle between the two states broke out once more and was to last for many years. But the Siam of Rama I's time was no longer the state that had been reduced to chaos by Hsinbyushin's devastating armies. It was a victorious power governed by a tried leader of men, and the Burmese armies suffered such disasters that the struggle gradually deteriorated into chronic frontier raiding. The new King of Siam was too wise and too wary to attempt a major invasion of Burma in reply to Bodawpaya's disastrous expedition of 1785. He was anxious to turn his attention to the consolidation of his kingdom and the reorganization of its



THE ROYAL BALLET, PHNOM PENH, CAMBODIA

administration. He did indeed seek to regain the Tenasserim provinces of Mergui and Tavoy, upon which his country had real claims. But after holding them for a brief period he had finally to abandon them to Burma in 1792. And although Chiengmai and Kengtung in the north and the island of Puket (Junk Ceylon) in the south remained bones of contention between the two kingdoms, such operations as took place were chiefly of the nature of raids by local leaders.

Rama I was the founder of modern Bangkok. P'ya Taksin's capital had been at Dhonburi, on the west bank of the river Menam. Rama I built himself a palace on the opposite side of the river at Bangkok proper and surrounded it with a double line of fortifications, and there under the shelter of the outer wall the present city began to arise. Much was done to settle not only the administration of the provinces but also the development of the central government along traditional lines. Long before he died his kingdom had so far recovered from the devastation caused by the Burmese invasions and the subsequent struggles of P'ya Taksin to assert his authority that at the beginning of the nineteenth century Siam was more powerful than ever before. And the time was soon to come when she would again pursue an

expansionist policy aiming at extending her control over the Laos kingdoms of Luang Prabang and Vientiane in the north, the ancient Khmer kingdom of Cambodia to the east, and the Malay states in the south.

Rama I was offered an opportunity by the Tay-son rebellion, and the long eclipse of the power of the Nguyen, to strengthen Siamese influence in Cambodia. His early efforts were severely hampered by Bodawpaya's attacks on his own country. But the pro-Nguyen boy-king Ang Eng was a refugee at his Court. In 1794 he crowned him king at Bangkok, and in the following year sent him back to Udong, the capital of Cambodia, with a Siamese army under the command of Ben, the pro-Siamese governor of the frontier provinces of Battambang and Siemreap (Angkor). For some years Siam was undisputed master of Cambodia. She took advantage of her position to gain control of the three Cambodian provinces to the north of Battambang—Mongkolbaurey, Sisophon, and Korat. She 'silently' annexed them in 1795, writes Adhémard Leclère.¹ In 1795 also Battambang and Siemreap (Angkor), under the semi-independent Ben, were transferred from Cambodia to Siam; presumably they were the price with which Ang Eng purchased his restoration.

The foundation of the empire of Vietnam by Gia-Long in 1802 gave Siam once more a competitor for the control of Cambodia. The Cambodian ministers were resolved to give the Vietnamese no excuse for turning their country once more into a battleground. They therefore sedulously sent homage and tribute to both Bangkok and Hué, and Rama I wisely accepted this curtailment of his authority.

This delicately poised situation lasted only until 1812. In that year Rama II (1809-24) intervened in support of a rebel brother of the then king Ang Chan, who fled to Saigon. A strong Vietnamese force reinstated him in the following year, and the Siamese prudently retired with their candidate, who lived out the rest of his days at Bangkok. A Vietnamese garrison took over the citadel at Phnom Penh, and for the time being Siamese influence there was in a state of eclipse. But the Bangkok government remained ever on the alert for an opportunity to regain control. Meanwhile it compensated itself by sending an army in 1814 to Korat which proceeded to occupy all the territory between the frontier of the province of Prohm-Tep and the Dangrek mountains, and in addition the provinces of Mlou-prey and Tonlé-Repou, which were too far distant from Udong to be effectively under the control of the central government. There was no opposition,

¹ *Histoire du Cambodge*, p. 402.

and the Siamese army then proceeded to cross the Mekong and occupy Stung Treng. By this operation Siam gained possession of a thick slice of territory in the north of Cambodia and drove a wedge between that kingdom and the kingdom of Vientiane, which a few years later it was to absorb (1828).

Save for this Cambodian adventure Rama II's reign was free from any major conflict. The Burmese war went on, but it was chiefly a matter of raiding and counter-raiding, and it affected only the Malay Peninsula. In 1810 the Burmese captured the island of Puket (Junk Ceylon) and besieged Jump'orn, but they were expelled without difficulty. Another Burmese attack was expected in 1819, but it did not materialize. Their main energies were now concentrated upon gaining control over Assam, and Siam had nothing more to fear from them.

One result of this scare was the deposition of the Sultan of Kedah, who was discovered to have been in correspondence with the Burmese. Siam had never forgiven him for having ceded Penang in 1786 and Province Wellesley in 1800 to the British. In 1821 Siamese forces invaded his state and he fled to Penang. This was the beginning of a period of more or less intensive Siamese pressure upon the Malay states which alarmed the British and resulted in a good deal of activity on both sides. The story, however, is more conveniently dealt with in connection with the history of Malaya.¹

Ever since the failure of the attempt of Louis XIV to gain control over the old kingdom of Ayut'ia in the seventeenth century the Siamese had become inordinately suspicious of Europeans, and every possible restriction was placed on their trade. During the first half of the nineteenth century this attitude was firmly maintained. But one may discern the faint beginnings of change in Rama II's reign. In 1818 he received a Portuguese envoy, Carlos Manuel Silveira, and consented to make a commercial agreement whereby Silveira supervised Portuguese trade in Siam. Wood describes his position as that of Portuguese consul;² but as it was not until the reign of Mongkut (1851-68) that any appointment of such a sort by a foreign power was permitted, the definition cannot be accepted. Moreover, he was given the Siamese title of 'luang' and seems to have carried on his work entirely under Siamese authority. The East India Company was at the same time seeking the removal of the restrictions upon the trade of British subjects in Siam. Letters to this effect and presents were sent to Bangkok by the Government of India in 1818 and 1819, but

¹ See chap. 27, a.

² *History of Siam*, p. 276.

without avail. In 1821, therefore, Governor Phillips of Penang sent a Singapore merchant named Morgan to Bangkok in a private capacity, but with the object of collecting information and sounding the Siamese ministers with regard to the possibility of alleviating conditions. But the Government of India had also decided to move officially in the matter, and in the same year John Crawford, whose mission is dealt with in a later chapter,¹ made his abortive attempt to break the impasse. Nevertheless British trade did begin to expand. The Siamese, like the Burmese earlier on, were unwilling to commit themselves to an agreement in black and white, but they were willing to permit individual traders to settle in their country. An English trader, John Hunter, who took up residence in Siam at this time is said to have been the first of his kind to live there.

Rama II died in July 1824 shortly after the opening of the first Anglo-Burmese war. Prince Maha Mongkut, his eldest son by a royal mother, had been expected to succeed him. He was a Buddhist monk at the time of his father's death. A strong party at Court, however, placed the dead king's eldest son, though not by a royal mother, on the throne, and he became Rama III. Mongkut was to succeed him in 1851 and was one of the most remarkable personalities that ever occupied the Siamese throne.

Rama III's reign has been described as a 'somewhat unprogressive' one.² He represented the old-fashioned traditionalist attitude, which was becoming dangerously out of date. Britain at first hoped that Siam would join her in the war with Burma, but Rama III's government remained suspiciously aloof, conscious of its clash of interests with the British in Malaya. This showed itself strongly in the reception accorded to Captain Henry Burney, the second ambassador to be sent to Bangkok by the East India Company. He did, however, manage to conclude a treaty in 1826, which is discussed in its proper context of Malayan affairs in a later chapter.³ There had been some thought of offering to cede the conquered Burmese province of Tenasserim to Siam, but the Siamese attitude on all matters was too intransigent, and the subject was not even introduced into the negotiations. When Burney went to Siam the Government of India was considering the question of resurrecting the old Mon kingdom of Pegu in Lower Burma. As it was known that there were thousands of refugee Mons living in Siam, he was instructed to search for any members of the old Mon royal family who might be among them, or any possible candidates for the throne from among the Mons holding high official posts

¹ Chap. 27, b.

² Wood, *op. cit.*, p. 277.

³ Chap. 27, b.

in the Siamese service. His report on this subject has considerable interest, but he could find no traces of any members of the royal family, nor any suitable candidate outside it.

In 1833 the United States of America sent an envoy to Bangkok who managed to make a treaty regulating the treatment of American citizens who might visit Siam. Both Burney and Roberts, the American envoy, tried hard to persuade the king to agree to the establishment of consuls, but to no purpose.

It was in Rama III's reign that the Laos kingdom of Vientiane was extinguished and its capital destroyed.¹ That was in 1828. This success emboldened him to make an effort to restore Siamese control over Cambodia. Accordingly, without any declaration of war, P'ya Bodin, the conqueror of Vientiane, was sent in 1831 to lead an invasion, which at the outset was completely successful. The Cambodian army was defeated at Kompong-chhnang, King Ang Chan fled to Vinh-long, and the Siamese occupied in rapid succession Phnom Penh, Oudong and Chaudoc. Then fortune turned against the Siamese. The eastern provinces rapidly armed against them; bands of partisans cut off and destroyed the detachments Bodin sent out to secure allegiance; and in attempting to capture Vinh-long he lost his whole flotilla of war-boats. The Emperor Minh-Mang sent 15,000 Vietnamese troops who drove out the Siamese pell-mell and replaced Ang Chan on his throne. When in December 1834 Ang Chan died unexpectedly of dysentery the Vietnamese Resident, Ong Kham-Mang, by order of his emperor, summoned the Cambodian magnates to elect his successor, since his only son had died a few hours after birth. Siam was not even informed. And as under Ong Kham-Mang's direction a young princess, Ang Mey, was elected queen it was obvious that Minh-Mang intended to absorb what was left of Cambodia into his empire. Indeed, he proceeded to reorganize the administration completely, dividing the kingdom into thirty-three provinces, all with new names attached to Cochin China. His aim was, as Leclère puts it, to *décam-bodgienniser* the country.²

The resentment which this policy inevitably caused played into the hands of Siam. After seven years of suffering the Cambodians revolted, massacred every Vietnamese they could lay hands on, and the magnates, meeting in secret, set up a provisional governing committee which appealed to Siam for help and offered the crown to Prince Ang-Duong, who was living under Siamese protection. The aged General

¹ The subject is dealt with in chap. 23.

² *Histoire du Cambodge*, p. 422.

Bodin was thereupon in 1841 sent a second time to re-establish Siamese influence.

It was easy to install Ang-Duong as king. But the Vietnamese were a tough enemy and there were four years of hard fighting before a settlement was reached. They had built more than fifty forts with which to hold down the country. These were all captured by the peasantry, but the king and his mentor Bodin could not drive out the Vietnamese army. In 1845, therefore, a compromise solution was agreed to: Cambodia was to be under the joint protection of both Siam and Vietnam. Two years later Ang-Duong was consecrated and invested with his royal regalia in the name of the sovereigns of Vietnam and Siam by the deputies of those two rulers. Such a solution depended for its success largely upon the personality of the Cambodian king, for neither Siam nor Vietnam abandoned their designs upon his country. Luckily he was a man of wisdom and piety who was resolved to give neither side the much-hoped-for opportunity for further adventures at the expense of his impoverished and unhappy land. He distrusted the Siamese, regarding them as his enemies; he hated the Vietnamese. Therefore it was to Bangkok that he sent his eldest son Ang Votey—later King Norodom, 1860-1904—for his education.

Shortly before Rama III's death both Britain and the United States made further efforts to obtain more reasonable terms for their merchants. The British were disappointed with the results of the Burney treaty; they complained of royal monopolies, especially in sugar, and the prohibition of the teak trade. Sir James Brooke of Sarawak was the British plenipotentiary, and he arrived in Bangkok in August 1850. The king was anxious for good relations with Britain, but was too ill to take part in the negotiations. Brooke's attempts to negotiate a satisfactory treaty, however, failed. The reasons for this sound strangely irrelevant. On the way up the Menam one of his ships grounded on the bar at Paknam, and he had to ask for assistance to refloat. Further, rumours were circulated of his own lack of success in Borneo. Most important of all, his letters were two years out of date and were signed only by Lord Palmerston, not by Queen Victoria herself. But such things counted in dealing with monarchies such as the Siamese of that time.

Brooke was followed by the American Ballestier, who arrived in a United States sloop of war with a commission from his government to represent the grievances complained of by American citizens and obtain a new and more favourable treaty. He failed even more abjectly than Brooke. He was refused an audience of the king and had to leave

without presenting the president's letter. He was a merchant who, as Bowring puts it, 'had not been fortunate in his commercial operations at Singapore',¹ and the Bangkok ministers deemed it beneath their dignity to have any dealings with him. Both Brooke and Ballestier advised their governments that in their opinion only a warlike demonstration would move the Siamese. But Rama III died in April 1851 and Siam entered upon a new era.

¹ Sir John Bowring, *The Kingdom and People of Siam*, vol. ii, p. 211.

PART III

THE PERIOD OF EUROPEAN TERRITORIAL EXPANSION

CHAPTER 25

INDONESIA FROM THE FALL OF THE V.O.C. TO THE RECALL OF RAFFLES, 1799-1816

THE disappearance of the 'Kompenie' made at first little difference to the management of affairs in Indonesia. No matter how loudly the Batavian Republic might echo the French revolutionary doctrine that liberty and equality were the inalienable rights of men, it was not prepared to do anything calculated to destroy the value of its East Indian empire to the home country. The security of that empire, it was firmly convinced, depended upon keeping its peoples in strict subordination. Hence while Dirk van Hogendorp, an ex-governor of the North-East Coast Province of Java and a determined opponent of Nederburgh, pleaded for the separation of trade from government and the abolition of forced deliveries and of the economic servitude known as *hierendiensten*, Nederburgh's theory, that the native peoples were naturally lazy and compulsory labour was therefore essential for their own welfare as well as for Dutch commercial profits, was assured of the stronger support.

The government took refuge in yet another committee, to which both men were appointed. It met in 1802 and was charged with the task of drafting a 'charter for the Asiatic Settlements', which would provide for 'the greatest possible welfare of the inhabitants of the Indies, the greatest possible advantages for Dutch commerce, and the greatest possible profits for the finances of the Dutch state'. Its nature may easily be gauged from the fact that the draft accepted by the committee was penned by Nederburgh. But it was never carried into effect. The Napoleonic wars, which had temporarily ceased with the Treaty of Amiens in 1802, were renewed in 1803 and put an end to all trade between the Batavian Republic and the colonies. And although the Charter, issued in 1804, was replaced by a slightly more liberal Administrative Act, passed in 1806, the replacement of the Batavian Republic by the kingdom of Holland under Louis Bonaparte rendered that also a dead letter. Louis Bonaparte's one object was to strengthen the defence of Java against the British, and at the suggestion of his

imperial brother he deputed Marshal Herman Willem Daendels with dictatorial powers to carry out the task.

Meanwhile affairs in Indonesia had passed through critical phases. Van Overstraten, who remained in office as governor-general after the fall of the Company, was mainly concerned with the maintenance of Java's independence against the threat of a British invasion. In 1800 an English naval squadron actually blockaded Batavia, but failed to effect a landing. British preoccupation, first with Napoleon's Egyptian expedition and afterwards with the internal situation in India, prevented the organization of a force strong enough to deal with Java, but the remaining Dutch warships at the disposal of Batavia were all destroyed.

The Peace of Amiens in 1802 brought some relief, for all the Dutch possessions previously taken over by Britain were restored, with the sole exceptions of Ceylon and the Cape. The situation, indeed, was better than might have been expected, for freed from the strict control of the Board of Directors Batavia had been able to sell its products in the open market for good prices. Owing to the slave revolt in Haiti, West Indian coffee production was ruined and neutral shipping, notably American and Danish, flocked to Batavia. The demand for coffee was actually greater than Java could supply. Moreover, relations with the native princes remained good. The Sultan of Bantam rallied to the support of Batavia when the English attacked in 1800. Surakarta and Jogjakarta also remained on good terms with the Dutch. There was indeed serious trouble in Cheribon through the succession to the throne of an illegitimate son of the sultan, who died in 1797. But Dutch authority was not threatened, since the hatred of the population vented itself upon the Chinese middlemen employed by the sultan. Order was ultimately restored by the Dutch governor of the North-East Coast Province, who re-established the legitimate line.

When the European war was resumed in 1803 the British rapidly reconquered most of the territories they had surrendered. During the peace interval a Dutch squadron under Hartsinck was sent to Java; but it arrived in bad condition and inadequately manned. In 1806 it was destroyed in the roadstead of Batavia by a powerful English fleet under Admiral Pellew, but no attempt was made to conquer the island. The one aim of the Dutch authorities at Batavia was to avoid giving any support to the French and thereby force the British to invade Java. The accession of Louis Bonaparte to the Netherlands throne was regarded by them with dismay. They wished for no change in the

position of semi-independence, which had brought them prosperity and a full treasury. But now Daendels was appointed to reorganize the administration and strengthen the military defences of Java in the French interest.

The new governor-general had begun his career as an advocate at Hattum, where he had headed the Patriots in their struggle against the Princely Party. When the stadhoudership was restored, he had fled to France and taken service in the French army. In 1793 he served under Dumouriez as commandant of the Batavian Legion in the abortive attack on the republic. He returned with the French in 1795 and proved such a mainstay of French power that Napoleon conferred on him the rank of marshal. He was a great admirer of Napoleon, and under his influence had developed from a revolutionary demagogue into a full-blooded supporter of military dictatorship. He arrived in Java on 1 January 1808 after a long and adventurous voyage via Lisbon and Morocco.

Invested with special powers which made him supreme over the Council of the Indies, Daendels took full advantage of the fact that all communications with the homeland were cut to behave in a thoroughly independent manner. With tremendous energy he set about the task of strengthening Java's defences. The army was increased and improved, and, since it was impossible to obtain reinforcements from Europe, new regiments of native troops were enrolled and trained. Stern discipline was enforced, but at the same time better measures for the welfare of the troops were introduced than had ever been known under the Company's rule. Barracks and hospitals were built, a gun foundry was opened at Semarang and an arms factory at Surabaya. Surabaya itself was fortified, while Batavia was strengthened by the construction of new forts at Weltevreden and Meester-Cornelis. To improve military communications a great railroad was constructed from Anjer to Panarukan, a distance of 1,000 kilometres. The overland journey from east to west was thereby reduced from a matter of forty to six and a half days, but the work had to be carried out by forced labour and entailed immense loss of life. Possessed of no warships owing to the destruction of Hartsinck's squadron in 1806, Daendels built a fleet of small fast vessels based on Meeuwenbaai and Merakbaai in the Sunda Straits, and in the east at Surabaya. This eastern base was further strengthened by a second fort, Fort Lodewijk, which was erected on an island in the Madura Straits.

Early on Daendels attempted a thoroughgoing reform of the administration of Java. His aim was naturally to introduce the most complete

and rigid centralization, and in order to carry it out he had no compunction whatever in riding roughshod over everything that stood in his way. Thus he abolished the governorship of the North-East Coast Province and divided the land into five divisions and thirty-eight regencies, all of which were brought directly under the control of Batavia. The whole island was parcelled out into nine divisions under landdrosts standing directly under the central government, and the native chiefs, known as regents, previously semi-autonomous native rulers, were declared to be officials of the Dutch government, given military rank and paid salaries. The change, designed to safeguard them in their relations with European officials, had the effect of reducing both their incomes and their status in the eyes of their people. The Residents in the native states, who had previously received their instructions from the governor of the North-East Coast Province, now came directly under the control of Batavia, with their title changed to that of minister.

Daendels' instructions, besides laying special emphasis upon his military mission, entrusted him with the task of examining the possibility of abolishing the compulsory cultivation of coffee and forced deliveries, and of improving conditions of life among the native peoples. How much serious attention he gave to these matters is doubtful, for he seems to have unquestioningly accepted the stock Dutch verdict on the Javanese as lazy. Instead of abolishing the compulsory cultivation of coffee he increased it to such an extent that the number of coffee trees rose from 27 to 72 million, while the price for the forced deliveries was reduced. But he did his utmost to suppress illegal emoluments, and to see that all payments were made direct to the cultivators. Inspectors were therefore appointed to check abuses, and the coffee cultivator was freed from all other forms of *hierendiensten*. He also improved the lot of the *blandong* people, whose forced labour in the teak forests was little better than slavery, by an issue of rice and salt. But his belief was that the best means of ameliorating the condition of the Javanese was to stamp hard enough on corruption.

That the organization and practice of the judiciary of Batavia had long needed complete overhaul was recognized by the Charter of 1804. In particular a proper system of justice for the native according to his *adat* (i.e. customary usage) had never existed under the Company. This shameful situation Daendels sought to end by establishing courts in every regency and division (*landdrostambt*) wherein justice would be dispensed according to *adatrecht*. These were separate from the Councils of Justice established at Batavia, Semarang and Surabaya

which dealt with cases involving foreigners—i.e. Europeans, Chinese, Arabs and any who were not natives of Java. In these justice was in accordance with Dutch-Indian law. In the lower native courts native officials and priests sat on the bench. The prefecture courts were presided over by the landdrost with a Dutch official as secretary and a number of native assistants. A system of appeal also from the lower courts to the Councils of Justice was instituted. Daendels' method of segregation in matters of justice took root and was further developed by his successors. But he was in office for too short a time to do more than lay its foundations. He had in practice little respect for legal processes, even such summary ones as were conducted under martial law.

Both in his lifetime and ever since opinion has been sharply divided on the question of the quality of Daendels' work in Java. So powerful were the accusations levelled against him that in 1814 he published an apologia entitled *Staat der Nederlandsche Oostindische bezittingen onder het bestuur van den G. G. H. W. Daendels*, together with two immense volumes of documents. Through no fault of his, just when he was doing his utmost to stimulate coffee production, the British blockade was tightened to such an extent that the bottom fell out of the market and he had millions of guilders' worth of unsaleable goods on his hands. Unfortunately his administration cost more to run than any previous one. The expense of his military and naval preparations alone was staggering. But he had also given substantial increases of pay to government officials as one means of reducing corruption. His first issue of paper money failed because the government had no credit with which to back it. Hence he resorted to the expedient of selling land to private persons. On the plea that all land not in the possession of the native princes was government domain, he sold not only large estates of land but also the rights over the cultivators previously enjoyed by the government.

One of his most spectacular deals was the sale of the Prabalingga lands for a million rix-dollars (=2½ million guilders) to the *Kapitein-Chinees* Han Ti Ko under an agreement whereby the capital sum was payable in instalments. But his need of ready money caused him to issue so many paper notes on the strength of this deal that before long his 'Prabalingga paper' was worth only a fraction of its face value, and many people refused to accept it. In his frantic search for means of acquiring an adequate revenue he floated forced loans, farmed out opium dens and introduced a state rice monopoly, whereby all rice had to be delivered to the government, which sold it at a profit to the

public. He even compelled the banks to hand over their coin to the treasury in return for paper.

His greatest weakness showed itself in his dealings with the native princes. His dictatorial and tactless methods alienated them to such a degree that when the inevitable British attack came they 'emulated each other in disloyalty' to the Dutch régime. His demands for labour brought strife with the Sultan of Bantam. When some of the sultan's Dutch guards were murdered together with their commandant, Daendels personally led an army which stormed and plundered the city. He shot the chief minister, banished the sultan to Amboina and declared his state royal domain of the King of Holland. He issued new regulations for 'ceremonial and etiquette' under which Dutch officials were forbidden to pay the traditional marks of honour to the ruling princes and must wear hats in their presence. This sort of treatment did more to undermine their loyalty than almost anything else. His high-handed treatment of Amangku Buwono II, Sultan of Jogjakarta, threw that ruler into the arms of the British. A quarrel between the sultan and the Susuhunan of Surakarta caused the former to increase his army beyond what Daendels considered reasonable. He therefore found an excuse to invade the sultan's dominions and depose him in favour of the heir-apparent, who was appointed prince-regent. But the deposed sultan had so much secret support that as soon as Daendels was recalled to Europe he resumed his old position and entered into correspondence with the British.

Daendels sacrificed everything to the defence of Java. Of the Dutch stations in other parts of the Archipelago, those difficult to defend or unprofitable, such as Banjarmasin in Borneo, were abandoned. Others, such as Palembang in Sumatra and Macassar in Celebes, had their garrisons reduced to a minimum. For the spice-bearing Moluccas he showed more concern, and Amboina was reinforced by the French colonel Filz and 1,500 men. But the garrison lacked money and provisions, and when the British attacked in 1810 the native troops were disloyal and Filz had to surrender. He had done his best under impossible conditions, but on his return to Batavia the Iron Marshal had him court-martialled and shot. Mutiny among the native troops was also the cause of the fall of Ternate to the British. Then speedily all the remaining Dutch posts outside Java fell.

It was now Java's turn; but before Lord Minto's great expeditionary force appeared off Batavia in 1811, the Tuwan Besar Guntur ('great thundering lord'), as the Javanese dubbed him, had been recalled. So many complaints against him had been made by high officials to King

Louis that he appointed General Jan Willem Janssens in his stead.¹ Janssens had been governor of Cape Colony when it fell for the second time to the British. He was now faced with a second hopeless task.

In August 1810 the English East India Company's Board of Control issued instructions to Lord Minto, the Governor-General of India, that 'the enemy' was to be expelled from Java. There was no thought in their minds of the permanent occupation of the Dutch empire: their one object was to counter Napoleon's designs for the encirclement of India. The work of Daendels in Java was the direct cause of the expedition launched against the island in 1811. Dutch historical writers² have represented this step as the result of the persuasive powers of the young Thomas Stamford Raffles, a junior official at Penang, who was employed by Minto to prepare the way for the enterprise by establishing relations with discontented native princes throughout the Archipelago.

Raffles was thirty years old at the time of the Java expedition. At the age of fourteen he had entered the East India Company's office in London as a clerk. His immense industry earned him rapid promotion, and in 1805 he was sent to Penang as assistant secretary with a salary of £1,500 a year. Penang had just been raised to the status of a presidency with a governor and council and was expected to become a great trading centre for the East Indian islands. On the outward voyage he made an intensive study of the Malay language, and soon after his arrival in Penang his proficiency in it was considered remarkable by people who met him. Through personal contacts with Malays and the study of their culture and history he became an expert in what was then to the Britisher a little-known oriental field.

Lord Minto's attention was first drawn to Raffles by his fellow-countryman Dr. John Leyden, also an accomplished student of Malay, and in 1810 Raffles himself took leave from his duties in Penang and paid a visit to Calcutta, where he met the governor-general in person and discussed with him the situation in the Archipelago. His knowledge and enthusiasm so impressed Minto that before the end of the year he was appointed 'Agent to the Governor-General with the Malay States'. Then, with his headquarters at Malacca, he began to make his

¹ On his return to Europe Daendels served with Napoleon's ill-fated Russian expedition of 1812. After Napoleon's fall he offered his services to King William I of the United Netherlands, who sent him as governor of the Dutch settlements on the west coast of Africa. There he died in 1818.

² See F. W. Stapel: *Geschiedenis van Nederlandsch-Indië*, 1930, p. 221. But Vlekke's interpretation of the events leading to the conquest of Java is more acceptable (*Nusantara*, pp. 238-9). See also Coupland, *Raffles of Singapore*, p. 26.

plans for the annexation of Java to the East India Company's eastern empire.

Minto's objective was to give the *coup de grâce* to French influence in the East, not to increase the British empire, and his plans envisaged taking over the administration of Java with Dutch co-operation wherever possible. Leyden and Raffles, however, were at one in their belief that Dutch rule in the East was utterly pernicious, and that British 'justice, humanity and moderation' should be used to give a better life to the native peoples whom they had so long oppressed. Raffles's original idea, therefore, was that the Indonesian princes could be prevailed upon voluntarily to accept the superintendence of the Government of India, which would exercise its control in the form of a protectorate of much the same kind as was to be introduced later in Malaya. It was in this spirit that he set about the task of working upon the minds of the native rulers in the Dutch empire.

Janssens assumed the management of affairs in Java in the full knowledge that the British were preparing an invasion. He found the population restless and discontented, and the princes so embittered by Daendels' behaviour that their support could not be relied upon. The financial situation at Batavia was so desperate that he could barely find the necessary money for the ordinary expenses of government, let alone any consideration of further defensive preparations. To make matters worse, Jumel, the commander of the few French troops he had with him, was totally unfit for his post.

At the beginning of August 1811 the British fleet of about 100 ships carrying an expeditionary force of some 12,000 men appeared before Batavia. The city was occupied without a blow, since the incompetent Jumel had taken up a defensive position at Meester Cornelis. Janssens then took over the command, rejected Lord Minto's call to surrender, and for sixteen days put up a splendid resistance before being forced to beat a retreat in the direction of Buitenzorg. The retreat, however, soon degenerated into a disorderly flight; and despairing of making an effective stand in the west, Janssens made his way eastwards with all speed to organize the defence of central Java.

On 1 September he arrived at Semarang, where he took up a good position on a hill to the south of the city and awaited reinforcements from the Javanese rulers. In this, however, he was disappointed: the preliminary work carried out by Raffles had completely undermined the loyalty of the princes. When the British landed at Semarang, therefore, he was in a very difficult position. His troops panicked and

killed many of their Dutch officers. He himself with a small force escaped to Tuntang, where he was forced to ask for an armistice. By the capitulation, signed at Semarang on 17 September, he agreed to surrender Java and all its dependent posts, including Palembang, Timor and Macassar, to the British. It was further stipulated that all officials who were willing to transfer to the British service might remain in office.

Meanwhile Lord Minto had issued a proclamation setting forth the principles upon which the new government was to be based. The Bengal system of administration was to be established. The Dutch legal system was to remain in force, but torture was to be abolished. The paper money issued under Dutch rule would be recognized, but not that issued by Daendels after the annexation of the kingdom of the Netherlands by France. The native peoples were promised an amelioration of their condition, and in particular the abolition of contingencies and forced deliveries.

Raffles, who had accompanied the expedition, was appointed Lieutenant-Governor of Java and its dependencies, Madura, Palembang, Banjarmasin and Macassar. He was to work with the assistance of an advisory council composed of the commander-in-chief Gillespie and the Dutchmen Cranssen and Muntinghe. The last-named, with a fine record of service under Daendels, proved the most influential member of this group; his ability and wide knowledge of the Indies were made full use of by Raffles, who was soon on such friendly terms with his Dutch colleagues that Gillespie, already irritated at having to serve under so young a Company's servant, became uneasy and hostile. On 19 October Lord Minto left for Bengal. 'While we are in Java', he said to Raffles, 'let us do all the good we can.' Rarely in the East India Company's history had a man of Raffles's age been called to a position of such heavy responsibility. Owing to the distance of Java from Bengal, his position was one of virtual independence.

The new lieutenant-governor's first efforts had perforce to be directed to the establishment of relations with the princes. His agents had supported a rebel chief, Pangéran Ahmed, against the puppet Sultan Mahommed set up by Daendels when he made his spectacular incursion into Bantam. He now decided to support Mahommed, and accordingly arrested Ahmed and banished him to Banda. Mahommed, however, was regarded by many of his subjects as illegal and found himself unable to quell the chronic unrest in his territories. In 1813, therefore, he surrendered his powers to Batavia in return for a large annuity and the retention of the courtesy title of sultan. Such was



A RONGGENG OR DANCING GIRL
(Raffles: *History of Java*)

the end of the kingdom of Bantam. The Sultan of Cheribon received similar treatment. He had caused the Dutch serious trouble on account of his appalling misrule. Daendels had reduced him to the rank of a regent. But his dominions remained in a state of unrest and Raffles's action provided the only logical solution of the problem.

In Jogjakarta the deposed Sultan Sepuh resumed office from his son, the prince-regent, as soon as the British arrived. John Crawfurd, who became Resident at his Court, soon reported that both he and the Susuhunan of Surakarta were disloyal. In December 1811 Raffles went to Semarang to deal with the affairs of the two states. There he was met by the chief minister of the susuhunan; Sepuh, however, sent only a letter couched in such terms as to arouse serious suspicions regarding his intentions. Raffles went personally to Surakarta to settle relations with the susuhunan. The affairs of Jogjakarta he placed in the hands of the experienced Muntinghe. With the susuhunan Raffles made an agreement whereby he received back the territories seized by Daendels, but subject to certain special conditions. He was to recognize British overlordship on the same terms as he had previously made with the Dutch, to accept the central government's jurisdiction over all non-Javanese inhabitants of his realm and its supervision of his correspondence.

With Sepuh Muntinghe made a similar arrangement. The terms were better than Sepuh might have expected, having regard to his arrogant attitude. He was foolish enough to think that such mild treatment was a sign of weakness. He began to increase his armed forces and fortify his capital. Raffles therefore resorted to stern measures. With an army of 1,200 men under Gillespie he entered Jogjakarta, deposed and banished Sepuh, and placed the former prince-regent on the throne as Amangku Buwono III. Sepuh's treasury, containing Spanish dollars to the value of 2 million guilders, was confiscated as war booty for the troops.

In the captured kraton Raffles discovered evidence of intrigues with the susuhunan against British rule. He therefore marched on Surakarta and forced that prince to make a new agreement whereby he lost the districts previously restored to him and had to reduce his army to the strength of a mere bodyguard. He had also to agree to vest the appointment and dismissal of his chief minister in the hands of the central government. In all the native states contingencies and forced deliveries were abolished, while tolls and the farming of opium were taken over by the government in return for a cash compensation.

In asserting his authority over the dependent states such as Palembang, Madura, Bali, Banjarmasin and western Borneo, with all of which he had intrigued against the Dutch before the invasion of Java, Raffles had to deal with one very ugly incident for which the Dutch have laid much of the responsibility at his door. The Sultan of Palembang, on learning of the British landing at Batavia, surprised the Dutch garrison in his city and murdered them all, together with the women and children. In the previous year Raffles had indeed written urging him to 'expel and annihilate all Hollanders'. When Raffles's commissioner, ignorant of what had taken place, arrived to demand the surrender of the Dutch fortress at Palembang the sultan blandly announced that he had driven out the Dutch before the capitulation of Janssens and was therefore independent. He refused to make a treaty recognizing British overlordship. Raffles thereupon announced publicly his intention to punish the sultan for the massacre. In April 1812 Gillespie, at the head of an expeditionary force, captured the city. The sultan escaped, and his brother Ahmed Najam was placed on the throne in his stead. As compensation for the massacre the new ruler had to cede the tin-bearing islands of Banka and Billiton in return for a cash payment.

Only when he had firmly established British authority was Raffles free to apply himself to the task of administrative reform. A close study of his measures shows that they were a blend of British-Indian methods and of proposals already made by Dirk van Hogendorp on the basis of the Bengal system. He divided Java up into sixteen *landdrostampts*, entitled Residencies, among which both Surakarta and Jogjakarta were included. The Resident performed administrative and judicial functions and in addition acted as collector of government revenue.

The greatest innovation was the introduction of a general tax on land. Raffles's aim was to substitute this for all compulsory services, contingencies and forced deliveries. He declared the government the sole owner of the soil. The Javanese inhabitants therefore became government tenants paying rent for the land they cultivated. The rent was levied not on individuals but on *desas*, and was to be assessed according to the productivity of the soil. The most productive land was to pay half its yield, the worst a quarter only. The average was estimated at two-fifths. The cultivator had the free disposal of the remainder of his produce, which was in most cases rice. He might pay his dues in either rice or money. If the latter, he could make it to the *desa* headman, who paid it into the divisional office. If in rice,

he had to convey it at his own expense to the Residency headquarters. Thus the local chief's opportunities for graft were reduced, since he no longer had a personal interest in the yield of the crops and lost much of his power of demanding forced services. As a government servant he was to receive a fixed salary.

But such a revolution in the lives of the great majority of the people could not be carried out by a stroke of the pen. It was not until late in 1813 that preparations were far enough advanced for a start to be made in practice. And it was found to be too difficult, or too inconvenient, to introduce it into the important coffee-producing districts of the Preanger, where the system of compulsory cultivation and deliveries was deeply rooted. At the time Napoleon had his back to the wall in Europe, and the restoration of peace was calculated to cause a boom in Java coffee. In view of the scarcity of money, therefore, it looks as if the hope of selling the coffee at a huge profit was the real determining factor in this case; for Java did not pay its way, and Raffles well knew that there was no hope of persuading the British government to hold on to the island if he could not prove it to be an economic proposition. In the teak-bearing districts also the old compulsory services remained in force.

It was not long before Raffles realized that his new methods brought neither the revenue increase nor the improvement in the position of the cultivator that he had hoped for. In the system of desa assessment the headman still possessed too much power in the apportionment of lands among the inhabitants. Raffles therefore went over to the method of individual assessment. But the relations inside the desa were very complex, and without a detailed cadastral survey it was quite impossible to work out individual assessments fairly. His attempt to introduce such a survey failed through lack of time and qualified staff. For instance, in Surabaya only 50 out of 2,700 villages could be surveyed. Hence the revenue demand in most cases had to be fixed according to the arbitrary estimates of the Residents. In practice also the abolition of all compulsory services proved unworkable, and the previously existing arrangements for the maintenance of roads and bridges by the people continued.

On the question of slavery Raffles, as a disciple of Wilberforce, had strong views. The institution, however, was too firmly established for him to attempt its complete abolition. Hence he had to take what practical steps he could towards alleviating the lot of slaves and increasing their chances of liberation. He began in 1812 by imposing a tax on the keeping of slaves, and by issuing an order whereby the

importation of new slaves into Java and its dependencies was forbidden as from the beginning of January 1813. Shortly afterwards he passed a regulation prohibiting the slave trade throughout the Archipelago. In 1815 he deprived the police of the power to hold an unwilling slave under arrest at the request of the owner. One long-standing evil of native origin, the *pandelingschap*, whereby a debtor with his wife and children could be seized by his creditor for an unpaid debt and made to work for him without pay, was wholly forbidden. Finally, in the year of his recall home, he founded the Java Benevolent Institution to carry on propaganda against slavery. The net result of his campaign was that, although slavery still existed, there was a great reduction in the number of slaves.

In his energetic overhaul of the whole range of the existing administration Raffles reported that Daendels' reorganization of the judicial system was 'complicated and confused'. Much of it, however, had never been carried out. In order to simplify procedure he abolished the old Supreme Court and Court of Aldermen and provided the three large ports of Batavia, Semarang and Surabaya with a Court of Justice, a Court of Requests and a Police Court. These courts administered Dutch colonial law in civil cases, and in criminal cases used British procedure with a jury. In all legal processes torture was abolished. In the matter of native jurisdiction he abolished the courts set up by Daendels and substituted for them sixteen Land Courts, one for each Residency. For criminal cases involving the death penalty he instituted a Court of Circuit (*Rechtbank van Ommegang*), which conducted the case at the place of the crime.

Finance had been one of the weakest features of Daendels' administration. In his own day Raffles was charged with financial inefficiency, and the directors of the East India Company accused him of rendering the occupation of Java 'a source of financial embarrassment to the British government'. He believed that the introduction of the land-rent system would provide a surplus which would cover expenditure. Revenue did indeed increase, but expenditure also increased, and every year saw a deficit. He started off with one appalling handicap: he had to carry out Lord Minto's promise to redeem the paper money still in circulation from the Dutch period at the rate of 20 per cent discount. The burden this imposed on the treasury prevented him from carrying out his proposal to abolish the oppressive toll-gates and free internal trade. The establishment of a state monopoly in salt together with an import duty of 10 per cent. on all imports into Java failed to cover the deficit. Hence he had to adopt Daendels'

expedient of selling government land to private persons. But it brought little profit, partly because the land was sold in very large plots to purchasers with inadequate capital at their disposal. Moreover, there was so much discontent with the landlords created by Daendels' sales that he had to redeem much of the land sold to them. The land sales, however, were merely a temporary expedient for dealing with an immediate need. His land-revenue system must be judged by its long-term results. It was retained by the Dutch when Java was restored to them, and ultimately justified Raffles's own expectations. As Furnivall, himself an expert in land-revenue matters, puts it, Raffles's calculations were not wrong but merely too optimistic.¹

The range of Raffles's activities was too great for an adequate survey to be attempted in a work of this kind. The literature that has accumulated on the subject, in Dutch as well as in English, is considerable,² and to this the reader is referred for further light on what is only touched on here. General Gillespie, who repeatedly disagreed with him, left for Bengal at the end of 1813, and soon afterwards began a series of spiteful attacks upon him which caused the directors of the East India Company to conduct an inquiry into his administration. Although he was cleared of all the charges, both the directors and Lord Moira, Minto's successor as Governor-General of India, were so dissatisfied with his work that early in 1816 he was removed from office and returned home.

He had dreamed of making Batavia the centre of a new British empire of the islands. But soon after the introduction of his land-rent system Napoleon fell and the Netherlands regained independence. Lord Castlereagh's announced aim, long before the meeting of the Congress of Vienna, was to create a strong kingdom of the Netherlands as part of his plan to render impossible any further movement of French aggression in Europe. Hence he turned a deaf ear to suggestions that Britain should retain the Dutch eastern empire, and by the Convention of London, signed in August 1814, Britain promised to restore it to the Netherlands. But the Dutch hopes of receiving it back were temporarily shattered by Napoleon's escape from Elba,

¹ *Netherlands India*, p. 77.

² See especially Lady Raffles, *Memoir of the Life and Public Services of Sir Thomas Stamford Raffles* (1930); T. S. Raffles, *Substance of a Minute recorded on 11 February 1814 and other documents* (1814). Biographies by Demetrius Charles Boulger (1897), H. E. Egerton (1900), J. A. Bethune Cook (1918) and Sir Reginald Coupland (1926). F. W. Stapel, *Het Engelsche Tuaschenbestuur* in vol. v of his *Geschiedenis van Nederlandsch Indië* (1940); M. L. Van Deventer, *Het Nederlandsch gezag over Java en onderhoorigheden sedert 1811* (1891); H. D. Levysohn Norman, *De Britische heerschappij over Java en Onderhoorigheden 1811-1816* (1857).

and Raffles seized the opportunity to send home a comprehensive exposition of Java's importance to Britain. The directors, however, faced by the undeniable fact that he had so far failed to make ends meet in Java, were in no mood to oppose Castlereagh's decision, and after the final defeat of Napoleon at Waterloo arrangements were made to hand over the Netherlands Indies. Before that took place, in August 1816, Raffles had left Java, and it fell to his successor, John Fendall, to carry out the promise made two years earlier.

Some idea of the importance of Raffles's work in Java may be gained from the fact that on regaining control the Dutch accepted most of his administrative and judicial reforms, though with certain changes. But in the long run it was the spirit in which he had laboured that had the most lasting effect, for it touched the imagination of the more liberal-minded Dutchmen and inspired them with his philanthropic ideals. He had set the welfare of the native peoples as the supreme end of government. Moreover, although he was in Java for slightly less than five full years, he was able to accumulate a knowledge of its people, languages, institutions and history which was beyond praise, especially when one takes into account the fact that at the time they were badly neglected by the Dutch themselves. It was he indeed who ordered the first survey of the magnificent Borobodur and drew attention to the need to preserve the ancient monuments that aroused his admiration when he toured the island. He was not only a very active president of the Batavian Society of Arts and Science but he gave powerful support to the researches of scholars such as Thomas Horsfield, the American naturalist; John Crawfurd, the author of many distinguished contributions to oriental knowledge;¹ and Colin Mackenzie, who in the course of investigating land ownership collected scientific material and studied Javanese antiquities. Raffles's own *History of Java*, first published in 1817, was the first comprehensive work on its subject. 'In scientific acumen', writes F. W. Stapel, 'Raffles stands head and shoulders above earlier Dutch governors.'²

¹ His *History of the Indian Archipelago* was published in 1820. In 1856 he expanded it to form his still valuable *Descriptive Dictionary of the Indian Archipelago and Adjacent Countries*.

² *Geschiedenis van Nederlandsch Indië* (1930 edition), p. 232.

CHAPTER 26

BRITISH BEGINNINGS IN MALAYA: BACKGROUND TO SINGAPORE

THE acquisition of Penang in 1786 by the English East India Company was dictated by motives of naval strategy. Commercial considerations were, of course, involved, but they bore small relation to the trade of the Malay Peninsula, and the Company had no intention whatever of expanding its political control over Malaya. Pitt's India Act of 1784 had firmly laid down the doctrine of non-intervention, and Warren Hastings' successor, Lord Cornwallis, was determined to observe it to the utmost of his ability. Moreover, since the abandonment of the factory at Patani in 1623 the Company had lost interest in Malaya. Great things had been expected of the Patani factory when it was founded by the *Globe* in 1612.¹ It was regarded as one of the key places for trade in the East, along with Surat, the Coromandel Coast and Bantam. Its function was envisaged as the headquarters of the Company's trade in Siam, Cambodia, Cochin China, Borneo and Japan. When Dutch competition forced its abandonment no further effort was made to establish a trading post in the Peninsula, save for a small, short-lived agency planted at Kedah in 1669 for the purchase of tin.

Ever since about the year 1686 strategic considerations rendered it increasingly necessary for the British to have a naval station on the eastern side of the Bay of Bengal. Up till then the west coast of India had been the chief centre of British power, and Bombay the sole important naval station. But in 1686, with the sudden appearance in the Indian Ocean of a powerful French fleet bound for Siam, and the subsequent French seizure of control over Mergui for use as a naval repair depot,² a new phase in the naval strategy of the East India Company may be said to have begun. For Madras at once realized the danger to the British factories on the Coromandel Coast that such a depot constituted. And although Louis XIV's Siamese adventure

¹ The most comprehensive account of European trade at Patani is H. Terpstra's *De Factorij der Oostindische Compagnie te Patani, Verhandelingen van het Koninklijk Instituut*, 's-Gravenhage, 1938.

² *Supra*, pp. 239, 299.

came to a sudden and sorry end, it provided the British with an object lesson, too little heeded at first, but later to become increasingly important when the Anglo-French struggle for the upper hand in India was found to depend very largely upon the question of naval control over the Bay of Bengal.

In this contest the east coast of India, and especially the Coromandel Coast, became the centre of gravity. Now not only was there no good roadstead for ships on the Coromandel Coast, but with the changeover from the south-west to the north-east monsoon in October they all became positively dangerous owing to the violent hurricanes which blew up during that month and November. Hence a fleet must retire to a safe port early in October—not later than the 12th, said naval experts. During the south-east monsoon, which begins to show itself early in May, the Coromandel Coast was quite safe for ships, though at times the continuous high surf would prevent communication with the shore. This might be very inconvenient for ships undergoing repairs; for there was no dockyard available, and repairs had to be undertaken in an open roadstead. Seriously disabled ships, therefore, which could not be repaired while riding at anchor, must make their way to Bombay.

During the eighteenth century, with naval battles generally being fought in the Bay of Bengal during the period of the south-west monsoon, the need for a repair depot on its eastern coast became a matter of urgency. For after the break imposed by the storms of October and November the side which could have a squadron in the Bay the earliest—and the Coromandel Coast was safe from January onwards—scored an immense advantage in attacking the other's settlements and sea-borne commerce. For the British this became a particularly acute problem from 1740 onwards, when the development of the excellent harbour at Mauritius by Labourdonnais gave the French a decided advantage, which Dupleix was quick to seize during the War of the Austrian Succession.¹ British experience showed that a fleet could not leave the Coromandel Coast to refit at Bombay and be at its station again before the beginning of April. In this way three valuable months were lost, when an enemy fleet which had refitted at a more convenient depot could dominate the Bay.

During the hostilities between the English East India Company and Siam resulting from the depredations carried out by the Mergui free-booters in the sixteen-eighties, the Madras Council had considered the island of Negrais, just south of the mouth of the Bassein river, as a

¹ Dodwell, *Dupleix and Clive*; see also *Cambridge History of India*, v, pp. 119-23.

possible naval repair station and a base from which to deal with enemy activities on the eastern side of the bay. But the attempt to occupy the island miscarried, and the decision was taken to seize Mergui itself. After the 'Mergui massacre' of 1687 it was decided to give the Mon port of Syriam a trial, and in September 1689 the frigate *Diamond* was sent there for repairs. This was, as we have seen above,¹ the beginning of a long association with the port as a repair depot.

The French also, at Dupleix's instigation, opened a dockyard at Syriam, and between 1730 and 1740 both nations were building ships there. Then came the Mon revolt, which offered Dupleix a tempting opportunity to intervene, once his hands were freed by the conclusion of the Peace of Aix-la-Chapelle in Europe. So we have the sorry story of the British settlement at Negrais and the abortive French attempt to save the Mon kingdom from disaster. Alaungpaya, the conqueror of the Mons, destroyed both Syriam and the Negrais settlement, and the East India Company cut its losses in Burma and concentrated on defeating the French in India, for these events occurred during the Seven Years War.

British experience in that war underlined the need for a repair depot in at least a more convenient place than Bombay. In October 1758, after a campaign on the Coromandel Coast against d'Aché's squadron, the British admiral Pocock had to take his squadron off to Bombay for refitting and was absent until the end of April 1759. During his absence a French squadron appeared in the bay and Lally, attacking Madras by land, was able to besiege the city for sixty-six days. Luckily for the British, six Company's ships arrived from Europe on 16 February and Lally at once abandoned the siege. It is not surprising, therefore, that when the war ended in 1763 the directors of the Company sent orders for a search to be made for a suitable port on the eastern side of the bay.

Under these circumstances one might at first wonder why no suggestion is heard of a possible return to Burma. Alaungpaya, it will be remembered, had died in 1760, and his successor, Naungdawgyi, had tried to persuade the Calcutta authorities to reopen trade with his country. The French indeed did go back after a discreet interval. The prisoners taken from their ships decoyed up the river when Syriam fell performed useful service to the Court of Ava, and some rose to positions of responsibility. Through one of them, Pierre Milard, who became Captain of the Royal Guard, good relations were established with Pondicherry, and in 1768 a French envoy named Lefèvre

¹ Chapter 19.

obtained from King Hsinbyushin permission to open a dockyard at Rangoon. Little is known of the history of this venture, but it produced a number of excellent teak ships, one of which, the *Lauriston* of 1,500 tons, took part with some success in the French naval operations in Indian waters during the War of American Independence.

British attention, however, was now directed to quite a different quarter. New factories resulting from the commercial revolution which occurred in the Indian Ocean in the mid-eighteenth century began to exercise a predominant influence. These were the rapid expansion of trade between India and China on the one hand, and on the other the weakening of Dutch control over the trade of Malaya and Indonesia. The revolution was the work of British private captains and merchants, who, while the East India Company was engaged in defeating the French and laying the foundations of its territorial dominion in India, gained control over her 'country' trade and played a vital part in developing her commercial relations with China.

The expansion of India's trade with the Far East arose out of the difficulties experienced by the European East India Companies in finding means of financing their purchases of Chinese goods without exporting silver from Europe. The 'country' traders helped to solve their problem by exporting raw cotton from Bombay to China, by taking Indian wares—notably Coromandel Coast piece-goods and Bengal opium—to Malaya and Indonesia, where they exchanged them for dollars or other commodities in demand at Canton and Macao, and, in the end, by smuggling opium into China.¹ Under these circumstances the clear need in the second half of the eighteenth century was for a harbour which would combine the advantages of a repair station with those of a trading centre for the Malay Archipelago, and at the same time would lie on a main sea route to China.

When the Dutch forced the English East India Company to withdraw from Bantam in 1692, it planted a settlement at Bencoolen on the west coast of Sumatra. Unfortunately this proved to be too far away from the principal trade routes, and British ships in need had normally to seek the shelter of Batavia. The exorbitant charges of the Dutch there were the source of bitter complaints. Nor, as it turned out, could their friendship be relied on. Thus the expanding trade with China could be threatened by their control over the straits of Malacca and Sunda.

¹ Holden Furber, *John Company at Work* (1948), chap. 5, The 'Country' Trade of India.

All kinds of projects for combating this difficulty came under consideration from time to time. One, which attracted the attention of both the English and French East India Companies towards the end of the seventeenth century, was to occupy the island known as Pulo Condore lying off the western mouth of the Mekong. When the British tried the experiment in 1702, however, it proved a failure.¹

Another, which was fathered by the Madras authorities during the Seven Years War, was to look for a site either in the Sulu Islands or in the islands immediately to the north of Borneo. The idea arose out of Commodore Wilson's discovery in 1757-8 of what came to be known as the eastern or 'outer' passage to China. On a voyage to China in the *Pitt* he had arrived at Batavia in 1757 too late to go to China by the usual course through the South China Sea. He had therefore sailed eastwards with a north-west wind through the Moluccas, and thence by the coast of New Guinea in order to pick up the north-east wind in the Pacific. With this he had then kept well to the eastwards of the Philippines and passed between Luzon and Formosa, eventually reaching Canton in a shorter time than by the usual route. His report on the islands he had seen or heard of induced the Madras Secret Committee to send Alexander Dalrymple in the *Cuddalore* to establish relations with the Bugis Sultan of Sulu and seek for an establishment somewhere in his dominions. He was also to report on the harbour used by traders in the Nicobars.

Dalrymple left Madras in 1759. On 28 January 1761 he concluded a treaty of friendship and commerce with the Sultan of Sulu, under which the Company was granted permission to purchase ground for a trading station on condition that it would assist the Sultan if he were attacked. In the following November he made a separate agreement with the Dato Bendahara, who was the principal merchant in Sulu, whereby he was to bring a cargo of Indian goods, in exchange for which he was to obtain a cargo of Sulu goods for sale in China. He expected to make a profit of 400 per cent on his original outlay. It seems doubtful if the venture realized the hopes placed in it, but his second voyage, made in 1762 in order to carry it through, enabled him to make up his mind as to the most suitable site to become the Company's headquarters for trade in the Malay Archipelago. This was the island of Balambangan in the Sulu Sea, just thirteen miles distant from the most northerly point of Borneo.

In September 1762 he made a treaty with the Sultan of Sulu for the cession of the island, and shortly afterwards went there and hoisted

¹ See above, chap. 22, a.

the Union Jack. In that same year Manila was captured from the Spaniards by Cornish and Draper's expedition coming from Madras. Dalrymple, who was present at the capture of the city, found that the legitimate Sultan of Sulu, Alimud Din, was a prisoner there, and that the sultan, Bantila, with whom he had been dealing was a usurper. The legitimate sultan was so delighted at being set at liberty by the British that he gladly confirmed all Bantila's concessions. Dalrymple, to whom fell the task of restoring him to his throne, was able to negotiate with him a new treaty containing still larger cessions of territory. But it was some time before he could take any steps towards realizing them in practice, for under the Treaty of Paris (1763), which ended the Seven Years War, Manila was to be restored to Spain, and in 1764 he was appointed provisional deputy governor for the purpose of superintending the transfer. After carrying out this task he paid a visit to Canton before returning to Madras.

To his great disappointment Madras accorded a cold reception to his proposals. He accordingly returned to England in 1765, hoping to persuade the directors of the East India Company to ratify his treaty and establish a settlement on Balambangan. They, however, wanted a site in a much less remote region. They were particularly interested in Aceh in Sumatra, and missions had been sent there in 1762 and 1764. But the sultan was unswervingly hostile to any plan for a European fort to be erected in his country. Attempts to find a suitable site were made in the Sunda Straits and to the south of them. But the search was fruitless.

The failure of all these attempts made the directors more amenable to Dalrymple's arguments. Moreover, in 1767 he published a pamphlet, 'An Account of Discoveries in the South Pacific Ocean before 1764', which probably helped his cause. Soon afterwards he applied for the command of the expedition fitted out in 1768 by the Admiralty to observe the transit of the planet Venus, but was turned down by Lord Hawke in favour of Captain James Cook. Then it was that the directors decided to plant a settlement on the island of Balambangan and offered him the management of it.

Dalrymple, who, according to Sir John Laughton,¹ held a higher opinion of the value of his services than other people, now ruined his chances of leading the expedition by quarrelling violently with the directors regarding his powers, and further by publishing his version of the controversy in pamphlet form.² He had been turned down by

¹ DNB, s.v. Alexander Dalrymple.

² 'An Account of what passed between the East India Company Directors and Alexander Dalrymple', 1769.

Lord Hawke for demanding a Royal Navy commission. Now he insisted that the absolute management of the venture should be vested in him without control. The quarrel culminated in March 1771 with his dismissal on the grounds that he had failed to pay due deference and obedience to the Court of Directors.¹

The plan for a settlement, however, was actually carried through; in December 1773 the *Britannia*, under the command of Captain John Herbert, arrived at Balambangan to establish a settlement there. Herbert's mismanagement of the business entrusted to him was scandalous, but it was not the cause of the ignominious end of the settlement a little more than a year after its foundation. The island was found to be in the heart of a pirate-infested region, and in February 1775 the settlement was surprised and completely wiped out by Sulu pirates. Herbert and a few survivors got away to Brunei. They persuaded the sultan of that state to cede the island of Labuan to the East India Company, and in April 1775 actually took possession of it. In the following November, however, they were withdrawn under orders from the directors.

The Balambangan scheme was to be revived later under very different circumstances. But even if it had succeeded it would not have solved the naval problem of the defence of British interests in the Indian Ocean. It would have assisted the China trade and provided an entrepot for the trade of the Malay world. There were, however, those who hoped to find a place which would satisfy all three requirements. In 1769 Francis Light came forward as an exponent of this school of thought. He suggested that the island of Bintang, south of Singapore, was from this point of view the best place for a settlement.

Light was a merchant captain in the service of the firm of Jourdain, Sullivan and De Souza of Madras, which carried on trade with the ports in the Straits of Malacca. Like so many of the 'country captains' of his time, he was an ex-naval officer. He had an intimate knowledge of the various Malay states, and the pressure he brought to bear upon the East India Company did at last attract its attention to the region in which he was interested. In 1771 the directors instructed Madras to inquire into the nature of the trade that private firms were carrying on with Aceh, Kedah and other places nearby, and consider making a further approach to the Sultan of Aceh.

¹ The Balambangan story has been told by Johannes Willi of Gais in *The Early Relations of England with Borneo to 1805* (Langensalza, H. Beyer und Söhne, 1922), a dissertation submitted to the University of Berne for the doctor's degree.

Madras was naturally sceptical of the prospects of doing anything in Aceh, but when, in 1771, Light was in Kedah he found the sultan very anxious to secure European help against the neighbouring state of Selangor, whose forces had invaded his territory. At Light's suggestion he wrote a letter to the Governor of Madras, but received a noncommittal reply. Light therefore wrote to his firm asking them to let Fort St. George know that in return for help the sultan was willing to cede the port of Kedah to the Company. Then, finding that this drew no response from the Fort St. George authorities, and fearing lest the Dutch might get wind of the proposal, he wrote on 17 January 1772 direct to Warren Hastings urging immediate acceptance of the offer.

When at last, as a result of all this pressure, Madras did act, it sent accredited agents to both Aceh and Kedah. Both missions failed. The Sultan of Aceh refused to discuss the proposals submitted to him by Charles Desvoeux. The Sultan of Kedah, on the other hand, was only too anxious to co-operate in return for a guarantee of assistance in case of an attack by Selangor. Light negotiated an agreement in such terms, and knowing well that the Company would refuse to accept anything involving military commitments, yet at the same time convinced the mere promise of help would be sufficient to deter any would-be aggressor, skilfully persuaded the Madras agent, the Hon. Edward Monckton, to initial it. But the Madras Council flatly refused to confirm the agreement, offering as their excuse a baseless rumour that the Sultan of Selangor, in anticipation of trouble, had called upon the Dutch for help. And although Monckton went on to sound the rulers of Trengganu and Riau, it was to no purpose, since 'the stuttering boy', as the disappointed Sultan of Kedah dubbed him, could not bind the Company to the one condition without which no Malay ruler would grant the facilities sought.

For twelve years Light's project languished. It was, of course, shortly after the failure of the missions of Desvoeux and Monckton that the ill-starred attempt to settle on Balambangan was made. Then followed the War of American Independence with the consequent revival of the Anglo-French struggle, not to mention the fourth Anglo-Dutch war of 1780-4. Warren Hastings was far too harassed with other matters to pay attention to the project; and although Light saw him personally in Calcutta in 1780, and this time urged the occupation of Junk Ceylon, where he had settled as a private trader on his own account, neither troops nor money could be spared.

The renewed war with France was soon to furnish Hastings with fresh object lessons, if indeed he needed any, of the dangers to which

the Coromandel Coast was exposed when French naval operations were directed by a leader as redoubtable as de Suffren. Between February and September 1782 the French admiral fought a series of four indecisive engagements with Sir Edward Hughes. Then he took his fleet off to Acheh Roads to refit. Hughes remained off the Coromandel Coast in case his opponent should decide on yet another attack. He stayed too long. In the middle of October his squadron was so severely damaged by a hurricane that he had to make his way to Bombay to refit. Before he could return in the following year, de Suffren had driven British commerce out of the Bay of Bengal and nearly succeeded in blockading Calcutta.

Another interesting incident occurred in 1783. The French *Arrogant* and the British *Victorious* fought a duel, after which the former put into Mergui to refit, while her rival had to go all the way to Bombay. Thus does Mergui return to the picture. It had been wrested from Siam by Alaungpaya in 1759. But its importance was slight now that it was no longer the gateway from the Indian Ocean to Siam. The capture of the French settlements during the war had led to the abandonment of the French dockyard at Rangoon, Mauritius therefore developed a close connection with Mergui. This was to cause the British further trouble during the struggle with revolutionary France which began in 1793.

As soon as the Peace of Versailles was concluded in 1783, Hastings himself began to take positive action. In 1784 a further agent, Kinloch, was sent to Acheh, while another, Forrest, went to Riau. Several other sites also came under review—the Andamans, the Nicobars, Trincomalee in Ceylon, and the Hugli. In 1785 the directors appointed a committee to examine the New Harbour in the Hugli. After sitting for three years they reported that not only was the site unsuitable for a naval base but also there was not one anywhere on the Indian side of the Bay of Bengal.

Meanwhile both the missions sent to the other side of the bay in 1784 had failed. The Sultan of Acheh, when approached about the base previously used by the French, was as hostile as ever. The Sultan of Riau was under effective Dutch control. For the Dutch, thoroughly alarmed by their naval weakness in the 'Fourth English War', were engaged upon a series of efforts to restore their supremacy in Indonesian waters. Forrest therefore found himself forestalled at Riau by van Braam's squadron.

It was at this juncture that Light came forward with his suggestion of Penang. The acting Governor-General of India, Sir John Macpherson,

had his eye on Junk Ceylon, but Light persuaded him that Penang was preferable. It was closer to the Straits of Malacca and only a week's sail from the Coromandel Coast. Macpherson recommended the scheme to the directors and suggested the appointment of Light as superintendent of the proposed settlement. The directors agreed, but made it quite clear that they did not regard the occupation of the island as a solution of the naval question. To them it was a move towards breaking the Dutch monopoly, a means of helping Malay rulers to resist 'Dutch attempts to enslave them', and of securing the greater safety of the China shipping. Naval opinion for another ten years considered the Andamans preferable as a base. In 1786 the island was occupied by agreement with the Sultan of Kedah.¹

It was during the war with revolutionary France that naval opinion changed in favour of Penang. The French invasion of the Netherlands, and the consequent issue of the 'Kew Letters' of February 1795, led to the British occupation of a large number of Dutch forts and factories, including Malacca, Amboina, Banda and the stations on the west coast of Sumatra. Penang and Bencoolen were used as bases for the naval expeditions carrying out these operations. And when in 1797 it was decided to send an expedition commanded by Arthur Wellesley to destroy Spanish shipping at Manila in the Philippines, Penang was its rendezvous. Wellesley himself sent a highly favourable report on the place to the Government of India. Every possible effort was made to divert the trade of captured Malacca to Penang, and in 1800, in order to develop its harbour, the territory opposite on the mainland was purchased from the Sultan of Kedah and became Province Wellesley. The height of the boom period in the hopes cherished for the port was reached in 1805, when it was raised to the status of a fourth Indian presidency.

Then came gradual disillusion. Raffles, who arrived there as assistant secretary in September 1805, was not long in realizing that it lay too far to the west of the Archipelago to become a great trading centre for the islands: the pirate-infested waters of the Straits were too grave a deterrent to native shipping. Moreover, so far as the Dutch empire was concerned, Penang was 'outside the gates'. Malacca lay in the narrowest part of the Straits, and in 1808, when he visited the city, he was shocked by the efforts that were being made to destroy it as an emporium in favour of Penang. As a naval base also Penang ultimately justified the scepticism expressed by the directors in 1786. Dockyards could not be built there and the local timber was unsuitable

¹ *Infra*, chap. 27, a.

for shipbuilding. In 1810 Malacca was the centre from which, as agent-general for Lord Minto, Raffles organized the conquest of Java, and in the following year the rendezvous of the expedition which carried out the operation. In 1812 the plan for making Penang a naval station was finally abandoned.

By that time Raffles, as Lieutenant-Governor of Java and its dependencies, was already planning the permanent substitution of British for Dutch rule throughout the Malay Archipelago, and the whole situation had become revolutionized. When later his dream was shattered by the decision of the home government to restore the Netherlands Indies to the new kingdom of the United Netherlands, and the disappointed empire-builder was relegated to Bencoolen, the new scheme that began to take shape in his fertile brain envisaged once more the acquisition of a station that should be 'inside the gates' of the Dutch empire.

There were now several schemes in the air. If we may go back a few years, the Treaty of Amiens of 1802 had provided for the restoration to the Dutch of all the powers and privileges they had possessed before the year 1795. But the British possession of the Moluccas had proved of great value to the China trade. Hence in 1803, when faced with the necessity of handing them back, Lord Wellesley, the Governor-General of India, decided to reoccupy the island of Balambangan. It had a good harbour for sheltering and provisioning a fleet in the eastern seas, and he thought it might be a useful place from which to keep a watch upon the Dutch in the Moluccas and the Spanish in the Philippines.

Accordingly R. J. Farquhar, the British Resident at Amboina, on receiving instructions to restore that island to the Dutch, was told to take charge of an expedition to resettle Balambangan. This he accomplished at the end of September 1803. Then on 7 December he went on to Penang to become its lieutenant-governor, leaving behind a commissioner in charge of the settlement. In the course of the next year Balambangan was placed under the jurisdiction of Penang, and Farquhar drew up an outline scheme for the complete reorganization of British trade in the Malay Archipelago. It involved the fortification of Balambangan and the formation of a network of treaties with all the rulers of the Archipelago.

In 1805, however, the settlement was abandoned. The Court of Directors had vetoed Wellesley's plan to reoccupy the island as soon as the information reached them. The renewal of war with France and the Batavian Republic involved the reoccupation of the Dutch

islands and settlements, and troops and ships could not be spared for such a venture. Farquhar protested against the abandonment of the island and commented bitterly upon the Company's indifference to the problem of piracy. But the attention of the Board of Directors was concentrated upon India, and every question was examined purely in the light of its bearing upon the British position there. Men such as Raffles and Farquhar, with a South-East Asian, as distinct from an Indian, outlook, laboured under a severe handicap.

Thus when the decision was made to restore the Dutch empire not only Raffles but Farquhar as well was on the look-out for a station 'inside the gates'. In 1818 while Resident at Malacca, Farquhar cast his eye on the west coast of Borneo. The Dutch, however, got wind of his intentions and forestalled him at Pontianak, the only feasible place for his purpose. He also visited Riau and advised the Bugis undertaking to summon British help immediately if the Dutch attacked.

In that same year Raffles paid a visit to Calcutta and won over the governor-general, the Marquess of Hastings, to his project for establishing 'a station beyond Malacca, such as may command the southern entrance to those Straits'. Riau was the place that both had in mind. But in case the Dutch were to forestall him, as they had Warren Hastings's agent Forrest in 1784, Raffles was instructed to 'open a negotiation with the Chief of Johore' for a site in his dominions. Furthermore, before dealing with the southern end of the Straits he was to make one more effort to persuade Acheh to permit the Company to plant a settlement.

On arrival at Penang Raffles learnt that the Dutch had beaten him to Riau. Bannerman, the governor, was violently opposed to the whole scheme. Raffles therefore decided that no time must be lost in carrying out the plan for a station to the south of the Straits: the Acheh negotiations must wait. He accordingly sailed southwards, picking up on his way Colonel Farquhar, who, having surrendered Malacca to the Dutch, had been instructed by Calcutta to postpone his departure on furlough and join with Raffles in his mission.

Farquhar's suggestion was to try the Carimon Islands at the extreme southern end of the Straits. But they were found unsuitable. So also was Siak on the coast of Sumatra. So they sailed for Johore, and on the way, 'either by accident or design', says Swettenham,¹ landed on the island of Singapore on 28 January 1819. Raffles at once decided that here was the ideal site for his purpose. The Malay chief there was the Dato Temenggong of Johore. He was willing to permit the

¹ *British Malaya*, p. 66.

British to plant a settlement on the island, and two days later a 'Preliminary Agreement' was signed by both parties. It was clear, however, that this could only have force of law if confirmed by the Sultan of Johore. The question was, who was the Sultan of Johore?

It will be recalled that at the end of the eighteenth century the empire of Johore had split into three main divisions.¹ The sultan had become the puppet of the Bugis Raja Muda, the Governor of Riau, and his effectual rule was limited to the Riau-Lingga Archipelago. The sultan's continental dominions were divided between two great officers of state, the Temenggong of Johore and the Bendahara of Pahang. In 1803 Sultan Mahmud II had installed the Bugis Raja Ali as Raja Muda, or under-king, and entrusted him with the guardianship of his younger son, Tengku Abdur-Rahman. The elder son, Hussein, who was his destined successor, he had entrusted to Engku Muda to bring up. The young man had married a sister of the temenggong and a daughter of the bendahara, and, as Winstedt puts it, Mahmud had, by marrying him to relatives of the two greatest Malay chiefs in the empire, clearly planned to enable him as emperor to maintain the balance of power against the Bugis.²

While Hussein was away in Pahang in 1812 for the celebration of his marriage with the bendahara's daughter, however, Sultan Mahmud died, and Raja Ja'far, who had succeeded Raja Ali as under-king, persuaded Tengku Abdur-Rahman to accept the throne. When Hussein returned home he was unable to recover his rights. And the Dutch, in obtaining control over Riau in 1818, ignored him and made their treaty with Abdur-Rahman. Raffles ascertained that the provisions of the treaty applied only to Riau, and concluded that the Dutch could lay no claim to Singapore. He chose, therefore, to regard Hussein as the rightful sovereign and invited him to be installed at Singapore as Sultan of Johore.

Hussein had no difficulty in leaving Riau, where he had been living in poverty, and on 6 February 1819 was proclaimed sultan at Singapore. On the same day he and the temenggong signed a treaty confirming the 'Preliminary Agreement' made on 30 January. In return for granting the East India Company liberty to plant factories in his dominions, he was to receive an annual allowance of 5,000 dollars and the temenggong one of 3,000.

Thus did Raffles acquire Singapore for Britain. He installed Farquhar as its first governor and wrote home: 'What Malta is in the West, that may Singapore become in the East.'

¹ *Supra*, chap. 17.

² *History of Malaya*, p. 168.

THE STRAITS SETTLEMENTS AND BORNEO, 1786-1867

(a) From the acquisition of Penang to the Anglo-Dutch treaty of 1824

WHEN Francis Light took possession of the island of Penang on 11 August 1786 and renamed it Prince of Wales Island he and Sir John Macpherson, the acting Governor-General of India, were under no illusions regarding the fact that the young Sultan of Kedah made the grant almost entirely for the sake of obtaining assistance to maintain his independence.¹ This had been made perfectly clear in a letter written in the previous year by the sultan to the Government of India, wherein he explained the terms upon which he was willing to permit the British to settle on the island. In accepting the grant the Government of India sent the sultan assurances so worded as to induce him to believe that it also accepted the obligation involved. Light himself certainly hoped, possibly believed, that the sultan could count on the assistance of the Company should the kind of occasion arise that was envisaged, namely an attack by Siam. Soon after taking over he assured the sultan that while the British were there they would assist him if distressed.

Nevertheless in January 1787 the Government of India decided not to make a defensive alliance with Kedah. And although for the rest of his life Light continued to urge that the Company was in honour bound to grant the sultan's request, and the sultan himself became so angry that in 1791 he made an abortive attempt to expel the British from Penang, the Company firmly maintained its attitude. The matter assumed real importance in 1821, when Siamese forces invaded Kedah, drove out the sultan, and indulged in an orgy of frightfulness against his subjects. The Company refused to assist him; and notwithstanding the series of definite refusals by the Company from 1787 onwards to commit itself to a defensive agreement, the sultan contended that it had broken its word to him.

¹ The matter is dealt with at length in Sir Frank Swettenham, *British Malaya*, pp. 36-54; L. A. Mills, *British Malaya, 1824-1867*, pp. 33-42; and Sir Richard Winstedt, *A History of Malaya*, pp. 174-83.

The most striking thing is that his contention was supported by a number of British officials, among whom were John Anderson, Robert Fullerton and Raffles himself, besides the great majority of non-official Europeans in Malaya. From the point of view of strict legality the sultan was undoubtedly wrong, but there can be equally no doubt that in occupying Penang the Company assumed a moral responsibility towards Kedah which it shamefully refused to recognize, and thereby, to quote Swettenham's words, 'sullied the British name and weakened its influence with the Malays for many years'. To a practical man such as Light the Company's attitude was beyond comprehension. 'Two companies of sepoy,' he wrote to the governor-general, 'with four six-pounder field pieces, a supply of small arms and ammunition, will effectually defend this country against the Siamese.' His own belief was that neither Siam nor Burma would attack Kedah so long as they thought that Britain would support the sultan. The history of Siamese relations with the Malay sultanates in the nineteenth century goes far to show that his confidence was justified.

The original agreement under which Penang was occupied by the British did not take the form of a treaty. When in 1791, after Light had defeated the sultan's weak effort to retake the island, he signed a treaty ceding it in return for a pension of 6,000 dollars a year, the document contained no provision for the protection of Kedah by the East India Company. In 1800 a second treaty was made by which the sultan ceded a strip of land on the opposite mainland, and his pension was raised to 10,000 dollars a year. Again there was no mention of a defensive alliance. The Company merely bound itself to refuse shelter to rebels or traitors from Kedah and to protect the coast from 'enemies, robbers or pirates' that might attack it by sea. The omission, however, did not mean that the sultan had abandoned his claim to protection. He had defined his position in his original letter of 1785 laying down the conditions upon which he was prepared to permit the occupation of the island.

The question of whether Kedah in 1786 was an independent state and had the power to cede territory to the East India Company has also been the subject of much debate. The fact that Siam could allege ancient claims to overlordship over the whole of the Peninsula and the states therein is of no consequence. China could make similar claims to the whole of South-East Asia, including Siam herself. Burma in 1786 actually claimed the allegiance of Siam by virtue of conquest as recent as 1767 and was attempting to vindicate her claims by force of arms. Kedah sent the Bunga Mas, the ornamental plants with leaves

and flowers of gold and silver, every three years to the Siamese capital. She might also be called on for contributions of men and money. But such obligations must not be judged by European ideas of international law. They were common practice throughout Indo-China; weaker states would undertake them towards stronger neighbours as a form of insurance against interference; often, as in the case of Cambodia in her relations with Siam and Vietnam, with more than one superior simultaneously. Exactly what the Bunga Mas signified cannot be precisely defined, but Siam herself in sending it triennially to Peking would have flouted the notion that she thereby demonstrated that she was not an independent state. So much depended upon circumstances. In 1786 Siam had long before expelled her Burmese conquerors, but was still in no position to pursue a forward policy in Malaya. Kedah was thus to all practical purposes independent. But Siam was recovering rapidly and was soon to make a powerful effort to assert her pretensions over the states of Malaya.

Under Francis Light as its first superintendent until his death in 1794 the new settlement flourished. Immigrants flowed in steadily, and the system of free trade, which was in force up to 1802, enabled it rapidly to become a valuable distribution centre, where the products of India and Britain were exchanged for Straits produce such as rice, tin, spices, rattans, gold dust, ivory, ebony and pepper. In 1789 the total value of its imports and exports amounted to 853,592 Spanish dollars and five years later was nearly double this figure. Light was anxious to introduce the growth of spices. His attempts to grow cloves, nutmeg and cinnamon failed, but with his encouragement and financial support a Chinese introduced pepper plants from Aceh, and the experiment was ultimately crowned with success. Penang's chief weakness lay in the fact that it could not produce enough food for its increasing population. Its dangerous dependence upon Kedah for supplies was one of the reasons for the acquisition of territory on the mainland in 1800. The hope was that sufficient rice could be grown in Province Wellesley, as the new territory was named, to make it independent of foreign imports.

Light had had no previous experience of administration. He alienated land unconditionally and himself appropriated large estates. No land was reserved for public purposes and there was no land revenue. Owing to the heavy mortality rate much land came upon the market, only to be bought up by the firm of Light's friend, James Scott, which had almost a monopoly of the import and export trade and of banking. Not until 1807 did Penang have legally established courts or a code of

law. The Government of India in 1788, and again in 1794, issued a few general rules laying down the mode of trial in criminal cases and the nature of the punishments. Light had to preserve order by imprisonment and other common punishments. He could not deal with murder or offences by British subjects. Each nationality on the island had its own system of law, and petty civil cases were tried by the captains of the different communities, Chinese, Malay or Tamil. More important ones were dealt with by the superintendent's European assistants. Not a single magistrate was a trained lawyer until John Dickens, a Calcutta barrister, was sent to the settlement in 1800. He stated that the only law in force was the law of nature; a later commentator more appropriately described it as a rough-and-ready application of the dictates of common sense. In 1807, after over twenty years of chaos, the directors obtained the sanction of the British Parliament to establish a Recorder's Court at Penang. Along with it British civil and criminal law was introduced, subject to the proviso that in its procedure the court must consult native religions and usages in so far as they were compatible with the spirit of English law.

From 1786 until 1805 Penang was a dependency of Bengal. During the early part of this period the Company was unable to make up its mind whether the island was suitable for a naval base. The capture of Malacca in 1795 raised expectations that its trade would be transferred to Penang. Its use in 1797 as a rendezvous for the force intended for an expedition against Manila, and Arthur Wellesley's glowing recommendation, caused opinion as to its prospects to swing over from cautious hesitation to extravagant optimism. At last the much-sought-for site for a naval base had been found. Hence the acquisition of Province Wellesley in 1800 to give control over both sides of the harbour and make Penang as far as possible independent of external food supplies.

In 1805, when hopes for the future of the island were at their highest, but when there were no public buildings save temporary structures, no schools, no proper legal system, and the settlement was far from paying its way, it was raised to the rank of a fourth Indian presidency with more than fifty officials, among whom were covenanted civil servants from India. Naturally the extravagant hopes soon began to give way to disappointment and disillusion. The harbour was excellent, but it was found to be quite unsuitable for a naval base. Dockyards could not be constructed there, and Burma was the nearest source of good timber. Then its commerce did not develop according

to expectation. It was badly placed for trade with the Archipelago; it was too far to the west for native vessels to run the gauntlet of the pirate-infested waters of the Straits when nearer harbours were available. As these disadvantages became clearer so did official alarm at the cost of its upkeep increase. For it had far too many officials and an average deficit of £80,000. Some pruning took place in 1826 when Malacca and Singapore were transferred from Bengal to Penang, and the presidency of the Straits Settlements was formed. Four years later, however, the presidency was abolished. The Straits Settlements became a Residency under the Governor and Council of Bengal. Then in 1832 their capital was transferred to the rapidly developing Singapore.

The history of Malacca under British rule during the Napoleonic period has yet to be written. In the year before the outbreak of the French Revolution an Anglo-Dutch treaty was signed which provided that should a European war break out either party might occupy the colonies of the other as a defence against a common enemy. It was in accordance with this agreement that the exiled Stadhouder, William V, signed the 'Kew Letters' in February 1795 authorizing the Dutch colonies to admit British forces, to prevent them from falling into French hands. The consequent British occupation of Malacca was unopposed by the Dutch. The Dutch governor and troops left, but the council was retained in order that the administration might be continued in accordance with Dutch methods. Already Malacca's population had declined to 1,500 compared with Penang's level of 20,000 reached in that year.

Not only was everything possible done to attract trade from Malacca to Penang, but in British hands the opportunity was seized of demolishing the splendid old fort A Famosa lest one day the British might have to attack the city. Even more vandalism might have been committed had not Raffles gone on a holiday there from Penang in 1808 and written a report which, as Winstedt puts it, saved Malacca. Incidentally he vastly overestimated its strategic value when he advised the Company that it should be retained 'until we are actually obliged to give it up'. Malacca was to have been restored to the Dutch under the Treaty of Amiens (1802), but the war with Napoleon started up again before it was handed over, and it was not until 1818 that the Dutch received it back.

Raffles's visit to Malacca in 1808 had more important consequences than the salvaging of an ancient city, for his report aroused the interest of Lord Minto, the Governor-General of India, in its writer and led

to his appointment in 1810 as Governor-General's Agent to the Malay States. His task was to soften up Java's resistance to the projected British invasion by establishing relations with native rulers. Thus was the way prepared for his remarkable career and its greatest achievement, the foundation of Singapore.

The difficulties which beset the new settlement in 1819 were formidable. Not only might serious Dutch opposition be expected, but there were many on Raffles's own side who were more than capable of selling the pass. Some of his old colleagues in Penang were so jealous of his meteoric rise that they had done their utmost to prevent him from carrying out his scheme to plant a settlement south of the Straits. Colonel Bannerman, the Governor of Penang, who had tried hard to persuade him to abandon the scheme, was so consumed with jealousy, both of Raffles and of what he rightly suspected was to prove a successful rival to Penang, that when, in fear of a Dutch attack, Colonel Farquhar, the Resident of Singapore, appealed to him for reinforcements he refused them. He even went so far as to urge Farquhar to abandon the place, and to advise Lord Hastings to restore it to the Dutch, who, he averred, were its lawful owners.¹

The Dutch, as might have been expected, protested in the strongest possible terms against Raffles's action. But their arguments regarding the validity of their claims did not convince the governor-general, though he was extremely annoyed with Raffles for involving him in a quarrel with them. And their bluff, together with Bannerman's obvious jealousy, made him only the more decided that an immediate withdrawal could not be countenanced. He delivered the Governor and Council of Penang so crushing a rebuke that they despatched the required reinforcements at once to Farquhar. And he also saved the exasperated directors from allowing their feelings about Raffles's *fait accompli* to get the upper hand to such an extent as to give an order which they would have deeply repented afterwards.

For it soon became obvious that Singapore had a great future. Never again would the Dutch be able to build up a monopoly such as they had once exercised; Singapore as a free-trade port would break the spell. No longer would it be possible for them to close the Straits in the event of war and threaten the China trade. By June 1819 the population numbered over 5,000, and a year later it was considerably above 10,000.² And right from the start the Chinese formed the great

¹ L. A. Mills, *British Malaya, 1824-1867*, p. 60.

² T. Braddell, in *Statistics of the British Possessions in the Straits of Malacca* (1861), thinks these figures, which represent Raffles's own rough calculation, an exaggeration.

majority. Trade increased at an amazing rate; in 1823 the value of imports and exports totalled well over 13 million dollars. More convincing even, from the point of view of a government perhaps a little too much concerned with immediate questions of profit and loss, was the fact that by August 1820 Singapore's revenue was already adequate to cover the costs of its administration. Hence it may be said with all truth that Singapore won its own victory. The storm with the Dutch blew itself out. The directors changed their minds about the validity of the Dutch claims. And in 1824 both sides decided to put an end to their constant friction in the East by making a treaty that would fairly and squarely draw a dividing line between their respective spheres of influence.

Under its first Resident, Colonel Farquhar, Singapore was administered subject to the general supervision of Raffles as Lieutenant-Governor of Bencoolen. He paid his second visit there from October 1822 to June 1823 and worked like a Trojan to lay the foundations of its future prosperity. The most pressing problem was that, with too few officials and a painfully inadequate police force, lawlessness was rife. He issued a regulation appointing twelve magistrates from among the principal British merchants and drew up a provisional code of law based upon English law, but with special provision for native customs regarding such matters as religion, marriage and inheritance. He drafted regulations for a land registry, for the management of the port, for the prevention of the slave trade, for the police force, for the suppression of gaming-houses and cockpits and for an institution which was to teach the languages of China, Siam and the Malay Archipelago and serve as a means to the 'improvement of the moral and intellectual condition of the peoples of those countries'. He also busied himself with 'remodelling and laying out my new city', as he put it. The wisdom of some of his efforts as a town-planner has been called in question, and John Crawford, whom he appointed to succeed Farquhar in 1823, successfully challenged the legality of his regulations for the maintenance of law and order. But the problem was so urgent that any stop-gap arrangement was better than nothing, until such time as the directors could provide a proper legal system. And that was not until 1826.

Before leaving in 1823 he arranged for Sultan Hussein to receive a pension of 1,500 dollars a month and the temenggong 800 dollars, in return for which they surrendered the monopolies and dues they had previously imposed on trade and placed Singapore entirely under British control. The provisions of the Anglo-Dutch treaty of 1824

rendered it necessary to revise this arrangement, for both men had claims to territories placed finally within the Dutch sphere of influence. Hence in August of that year Crawford made a treaty whereby the sultan and temenggong alienated the island of Singapore for ever to the East India Company. In return the sultan received a lump sum of 33,200 dollars and a pension of 1,300 dollars a month for life, and the temenggong a lump sum of 26,800 dollars and 700 dollars a month for life. They promised further to enter into no alliance with any foreign power without the consent of the East India Company, and to admit British commerce freely into all the ports of Johore on most-favoured-nation terms.

The Anglo-Dutch treaty concluded in London on 17 March 1824 represents primarily an effort on the part of the British government to secure the friendship of the kingdom of the United Netherlands in European affairs by putting an end once and for all to the rivalry and hostility of the two nations in the East. As such it was the natural consequence of the Convention of 1814, whereby the Dutch empire in Indonesia had been restored to the new kingdom. Under its territorial provisions the Netherlands ceded to Britain all her factories in India, withdrew her objections to the occupation of Singapore, ceded Malacca, and engaged never to form any establishment on the Malay Peninsula or conclude any treaty with any of its rulers. The British ceded to the Netherlands Bencoolen and all the East India Company's possessions in Sumatra, and pledged themselves never to form any settlement on the island or make any treaty with any of its rulers. They gave the same undertaking with regard to the Carimon Islands, the Riau-Lingga Archipelago or 'any other islands south of the Straits of Singapore'. None of the ceded territories was to be transferred at any time to any other power, and if either of the parties should ever abandon the ceded possessions the right of occupation should at once pass to the other. For the future it was agreed that the officials on both sides were to be warned 'not to form any new settlement on any of the islands in the Eastern Seas without previous authority from their respective governments in Europe'. There was thus a clear recognition of two quite separate spheres of influence, and of the principle that each side must refrain from interference in the other's sphere.

The commercial clauses of the treaty provided that the Netherlands should make no attempt to establish a commercial monopoly in the Archipelago and should never discriminate unfairly against British trade. Both sides agreed to grant each other most-favoured-nation

treatment in India, Ceylon and the Archipelago, and general rules regarding the amount of customs duty were laid down. Moreover, they were to make no treaties with any native ruler in the Eastern Seas aiming at excluding the trade of the other party from his ports. Britain, however, agreed to exclude the Moluccas from the scope of these provisions and recognized the Dutch right to the spice monopoly in the islands. The concession was of little importance since Europe now had other sources of supply and the trade had lost much of its old value. Finally both powers bound themselves to co-operate effectually in repressing piracy.

The territorial clauses of the treaty were of the utmost importance in removing one of the greatest causes of friction. But for many years afterwards there were constant complaints that the Dutch were evading the commercial clauses and were hampering British trade with the Archipelago wherever possible. In a material sense the Dutch were the greater gainers by the treaty, for when it was made Sumatra and many other islands in the Archipelago were as yet unoccupied by them. But British policy was wise in forgoing the opportunity to build a vast empire in the Archipelago, and in gaining thereby the guarantee that the Dutch would refrain from all interference in the Peninsula. On a point of detail Britain lost nothing by giving up the moribund station of Bencoolen and gained little by taking over the strategically worthless Malacca. The Straits were now dominated by Penang at one end and Singapore at the other. And the commercial development of both ports left Malacca with only a small fraction of her previous trade. Her harbour was rapidly silting, and she became little more than a collecting centre of Straits produce for Penang and Singapore. Still, the exclusion of the Dutch from Malacca was a great advantage; it had been their centre for extending control over the Peninsula.

Winstedt's quip¹ that the history of Singapore is written mainly in statistics is an apt commentary upon the policy of its governors, certainly up to the middle of the century. Their great concern was to increase its commercial importance. It thrived on the policy of free trade laid down with almost religious fervour by Raffles. In its early years it attracted to itself much of the commerce of the Netherlands Indies and developed important trading connections with China, Siam, Indo-China and the Philippines. It was essentially an entrepot with world-wide connections and depended hardly at all upon the trade of the undeveloped Malay Peninsula.

¹ *Malaya and its History*, p. 60.

With the treaty of 1824 the ghost of the former empire of Johore was finally laid. The Lingga or Riau Sultan, as he was called, ruled over its island possessions lying within the Dutch sphere, but could do nothing to enforce his claims to Johore and Pahang. Hussein, known as the Singapore Sultan from the fact that he lived there, exercised no authority whatever. The temenggong ruled Johore and the bendahara Pahang, and neither would allow him to interfere. The temenggong died in 1825 and was succeeded by his able son Tun Ibrahim. Hussein died ten years later, after having moved his residence to Malacca. His son Ali was too young to succeed and for twenty years the title was held in suspense. This led to a duel of claims between the young man and Ibrahim which caused the British administration no little embarrassment. It was settled in 1855 by an arrangement ceding full sovereignty over Johore to Ibrahim. Ali received the sultan's title, a small strip of land between the Kesang and Muar rivers and a pension. The title died with him in 1877, the land and pensions passing to his heirs and successors in perpetuity.

Immediately after the occupation of Singapore Raffles had negotiated a treaty with the Sultan of Aceh. Nothing came of it, for the central government in the state had broken down and the country was passing through one of its recurrent periods of lawlessness. Actually a flourishing trade grew up between Aceh and Penang which was in no way connected with the treaty but was due to the fact that the various vassal rajas of Aceh in asserting their independence gladly threw open their ports to British trade. Under the Anglo-Dutch treaty of 1824 Britain agreed to abrogate Raffles's treaty on the grounds that it had been designed to exclude Dutch trade from Aceh. In return the Dutch guaranteed to respect the independence of Aceh. The Penang Council decided that it was unnecessary to negotiate a further agreement with Aceh.

(b) *The Straits Settlements from 1824 to 1867*

The period from the conclusion of the Anglo-Dutch treaty of 1824 to the beginnings of the Residential system in Malaya has been somewhat inappropriately described as 'a half-century of inactivity'.¹ Until in 1925 L. A. Mills published his careful study entitled *British Malaya, 1824-1867* it tended to be neglected, presumably because after the heroic period of Raffles the developments and personalities of the

¹ Rupert Emerson, *Malaysia, A Study in Direct and Indirect Rule*, New York, 1937, p. 91.

ensuing period seemed somewhat flat until the resumption of a forward policy in the eighteen-seventies revived interest again. And, after all, to the people of the period itself Malayan affairs seemed such very small beer compared with the great events which were taking place in India, or even with the struggles to open China to British commerce. Nevertheless one has only to glance through the many volumes of records relating to the period to realize that even if there was little or no spectacular achievement there was plenty of activity, and of a sort which the historian is wise not to neglect.

Even if by 'inactivity' is meant the pursuit of a non-intervention policy in native affairs, the term is misleading. If, however, it is intended merely to indicate that the period was one in which Britain made no further important territorial advances, then the same is true of the Dutch; but even less than the British could they be described as inactive at the time. It seems to be one of those words which occasionally slip out from the pens of American writers and unconsciously betray their conception of British imperialism.

It was a period during which Singapore grew with astonishing rapidity, Penang developed at a more modest rate, and Malacca stagnated. But in addition to such things there were two outstanding problems, Siamese activities and piracy, which forced the East India Company, much against its will, to pursue an active policy. Its constantly reiterated instructions to its servants forbade them to intervene in the affairs of the Malay states. Increase of territory was absolutely forbidden; political alliances with the sultans were frowned on; in fact the Company was resolutely opposed to anything which might in any way increase its responsibilities in Malaya. It was ignorant of, or ignored, the fact that the Malay states were in a state of chronic unrest, external and internal, and had become completely incapable of putting their house in order. Intervention, therefore, could not be avoided. There was indeed constant intervention, notwithstanding all the rules to the contrary and all the thunders of Calcutta and East India House.

The situation that was mainly responsible for this was that Siam at the beginning of the nineteenth century had so far recovered from the Burmese invasions that she was reviving her ancient claims to dominion over the whole Peninsula. Ever since her failure to prevent the rise of the sultanate of Malacca they had been kept in cold storage. But under the Chakri dynasty she was more powerful than at any other time in her history, and the Governors of Penang feared that much of the Peninsula would fall under her yoke. Under Bodawpaya Burma also

had ambitions to expand southwards at the expense of Siam into the Peninsula. But from about 1816 her efforts were concentrated on Assam and its neighbours and no longer constituted a serious threat to the growing power of Siam. Still, she continued to intrigue with the Malay rulers against Bangkok, and even in 1819 threatened to invade Siam.

Bangkok, therefore, did not lack excuses for interference in Malaya. Had the East India Company not been so obtuse as to refuse to follow Francis Light's advice regarding Kedah, it might have saved its servants a great deal of trouble at a later date. For in 1818 Bangkok ordered the Sultan of Kedah to invade Perak, his neighbour, and force its sultan to send the Bunga Mas. Siam's claims to Perak were without any foundation and there was no cause of quarrel between the two Malay states. Then in 1821 the Sultan of Kedah was ordered to go to Bangkok to answer a number of charges, including one of intriguing with Burma. When he refused to obey, a Siamese army made a sudden attack upon his state, conquered it and laid it waste with frightful barbarities. The sultan took refuge in Penang. Thousands of refugees poured into Province Wellesley, followed by the Siamese. But as soon as a company of sepoys was sent to the scene of trouble the Siamese fled headlong back into Kedah. The Raja of Ligor, who was in command of the Siamese force, demanded the surrender of the sultan, but the Governor of Penang flatly refused to take such a step. The sultan, finding that the Company turned a deaf ear to his request for help in recovering his throne, got into touch with the Burmese and preparations were made for a joint attack on Siam by Burma, Selangor and other Malay states. This so disturbed the British authorities at Penang that they reported the matter to the Raja of Ligor and nothing came of the intrigue.

The Siamese conquest of Kedah caused much apprehension at Penang regarding its food supply. All attempts to make the settlement self-sufficing had failed and it still imported most of its food from Kedah. For some time also Penang had been attempting to obtain more favourable trading conditions with Siam. It had an important trade in tin with Perak, Patani and Junk Ceylon, all dependencies of Siam, and difficulties had arisen in the case of Junk Ceylon, whence its principal supply came. Hence Calcutta was persuaded to send a full-dress mission to Bangkok to discuss all the outstanding questions. For this task John Crawford was chosen. He had already served under Raffles in Java and was later to become Farquhar's successor at Singapore. He had joined the Bengal Medical Service in 1803 and had become a recognized authority on Malayan affairs.

Crawfurd went to Bangkok in 1822 with instructions not only to negotiate but also to collect as much information as possible about the country. His attempts to obtain the restoration of the Sultan of Kedah and the removal of restrictions upon British trade completely failed, but indirectly he secured some sort of recognition of the British possession of Penang. His reports were of the greatest value, as also the book which he subsequently published in London entitled *A Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin-China* (1828).¹ He was able to show that Siamese power was far weaker than the Penang government had believed, and that there was nothing to be feared from the Siamese in Kedah. Had the Company opposed by force the invasion of Kedah in 1821, he said, the Siamese would have withdrawn.

In 1824 the Anglo-Burmese war began, and the Government of India instructed the Penang authorities to approach Siam as a possible ally. Penang sent a couple of envoys to try to persuade the Raja of Ligor to send a force against Burma. They failed, but Lieutenant Low in his report on the mission explained that the raja was not a semi-independent ruler, as had been thought, but a Siamese official. He warned Penang that Siam aimed at gaining control not only over Perak but over Selangor as well. When his report came into the hands of Robert Fullerton, the energetic and capable new Governor of Penang, he urged Calcutta to restore the Raja of Kedah and extend British protection to all the threatened Malay states against Siam. But the Government of India refused to be swayed by his arguments.

Meanwhile Perak had regained its independence in 1822 with the aid of Sultan Ibrahim of Selangor. Early in 1825 Fullerton learned that the Raja of Ligor was about to send a fleet to conquer Selangor and Perak. He accordingly warned the raja that the British, as the inheritors of the previous Dutch treaty-rights with the two states, might resist an attack upon them. His threat went unheeded. Hence in May 1825, on receiving news that the raja's fleet of 300 galleys was about to set out from the Trang river, he sent gunboats to watch the river mouth. The ruse was completely successful; the expedition was called off.

Fullerton's envoy to Ligor was Captain Burney, a nephew of Fanny Burney, Madame d'Arblay. He had been military secretary to the Governor of Penang from 1818 to 1824 and had earned the praise of

¹ Another book on the mission from the pen of its naturalist, George Finlayson, was published in London in 1826, entitled *The Mission to Siam and Hué, The Capital of Cochin-China, in the years 1821-22*.

the Government of India for the valuable information he had collected about the politics and geography of the Malay Peninsula. His mission to Ligor paved the way for a second approach directly to Bangkok, which Fullerton was strongly advocating, and a visit that he paid to Calcutta after his return from Ligor convinced the governor-general that he was the best man to go to the Siamese capital should a decision be taken to follow up Fullerton's suggestion.

Before anything was finally decided Burney was sent again to Ligor, where he found that the raja was now preparing to send a land force to 'help' the Sultan of Perak against Sultan Ibrahim. Burney resorted to the same kind of bluff as Fullerton had previously used. He warned the raja that such a move would involve a quarrel with the British and persuaded him to sign a preliminary treaty promising not to attack Perak or Selangor in return for a British guarantee not to interfere in Kedah. This was signed on 31 July 1825 on the understanding that Burney would submit it personally to the Government of India, and if it were approved would return with it to Ligor and go with the raja to Bangkok, where it would serve as a basis for the negotiation of a settlement of issues between the Company and Siam. Burney was fully aware that his action in negotiating such a treaty was completely out of step with the doctrine of non-intervention. Accordingly he wrote to the Penang Council explaining that the policy he had pursued could not be avoided and its inconveniencies would be slight 'compared with the greater evil of permitting Siam to overrun the territories of our Selangor neighbours, to turn the inhabitants of them into pirates, and to disturb for many years all native trade'. Furthermore, it would not entail war with Siam. In negotiating the treaty he gained a further valuable point by persuading the Raja of Ligor to leave the Sultan of Perak free to decide whether or not to send the Bunga Mas to Bangkok.

Governor Fullerton was delighted with Burney's treaty and at once sent John Anderson to settle the disputes that had arisen between Perak and Selangor so as to leave no way open for Ligor to break his promise. In both states Anderson was received with enthusiasm and concluded treaties whereby each guaranteed not to interfere with the other and agreed to the Bernam river as their common boundary. The Raja of Ligor, however, made one more attempt to deal with Perak. Under the pretence of sending an embassy to the sultan he despatched a small armed force, which was a clear infraction of the treaty. Fullerton ordered its recall, but the raja made an evasive reply, and while the matter was still undecided news came from Calcutta that Burney was to go as British envoy to Bangkok.

The Government of India fully approved the measures taken by Burney and Fullerton. It even went so far as to ratify Burney's preliminary treaty with Ligor. But it had no great hopes of the outcome of his mission to Bangkok. Its chief object in sending him was to reassure the Siamese government that the British successes in the war with Burma, and the conquest of Tenasserim, were in no way a threat to Siam, and that the East India Company had no intention of extending its sway over the Malay Peninsula. Fullerton, who had been authorized to add his own instructions to those of Calcutta, ordered him to deal energetically with all the questions concerning the independence of the states in the area that came later under British control.

Burney arrived in Bangkok at the end of 1825 and remained there until June 1826. Siamese fears of a possible British attack were so great that everything he did was regarded with the utmost suspicion. But his patience and firmness achieved more than Crawford had succeeded in doing. He had to permit the ministers to draft the treaty they were at last persuaded to concede in Siamese, and they introduced into it a vagueness which stood out so prominently in the English translation that the sceptical Fullerton refused to take any of the concessions at their face value. The commercial clauses granted British trade slightly more favourable terms than Crawford had managed to obtain, but were so systematically violated afterwards by the Siamese as to justify Fullerton's criticisms. Both sides guaranteed Perak against attack, recognized the sultan's right to govern his country according to his own will, and agreed that he should not be prevented from sending the Bunga Mas to Bangkok if he desired to do so. Burney failed completely to persuade the ministers to withdraw the Siamese garrison from Kedah and permit the sultan to return. And he had to give in to their demand that the British should prevent him from attacking Kedah and remove him from Penang to some place where he would be unable to be a nuisance to Siam. This raised a storm of protest in Penang, but the Government of India ratified it and the sultan was removed to Malacca.

There was almost as strong feeling against the agreement he finally reached regarding Trengganu and Kelantan after months of wrangling. It read: 'Siam shall not go and obstruct or interrupt commerce in the states of Tringano and Calantan; English merchants and subjects shall have trade and intercourse in future with the same facility and freedom as they have heretofore had; and the English shall not go and molest attack or disturb those states upon any pretence whatever.'¹ The fact

¹ Article XII of the treaty.

that nothing was said about the Bunga Mas led the critics to declare that it amounted to an admission of their dependence upon Siam. Burney, however, contended that it gave the British the right to prevent Siam from interfering in those states, and thus made them the protectors of their independence. Fullerton remained unconvinced, but the Government of India accepted Burney's interpretation.

After Burney's return to Penang it soon became obvious that the Siamese did not intend to honour the agreement regarding Perak. In September 1826, therefore, Governor Fullerton sent Captain James Low with forty sepoy and a small warship to assure the sultan that he need not send the Bunga Mas if he had no desire to do so, and might rely on British aid to maintain his independence. The sultan, who was threatened by a pro-Siamese faction at Court and detachments of Siamese troops in his country, was only too glad to take a firm line provided the British guarantee were made in the form of a treaty. To this proposal Low readily agreed, and on 18 October 1826 signed a treaty of alliance with the sultan. It provided that in return for British assistance against anyone threatening his independence the sultan would have no communication with Siam, Ligor, Selangor or any other Malay state on political affairs, and would refrain from sending the Bunga Mas or any other form of tribute to Siam.

This treaty, coupled with the fact that on Low's advice the sultan had dismissed all his pro-Siamese officials, settled the Perak question. The Siamese troops left the state and the sultan regained his independence. But Low had, in his fervour for checkmating Siam, blithely disregarded not only his instructions but also the express orders of the Company regarding non-intervention. The grateful sultan offered to cede Pulo Dinding, Pangkor and other islands off the Perak coast. And before the Government of India's comments on Low's actions arrived in Penang he had placed the sultan farther in debt to the British by destroying a pirate nest on the Kurau river from which raids were being made upon Penang harbour. The pirate chief, Nakhoda Udin, who was captured, was as a Siamese subject sent to the Raja of Ligor for trial. It turned out that he was a henchman of the raja's engaged upon the task of destroying the authority of the Sultan of Perak, and the enraged raja cajoled Burney into accepting a version of the story, which when reported to Calcutta led the Government of India to suspend Low from all political employment.

Fullerton, however, had no difficulty in proving that nothing less drastic than Low's action could have saved Perak's independence, and, moreover, that Udin really was a pirate. He neatly spiked Burney's

guns by using the latter's own report and map to demonstrate that Kurau was in the territory of Perak. The Government of India therefore revoked its censure on Low; and although it continued for some time to condemn his treaty as unauthorized, and never formally ratified it, no attempt was made to negotiate a substitute. In time, therefore, it came to be regarded as actually binding, and on no less than three occasions—in 1844, 1853, and 1874—when appeals were made under it by Perak for British assistance, both Calcutta and London recognized its validity.

After this incident the Siamese abandoned their attempts to gain control over the Malay states on the west coast and transferred their attentions to Kelantan and Trengganu on the east coast. But it was not until much later, in 1862, that matters really came to a head there. Over Kedah British assistance was frequently called on by the Siamese because of the frequent attacks on them by supporters of the exiled sultan and the alarming development of piracy, which they could not check. The worst revolt was in 1831 and was planned in Penang right under the noses of the British authorities. Governor Ibbetson by his energetic blockade of the Kedah coast gave valuable help to the Siamese in crushing the revolt, which might otherwise have been successful.

Again in 1836 and 1838 Penang co-operated with the Siamese in the ungrateful task of preventing Malays from recovering control over a Malay state. But this series of revolts made the Siamese weary of their resistance to the claims of the sultan, and when finally he was persuaded by the British to offer his submission to Siam, and his son went to Bangkok with a letter from the Straits Government warning the Siamese that they could expect no further help should another revolt occur, the Siamese government accepted the situation and in 1842 reinstated him.

In the following year, with a perversity which forcibly illustrates what has been described as the process of *hara-kiri* prevalent among the Malay states after the fall of the Johore empire, he seized the district of Krian from his neighbour Perak. The Sultan of Perak would have fought, and appealed for British help under the Low treaty. But the Government of the Straits Settlements persuaded him to hold his hand, and eventually in 1848 compelled Kedah to restore the occupied territory.

Meanwhile Kelantan and Trengganu were struggling against the slow but persistent pressure of Siamese efforts at control. Kelantan was stated in 1836 to have 'almost succumbed to the Siamese yoke'.

Trengganu for some time offered a successful resistance to the devious and obscure manœuvres which characterized Siamese policy. Then in 1858 there broke out in Pahang one of those family quarrels which have so often changed the history of states in South-East Asia. The Bendahara of Pahang died and his two sons fought for the inheritance. Colonel Cavanagh, the Governor of the Straits Settlements, offered mediation, since the Singapore merchants were complaining of stoppage of trade, but his offer was rejected, and finally in the middle of 1861 the elder drove the younger son out. He made his way to Bangkok, where he found another refugee pretender, a Sultan of Lingga, banished by the Dutch; but by virtue of the fact that he was a descendant of the Abdur-Rahman who had been recognized by them in 1818, and repudiated by Raffles when he proclaimed his brother Hussein sultan in 1819 at Singapore, he insisted that he was the rightful ruler of Pahang and Johore.

Colonel Cavanagh received information that strongly pointed to a Siamese plan to obtain control over both Pahang and Trengganu, using the two exiles as their tools. The ex-Sultan of Lingga was to be substituted for the Sultan of Trengganu, who had refused to toe the line. Wan Ahmad, the claimant to Pahang, was to be assisted to make another attempt against his brother. In July 1862 the ex-Sultan of Lingga was taken to Trengganu in a Siamese warship accompanied by Wan Ahmad and a fleet of praus. Sir Robert Schomburgk, the British minister in Bangkok, was assured that the ex-sultan was on a purely personal visit to his mother. But the evidence against this bland assertion began to mount up, especially when Wan Ahmad, at the instigation of the ex-sultan, invaded Pahang. Before strong pressure applied through Schomburgk by Cavanagh, backed up by the Government of India, the Siamese promised to remove the ex-sultan, but did nothing towards carrying their promise into effect. It soon became obvious that they were waiting for the change of monsoon in the middle of November, which would render the east coast of Malaya dangerous and so give them an excuse for not sending a ship to bring away the ex-sultan. He and Wan Ahmad would thus have the period until the following April in which to carry through their plans.

Cavanagh therefore yielded to the heavy pressure brought to bear on him by the Singapore Chamber of Commerce and sent a warship to threaten Trengganu with bombardment unless the ex-Sultan of Lingga were handed over and the sultan promised to give no further assistance to Wan Ahmad. When his ultimatum was rejected the British warship shelled the sultan's fort. But the show of force

miscarried: the ex-sultan fled inland; and although the coast was blockaded for some weeks, it was without effect. Ultimately in March 1863 the Siamese removed the ex-sultan after protesting to the British government that the bombardment was a violation of their territorial rights. But Siam made no further overt attempts to bring Trengganu under her control. As for the Pahang civil war, it petered out; and when the bendahara died a few years later, his brother Wan Ahmad succeeded him and the British government raised no objection.

Cavanagh's action in bombarding the fort at Trengganu caused something like an uproar in Britain. In 1860 he had intervened in the Menangkabau states of Sungei Ujong and Rembau to protect Chinese miners, and again in Perak in 1862 to force a settlement in the case of the trouble that had arisen over the Chinese miners in the Larut area. After two debates in the House of Commons he was given strict orders against any further intervention. Small wonder that people with interests in Malaya were agitating for the transfer of the Straits Settlements from the India Office to the Colonial Office. They felt that Malayan affairs were neglected. For many years men on the spot who realized the need for a stronger policy in relation to the native states pursued it not only at their own risk, but with odds against them so far as their own government was concerned. The fact was that the Government of India was not interested in Malaya.

The agitation for transfer was mainly the work of Singapore, and it drew its impulse from the feeling that British interests were being foolishly sacrificed so long as the keystone of her commercial supremacy in Eastern Asia was treated as 'a third-rate Residency in an isolated quarter of the Indian Empire'.¹ In face of the growing strength of the Dutch in Indonesia and the appearance of France as an imperialist power in Indo-China, control by the Government of India and the India Office, with the consequent fettering of the hands of the Singapore government in its relations with the Malay states, became an intolerable grievance. But the immediate cause of the agitation which led to the actual transfer in 1867 lay in the misguided attempts of the Indian government to interfere with the policy of free trade, which was the cardinal point in Raffles's plans for the development of Singapore and the chief cause of its miraculous success.²

¹ L. A. Mills, *op. cit.*, pp. 263-4.

² Mills, *op. cit.*, chap. xiv, gives a detailed analysis of the factors involved.

(c) Piracy and the work of Raja James Brooke

By Article V of the Anglo-Dutch treaty of 1824 the two powers bound themselves 'to concur effectually in repressing' piracy. How great had become the need for concerted action against this appalling evil may be realized merely by glancing through the indices to the many volumes of the Straits Settlements records. It is one of the most prominent subjects of correspondence. In the Malay world it was an evil so old, so widespread and with so many facets that even when the European powers in the nineteenth century decided that it must be stamped out it baffled all their efforts for many years. For it was an honourable profession which was connived at, promoted, or even directly engaged in by the highest potentates in that strange Malay world of Raja Brooke's memoirs and Joseph Conrad's early novels. And nowhere else in the world is geography so favourable to piracy.

There can be no doubt, however, that the particular phase that was acute in the eighteenth century and 'a great and blighting curse' in the nineteenth arose mainly out of the disorganization of the native commerce in the Archipelago by the impact of the Portuguese and the Dutch in the sixteenth and seventeenth centuries. And by comparison with the Portuguese filibustering methods of enriching themselves, the systematic and carefully calculated methods by which the Dutch built up their trading monopoly caused so much ruin to the native peoples and disintegration to their governments as to have constituted the biggest single factor in the situation. Thus it was that, with the weakening of the control of the V.O.C. itself over its island empire during the eighteenth century, the way was open for piracy to increase to what must have been unexampled proportions. And it is ridiculous to attempt to explain it away by the argument that it was only in the eighteenth century that European writers began to make a clear distinction between a pirate and an honest trader.¹

In the eighteenth century the Bugis, who gained so great an ascendancy in the Malay states and were described by Francis Light as 'the best merchants among the eastern islands', were also the terror of the Archipelago as pirates. It was the Dutch treatment of Macassar in 1667 and the ruin of the Moluccas which started them on their career as freebooters. And it was a passing phase; for in the nineteenth century no more is heard of them as pirates.

Even more formidable were the Moros or Illanos of the Sulu Archipelago. In the nineteenth century they were referred to as the

¹ Vlekke, *Nusantara*, pp. 198-9.

Balanini, from the island group which was their home. Like the Lanuns, or 'Pirates of the Lagoon', who came from the great bay of that name in the south of the island of Mindanao, they used praus of 40 to 100 tons with crews of 40 to 60. These were, in fact, the regular native war-boats in use all over South-East Asia. The Lanuns and Balanini sent out fleets of several hundreds of them every year. The smaller junks and the native trading praus were their prey; they seldom attacked European ships or even the larger Chinese junks. Sulu was their commercial headquarters. By far their worst raids, for slaves and booty, were upon the Philippines; and although the Spanish sent many punitive expeditions which destroyed their strongholds and burnt their villages, they could never bring them under effective control.

For their operations against the Malay Archipelago the Lanun fleets sailed first to Tampassuk on the coast of north-west Borneo, where they divided into squadrons, each with its own special beat. Every year the 'pirates' wind' brought them to the Straits of Malacca to lie in wait for praus bound for Singapore. The Riau-Lingga Archipelago was a regular hunting-ground for them, and whole islands were depopulated by their slave raids. They visited Penang and the Kedah coast as late as 1835. They wrought incalculable havoc and damage.

The most bitter enemies of the Lanun and Balanini were the Malay pirates of the Riau-Lingga Archipelago, the Carimons, and other islands near the southern entrance of the Straits of Malacca. Pulo Galang was their principal market for the sale of captured goods and slaves. The Lingga Sultan was suspected of encouraging them; his chief officers equipped pirate fleets; as also did the sultans of Sumatra and the Peninsula. Pirate praus would seem to have been fitted out even at Singapore. The Malay praus, however, were much smaller than the large Lanun and Balanini war-boats and carried fewer men. Compared with the operations of their rivals, Malay piracy was on a much smaller scale.

In the early part of the nineteenth century the north-west coast of Borneo was one of the most notorious pirate centres. The actual piracy was carried on by the Sea-Dyaks, the *Orang Laut*, but they were employed and directed by the Malay chieftains and individual Arabs who had settled among them. They and the Lanuns, whose strongholds were north of Brunei, were the pirates against whom the efforts of Raja James Brooke came chiefly to be directed.

As in the case of the Moorish corsairs of the Mediterranean in the sixteenth and seventeenth centuries, it was the lack of concerted action

against them by the European naval powers that enabled piracy to survive as long and as successfully as it did. The co-operation provided for in the Anglo-Dutch treaty of 1824 never materialized. The British for long had inadequate naval forces at their disposal because the East India Company after 1833, when it ceased to be a trading concern, was unwilling to incur expense on the Straits Settlements, from which it received no revenue. The Dutch, who had far more warships in the Archipelago than the British, did more than any other nation to suppress piracy, but they confined their efforts to their own area. The Spanish in the same way concentrated upon protecting the Philippines against the Lanuns. In 1848 they expelled the Balanini from their islands. In 1851 they captured Sulu and forced the Lanuns to transfer their trading centre elsewhere. But it was only later, when they gradually brought the Sulu Archipelago and Mindanao under their control, that the Lanun raids on the Philippines came to an end.

The development of Singapore brought so much native trade there that it increased the prosperity of the pirate profession. From 1819 to 1830 the Straits Settlements had only a few gunboats and schooners, which were quite inadequate to cope with the evil. The Bugis merchants of Singapore complained of their inadequate protection in 1831 and threatened to abandon their voyages. So difficult was the situation that in 1832 the Chinese of Singapore were permitted to fit out four ships of their own for service against pirates. In 1835 petitions for better protection were made to the British parliament and the Government of India by the European and Chinese merchants of Singapore and the Bengal Chamber of Commerce. As a result H.M.S. *Andromache* was sent out to the Straits of Malacca, while her captain and the Governor of the Straits Settlements were appointed joint commissioners for the suppression of piracy. In 1836 two more warships and three gunboats were sent to Singapore, and as a result of their efforts severe blows were dealt at Malay pirate centres. In particular the Galang centre was destroyed. In 1837 the Government of India stationed a permanent force of two Royal Navy ships and five gunboats in the Straits. But more important still was the arrival of the small steamship *Diana* there in that year. It was steam power alone that could cope adequately with the galley, which could out-manceuvre the sailing ship by using its oars.

For some years there was a notable decrease of piracy near the Straits Settlements. But in 1843 a great recrudescence of Malay and Lanun activities occurred. In the meantime, however, a new personality had arrived on the scene in 1839, and under his inspiring

leadership the operations against piracy took on a vigour which in a few years reduced it to insignificance. James Brooke was the son of a member of the Bengal Civil Service and had himself served in the East India Company's army in the Assam operations during the first Anglo-Burmese war. A serious wound in an engagement near Rangpur caused him to return to England in 1826, and soon afterwards he left the Company's service. In 1830 he sailed to China, and while passing through the Malay Archipelago he was so deeply impressed with its beauty and the devastation wrought by piracy and internecine warfare that when his father died, leaving him a large property, he invested in a yacht, the *Royalist* of 140 tons burden, trained a picked crew, and in 1839 arrived in Borneo with the immediate object of carrying on exploration and scientific research.

He found the district of Sarawak in revolt against the Sultan of Brunei, whose uncle, Pangéran Muda Hashim, had just failed to suppress the rebellious Dyaks. Muda Hashim and Brooke became firm friends, and in the following year Muda Hashim offered him the governorship of Sarawak in return for his proffered help in dealing with the rebels. Brooke not only crushed the rebellion but won the allegiance of the Malays and Dyaks, who had long suffered under the misrule of Brunei. After some delay, due to the opposition of the existing governor, he received his appointment in September 1841, and in the following year it was confirmed by the sultan.

While engaged with conspicuous success upon the task of introducing just and humane government into the territory entrusted to him he was busy trying to interest the British government in Brunei. With the growth of steamship traffic to China the need had arisen for a coaling station between Singapore and Hong Kong, which had been acquired in 1841. In those days ships consumed such large quantities of coal that its storage took up valuable cargo space, and it was essential to have coaling stations at not too great a distance from each other so as to reduce the amount that it was necessary to carry. Brunei itself and the island of Labuan both possessed seams of excellent coal, and Brooke learnt that the Dutch were casting longing eyes upon them. In 1844 Sultan Omar offered to cede Labuan to Britain, and Brooke suggested that not only should the offer be accepted but also a British Resident should be appointed to Brunei as adviser to the sultan. The idea that was germinating in his mind was something along the lines of the Residential system that was later introduced into Malaya. And it is of no small significance that Sir Hugh Low, who in 1877 became Resident of Perak and was the real creator of the

Residency system in Malaya, served his apprenticeship under Brooke in Sarawak.

Meanwhile in 1846 matters came to a crisis in Brunei. The sultan, under the influence of the piratical faction of the Malay nobles, who saw in Brooke's measures against piracy the end of their profitable enterprise, had Pangéran Muda Hashim and all his supporters murdered. He attempted to procure Brooke's murder also and to kidnap Admiral Cochrane, whose squadron had in the previous year dealt Borneo piracy its heaviest blow by the capture of the Lanun stronghold of Marudu. The Lanun leader, Sharif Osman, who had been killed in the fight, was the ally of Pangéran Usop, the sultan's favourite. Usop himself had in 1845 led an attack on Muda Hashim, but had been captured and put to death.

The measures against piracy which brought matters to a head in this way had begun with the decisive defeat of the raids of the Sea-Dyaks on Sarawak. The sultan's governors of the Sea-Dyaks were four Arab sharifs, who were pirate chiefs and slavers. They planned a big attack on Brooke in 1843 and were supported by Usop and Makuta, the ex-Governor of Sarawak, whose misrule had caused the rebellion into which Brooke had run in 1839. Their plot, however, misfired, because before it could be carried out Captain Keppel arrived in H.M.S. *Dido* to investigate attacks that had been made on Singapore praus off the Borneo coast, and Brooke at once advised an attack on the Serebas and the Sekarran, the two tribes into which the Sea-Dyaks were divided. Thereupon the *Dido*, with Brooke's flotilla of Sarawak Malays, set about destroying the strongholds of the Serebas. Before the fight could be carried into the Sekarran country the *Dido* had to proceed to China. But she returned in 1844 and dealt with the Sekarran in the same way as she had with the Serebas. Then in the following year, as we have seen, Admiral Cochrane's squadron dealt the Lanun a staggering blow by destroying their fortified settlement at Marudu.

The triumph of the piratical party at Brunei in 1846 was short-lived. Brooke and Cochrane appeared at the entrance to the river on which Brunei town stands, the sultan refused to negotiate, and after a short sharp fight the town was captured and the sultan fled inland. He was allowed to return, since the piratical party which had forced his hand was now powerless and he was willing to co-operate with the British for the suppression of piracy and slaving. Hence, leaving Captain Mundy behind to negotiate, Admiral Cochrane departed for China. On his way his squadron destroyed the two important

Lanun settlements of Tampassuk and Pandassan. At the same time Mundy, in H.M.S. *Iris*, completed the work of stamping out the Lanun power in north-west Borneo by the systematic destruction of the settlement that Haji Saman, one of the leaders of the piratical party at Brunei, had established in the Mambakut river. As a result every Lanun settlement in north-west Borneo was abandoned, and the refugees made their way round to the north-east coast to establish a new centre at Tunku.

On being restored to his throne Sultan Omar ceded Sarawak in full sovereignty to Raja Brooke. Almost at the same time a despatch from Lord Palmerston authorized the acceptance of the sultan's offer to cede Labuan and the conclusion of a commercial treaty, but rejected the proposal for establishing a British Resident at Brunei. The treaties that were signed in 1846 as a result of the ensuing negotiations pledged the sultan to suppress piracy and slavery, granted British commerce most-favoured-nation treatment, and provided that there should be no alienation of territory by the sultan without British consent. Brooke then returned to Britain in triumph. He was knighted and appointed Governor of Labuan and commissioner and consul-general to the sultan and independent chiefs of Borneo.

Right from the start the Dutch had watched Brooke's actions in north-west Borneo with growing apprehension. In the years 1845-6 in a series of notes to the British Government they put forward the surprising contention that the British operations in Brunei, and in particular the acquisition of Labuan, constituted a breach of the treaty of 1824. The correspondence became somewhat heated, since Britain not only refuted the Dutch claim by pointing out that the treaty guaranteed the Netherlands' rights south of the Malacca Straits, and that Sarawak and Brunei were situated on a higher degree of latitude than Singapore, but reminded the Dutch of their own continual violations of the commercial provisions of the treaty. On the subject of Borneo the Dutch put forward an argument which went much farther than mere questions of latitude; they claimed that wherever there was a Dutch post on an island in the Archipelago the British might not plant an establishment anywhere on the same island, even in an independent state.

The Lanuns had been driven away from the north-west coast of Borneo, but Sea-Dyak piracy once more lifted its head in 1847. The reason was that once again Brooke had inadequate forces at his command, and the China squadron, which had given such effective help in the previous period, was too small to carry out all the duties

required of it. At the very time when Malay and Lanun piracy was being suppressed Chinese piracy began to rise to formidable proportions, and from about 1840 to 1860 the native trade of the Straits Settlements suffered from the attacks of their large well-armed junks, which even attacked European vessels. Not until 1849 could Brooke again secure the help of a British warship.

Early in 1849, at the request of the Sultan of Brunei, Brooke and his Malays, with the boats of the H.C. steamer *Nemesis*,¹ raided the Sea-Dyak country, but were too weak to inflict a decisive blow. Soon afterwards, however, Admiral Collier, in command of the China squadron, managed to send two Royal Navy warships and two Company's steamers, and with these Sea-Dyak piracy was ruthlessly stamped out. The decisive action took place at Batang Maru, where a pirate fleet of over a hundred war-boats was ambushed and destroyed. Then over a wide area Serebas and Sekarran villages were burnt and the country ravaged. Out of 4,000 pirates, their total loss was estimated at no more than 800. It would have been at least three times that number had not Brooke deliberately allowed large numbers to escape. The Serebas and the Sekarran made their submission, the chiefs who were opposed to piracy regained power, and in order that a firm hand might be kept on the Sea-Dyaks, to prevent the piratical party from organizing their forays once more, the Sultan of Brunei ceded their land to Brooke in return for half its surplus revenue.

The effect of this victory on the trade of the Straits Settlements was marked. For not only was the native trade freed, but also Singapore developed a new trading connection of great value with Sarawak and Brunei. Brooke, however, found himself the object of a furious press attack in Singapore and London for his action against the Sea-Dyaks. It began in the *Straits Times* in 1849 and was taken up by the *London Daily News*. Ultimately David Hume, the Peace Society, the Aborigines Protection Society, Sydney Herbert and Gladstone himself were drawn into the fray against Brooke, and *The Times*, Lord Palmerston, Lord Grey, Keppel and Mundy in his defence. In 1854, however, he was completely cleared by a royal commission. What had happened was that Brooke's former agent, Henry Wise, had put up a needy journalist, Robert Wood, to print a flagrantly false account* of the Batang Maru operation in the *Straits Times*, which was copied by the *Daily News*. Wise had also managed to obtain the confidence of David

¹ H.C. ('Honourable Company's') was used to distinguish the East India Company's ships from those of the Royal Navy.

Hume, who welcomed the opportunity of gaining notoriety by attacking the much-lionized hero. Brooke had broken with Wise in 1848 for fraudulent dealings in connection with the latter's Eastern Archipelago Company, founded in 1847. The campaign, therefore, was inspired by Wise's desire for revenge on Brooke because of his refusal, in his own words, 'to shut my eyes, say nothing, and see what God will send me'. In 1853 Brooke successfully prosecuted the Eastern Archipelago Company for fraud. As a result its charter was cancelled and the company dissolved.

One lamentable result of this attack on Brooke was that the belief became current in Sarawak that in case of further trouble he would receive no support from the British Navy. Hence in 1857 the Chinese secret society there stimulated a revolt. Kuching, the capital of Sarawak, was burnt and many Europeans and natives butchered before it was suppressed. Two years later some discontented Malay chiefs attempted a rising. It is significant that throughout these troubles the Sea-Dyaks remained staunchly loyal to the man who had cured them of piracy.

CHAPTER 28

THE RESTORED DUTCH RÉGIME IN INDONESIA AND THE CULTURE SYSTEM, 1816-48

AFTER Napoleon's defeat at Leipzig in 1813 the Dutch had joined in the general revolt against him. Van Hogendorp's younger brother¹ organized a provisional government and recalled William VI of Orange, the son of the old Stadhouder, from England. As sovereign prince under the new Fundamental Law adopted in 1814, he was given extensive powers, which included not only the management of the state's finances but also 'exclusive control' over the colonies. In the following year, when by the union of Belgium and Holland the kingdom of the United Netherlands was formed under the provisions of the Treaty of Vienna, William's rank was raised to that of king.

By the Convention of London, accepted by both sides on 13 August 1814, provision was made for the restitution by Britain of all the former colonies of the Dutch East India Company 'conquered from Holland since 1803', save the Cape Colony. Ceylon was excluded from this agreement, since it had already been ceded to Britain in 1802 by the Peace of Amiens. The tin-bearing island of Banka off the east coast of Sumatra, which had been conquered in 1812, was exchanged for Cochin on the Malabar Coast of India. The remark was once made that Britain acquired her empire in the nineteenth century in a fit of absentmindedness. In much the same vein is Stapel's suggestion that the reason why there was no opposition in Britain to the restitution of Java was because the British had no idea of its value and beauty.²

To take over the government of the Dutch islands the king appointed three commissioners-general: Cornelis Theodorus Elout, Baron van der Capellen, a statesman of high reputation, and A. A. Buyskes, previously lieutenant governor-general under Daendels. Elout, the chairman, was a liberal of the orthodox school of the day—i.e. a humanitarian and a follower of Adam Smith. When the others returned home van der Capellen was to remain behind as governor-general. In January 1815 the king furnished the commissioners with

¹ Gijsbert Karel. The colonial reformer was Dirk.

² In his single-volume *Geschiedenis van Nederlandsch Indië*, 1943 edition, p. 225.

a *Regerings-reglement*—i.e. constitutional regulation—modelled on the charter of 1803 and based on the principle of freedom of cultivation and trade. A month later he issued a decree throwing open the trade of the Netherlands Indies.

Napoleon's return from Elba and the Waterloo campaign delayed the departure of the commissioners, and when they arrived in Java, in April 1816, John Fendall, Raffles's successor, had received no instructions to hand over. Not until 19 August did the official ceremony of rendition take place. There were further difficulties and delays in the case of the other settlements, especially those in or about Sumatra, for in March 1818 Raffles returned to the scene as Lieutenant-Governor of Bencoolen and began to work with might and main against the restoration of Dutch power there. Calcutta, however, supported the Dutch against him, and after the surrender of Malacca in September 1818 all their old stations were handed over speedily except Padang, which Raffles managed to retain until May 1819.

The new government found its task a heavy one. The Dutch had lost much of their old prestige. The home country was too poor to give adequate financial support, and the commissioners had no fleet at their disposal and only a very small army. Overseas trade was mainly in British and American hands. Moreover, under the liberal system introduced by Raffles the cultivation of export crops, which had been the chief aim of the old Dutch administration, had fallen into decay.

The financial question was perhaps the most pressing one. Under both Daendels and Raffles the colony had failed to pay its way. Elout found that the British 'taxation system', as opposed to the Dutch 'trade system', was much more profitable for the individual than for the state. As a liberal he was predisposed to favour free peasant cultivation. So, he found, was Muntinghe, when the question was referred to the Council of the Indies. Hence, after a prolonged tour of inspection, the decision was taken to retain Raffles's land-rent system, using the *desa* method of assessment. The system was to be gradually improved by measuring up and valuing the land, and in order to help the taxpayer to keep out of the hands of the moneylender he was to be free to pay his tax in either money or kind.

These principles were embodied in Land-rent Ordinances published in 1818 and 1819. They determined the framework of the system of territorial administration which was laid down by the commissioners-general in a *Regerings-reglement* issued in December

1818. This retained Raffles's framework of Residencies, Districts, Divisions and Villages, with the District renamed 'Regency' and the Division 'District'. But whereas Raffles's system had tended towards direct rule, with the Regent and his native staff subordinate to the Resident, the new arrangements reverted to the method of 'supervision', the old dual system, whereby the Regent, though shorn of many of his attributes as a hereditary noble, was in charge of a separate branch of the administration.¹ And his subordination to the Resident tended once again to become feudal rather than administrative. He was to be treated as a 'younger brother'—i.e. a vassal ruler in the accepted meaning of a term that was current throughout South-East Asia. These arrangements applied only to Java. Elsewhere, in what the Dutch called the 'Outer Provinces', the native peoples remained under the rule of their own chieftains, who themselves were under the supervision of the Dutch provincial governors.

The system of justice underwent a more thoroughgoing revision, though here again much of Raffles's system was retained. The old dual system of different law and separate courts for Europeans and natives was revived and strengthened, and where Raffles had appointed a single judge or magistrate, sitting alone with either a jury or assessors, the old method of a bench of judges, each with a vote, was restored. For natives the Residency Courts and Circuit Courts of the Raffles régime were retained. The former was renamed *Landraad* and consisted of a bench of native judges under the presidency of a Dutch official. For Europeans the Courts of Justice established by Raffles at the ports of Batavia, Semarang and Surabaya were retained, while others were set up at Amboina, Macassar, Malacca and, in 1825, Padang. That of Batavia became a High Court with general appellate jurisdiction for the whole of the Netherlands Indies.

The commissioners-general made all manner of regulations for the protection of the native. Native officials were to be remunerated by the method of fixed salaries instead of by assignments of land worked for them by serf labour. They might not engage in trade or industry, nor might *desa* headmen hire out the labour of their villages under any pretext whatever. The slave-trade was forbidden, and Raffles's regulations regarding slavery were confirmed. Unfortunately, however, the safeguards were more honoured in precept than in practice. And, like Raffles, the restored Dutch régime found it necessary to retain the forced coffee culture in the Preanger, and the *blandong*

¹ See Furnivall's analysis of the principles applied by the *Regerings-reglement* of 1818 in *Netherlands India*, pp. 87-92.

people's serfdom in the teak forests. Worse still, in 1830, with the introduction of the Culture System, the principle of free peasant cultivation was abandoned completely.

By the beginning of 1819 nearly all the Dutch possessions outside Java had been handed over and the work of the commissioners-general was finished. Elout and Buyskes therefore returned home, leaving van der Capellen behind as governor-general. He was the least progressive of the three, and as early as 1820 gave the native chiefs greater powers over their people, in direct contravention of the policy laid down by the *Regerings-reglement*. He disliked the fact that an increasing number of Europeans was taking up planting in Java. He refused to allow them to settle in the Preanger, for fear of their competition with the government's system of coffee culture, which he was extending considerably. And because those who already owned estates there paid higher rates for their Javanese labour than the government, he forced them to sell their coffee to the government at the same price as the Javanese himself.

He was on stronger ground in excluding Europeans and Chinese from all trade in the Preanger. By advancing money to the cultivators they could buy their crops at much lower prices. This practice, besides impoverishing the cultivator, hit the government, for he was unable to pay his taxes in full and tended to sell to private capitalists coffee that was really government property.

In 1822, while on a tour of Java, van der Capellen found that Europeans unable to obtain land from the government could rent it in the native states under agreements known as 'contracts of land-tenancy', which gave the tenant not only the use of the land but also power to exercise the lord's rights over the cultivators attached to it. In the following year he decreed that all such contracts were to become null and void as from 1 January 1824. His action aroused great indignation. Most of the contracts were long-term ones, in respect of which the native chiefs had received large advances, which they would now have to repay. And since they had already spent the money, they could only discharge their debts by further pressing the already depressed cultivator. This bred much discontent and a spirit of resentment against the government, especially in the Jogjakarta area.

To make matters worse, the post-war boom, which had raised the prices of coffee and sugar and brought an increasing number of ships to Javanese ports, gave way to a slump, and hence revenue, which had shown a surplus up to 1822, began to show an annual deficit thereafter. Incidentally, it is interesting to note that land-revenue

continued to increase; it was a fall in revenue from other sources that caused the deficit.

Part of the trouble lay in the fact that the new administration was far more costly than that of Raffles and spent money too freely on roads and other public works. And it so happened that just when a policy of retrenchment was urgently needed van der Capellen had to deal with a number of outbreaks of unrest in the Moluccas, Borneo, Celebes, Palembang and on the west coast of Sumatra, all of which were a drain upon his diminishing financial resources.

From the point of view of most Dutchmen the chief source of grievance was the fact that overseas trade was mainly in foreign hands. Dutch trade was specially favoured by the preferential system of customs duties adopted in 1817; but the superiority of English piece-goods over those produced in the Netherlands enabled British merchants to retain their dominating position. In the hope of dealing a blow at British competition Muntinghe suggested that the Dutch merchants should pool their resources by setting up a big national company with the king at its head. William jumped at the idea, and in 1825 the *Nederlandsche Handelmaatschappij* came into existence with a capital initially fixed at 37 million guilders, a guaranteed dividend of $4\frac{1}{2}$ per cent, and the king himself as a principal shareholder. It was a far more ambitious project than Muntinghe had envisaged. In its early years at least it proved just as incapable as the private merchants of combating British competition.

Van der Capellen's efforts to help the native peoples led him to attempt to reduce the evil effects of the spice monopoly upon the Moluccas. He paid the islands a visit in 1824 and announced the abolition of the hated *hongi-tochten*, by means of which the number of spice trees had been kept down to the level required for restricting supply and maintaining prices. He hoped to persuade the home government to abolish the monopoly altogether, but failed to do so.

Van der Capellen also failed to make ends meet. Hence in 1825 it was decided to remove him from office on the score of the inefficiency of his financial administration. King William felt that a special effort was needed to cope with the continued annual deficit, and to this end conferred on his successor, Du Bus de Gisignies, the rank of commissioner-general with special powers to carry through such reforms as he might consider necessary. Van der Capellen should have returned home in 1825, but his departure was delayed by the outbreak of a serious rebellion in central Java.

The Java War of 1825-30 arose from a variety of causes. Discontent had risen to a high pitch in the native states, and particularly in Jogjakarta, where the consequences of van der Capellen's cancellation of contracts for land-lease had hit all classes of people. Another strong grievance was over the tolls levied at the boundaries between native and government territory, and the vexatious exactions of the Chinese to whom they were farmed. The general unrest came to a head under the leadership of a prince of the royal house of Jogjakarta, Dipo Negoro, who had personal reasons for hating the Dutch.

Pangéran Anta Wiria, better known as Dipo Negoro, was the eldest son of Amangku Buwono III, who had been placed on the throne by Raffles when in 1810 his father, Sultan Sepu, had been banished to Penang. Amangku Buwono III had died in 1814, and in accordance with Javanese *adat* law had been succeeded by a younger son Djarot because his mother was a queen of higher rank than Dipo Negoro's. But Raffles, in order to pacify the elder brother, who was a man of outstanding influence, had promised him the eventual succession in the event of Djarot's previous death. When, however, Djarot (Amangku Buwono IV) died in 1822, the Dutch government passed over Dipo Negoro's claim and recognized the dead sultan's two-year-old son as Amangku Buwono V. They would appear to have been genuinely ignorant of Raffles's promise, for they appointed Dipo Negoro and another member of the royal house, Mangku Bumi, as joint guardians of the young sultan.

Not long afterwards Dipo Negoro fell foul of the Dutch Resident over an incident which occurred as a result of van de Capellen's abolition of land-lease contracts. But what finally caused him to raise the standard of revolt was the decision of the government to make a road over some of his property where a sacred tomb was situated. He was a religious fanatic, given to solitary meditation in sacred caves, and felt himself deeply injured when the Dutch refused to recognize him as religious head of Java. As the chosen of Allah to drive out the 'kaffirs' he aroused widespread sympathy among the common people, who saw in him the prince-liberator of ancient legend.

The revolt began when Dipo Negoro, his co-guardian Mangku Bumi and other discontents 'went to the mountains'. When he suddenly appeared before Jogjakarta with a powerful force the population rose in his support, the Dutch carried away the young sultan, and there was a massacre of Europeans and Chinese toll-farmers. The Dutch were caught on the wrong foot, for a large part of their army was away on an expedition to Palembang and Boni. General de Kock

was sent to central Java with so small a force that he could do little to prevent the spread of the conflagration. He did, however, by negotiation persuade the Susuhunan of Surakarta from making common cause with Dipo Negoro.

There were no pitched battles; Dipo Negoro and his nephew showed themselves adepts in guerrilla tactics, and even after de Kock was reinforced, continued to maintain the upper hand. In vain did the Dutch restore to the throne Sultan Sepuh, whom Raffles had deposed. He could gain no support and died in 1828.

Gradually, however, de Kock learnt how to deal with the revolt. He began to establish a system of strong-points (*bentengstelsel*) in territory recovered from the rebels. These were linked up by good roads on which flying columns operated. Du Bus de Gisignies disliked the high cost of the system, but de Kock was adamant in defending it, and it produced decisive results. In 1828, notwithstanding his assumption of the rank of sultan, Dipo Negoro was losing ground rapidly, the devastation was appalling, and there were frightful outbreaks of cholera. In 1829 Mangku Bumi and Sentot, Dipo Negoro's principal lieutenants, finding their position hopeless, deserted to the Dutch. In the next year Dipo Negoro offered to negotiate. At the conference he refused to give up the title of sultan and protector of Islam in Java, and after much delay de Kock broke the impasse by arresting him. He was banished to Menado in the north of Celebes, and later removed to Macassar, where he died in 1855.

To prevent a recurrence of trouble the Dutch annexed much territory—Banjumas, Bagelen, Madiun and Kediri—from Jogjakarta and Surakarta. Compensation was paid to both rulers for the loss of territory, but the susuhunan, indignant at the shabby treatment he had received in return for his loyalty, left his kraton and went into retreat. The Dutch, fearful of another outbreak, banished him to Amboina. His successor, Pakubuwono VII, without ado signed the treaty offered him by Batavia, and there was no further trouble.

The Java War prevented any real restoration of the financial situation by Du Bus de Gisignies. It had cost 20 million florins and had been financed entirely by loans. He did manage to effect some much-needed reduction in the cost of administration and the number of Residencies; and the establishment of the Java Bank and a new currency was calculated to bring good results in the long run. He also withdrew the prohibition of the land-lease contracts which had caused so much unrest. But at the moment when the financial situation in Java was working up to a crisis Belgium revolted

against Holland, and the home government was threatened with bankruptcy.

This final development, however, was unforeseen when King William, aware that some quite new approach must be made to the problem of the Java finances, had appointed Johannes van den Bosch to succeed Du Bus de Gisignies as governor-general and, acting on his advice, had in 1829 issued a *Regerings-reglement* which was to usher in a change of profound importance in economic policy. Van den Bosch was a self-made man who had risen from the ranks of the army in Java, reclaimed a derelict estate near Batavia, quarrelled with Daendels and been deported to Europe in 1810, spent two years as a prisoner-of-war in England, risen to be Chief of the General Staff in the kingdom of the United Netherlands, and then retired to study political economy.

In his writings he was a great critic of the 'perverted Liberalism' of Daendels and Raffles. He was a practical reformer rather than a philosopher, and as the founder of the Benevolent Society did much to relieve the appalling urban poverty in his own country by settling self-supporting colonies in the less cultivated districts of Friesland and Drente. In 1827 he was sent on a special mission to restore prosperity in the Dutch West Indies, and a year later returned with a report in which he showed how to make them yield a large annual profit to the mother country. This so impressed William that he appointed him as the successor to Du Bus de Gisignies in order that he might try out in the East Indies the ideas he had expounded.

The new governor-general landed in Java in January 1830 and proceeded at once to carry into effect a project that became known as the 'Culture System' (*Cultuur-stelsel*). In many ways it was the old system of forced deliveries and contingencies with a new look. The Javanese peasant was held to be too ignorant to make the best of his land; he must therefore be compelled to devote a portion of it to the cultivation of export crops as directed by the government, and the latter would take the product in lieu of land-rent in cash. The supplies thus raised were to be handled by Dutch merchants, shipped in Dutch vessels, and sold in the Netherlands, which would by this means become once more a world market for tropical produce. At the same time home industry was to be stimulated by being given a closed market in the colonies.

The principles of the system in its application to the cultivator were outlined thus by van den Bosch:¹

¹ Quoted from the *Indisch Staatsblad* by Colenbrander, *Koloniale Geschiedenis*, iii, pp. 37-8.

1. Agreements are made with the people for setting apart a portion of their rice-fields for the cultivation of products suitable for the European market.

2. The portion set apart shall amount to one-fifth of the cultivated ground of each *desa*.

3. The cultivation of products suitable for the European market must not entail more labour than the cultivation of rice.

4. The land set apart is free of land-rent.

5. The cultivated product is delivered to the district, and whenever its assessed value is greater than the land-rent that has been remitted the difference is credited to the people.

6. Crop failure, when not due to lack of zeal or industry, is the government's liability.

7. The native works under the direction of his chiefs. Supervision by European officials is limited to the control of the working of the fields, the harvesting and transport of crops on time, and the finding of a suitable place.

8. The labour must be distributed in such a manner that a part of the people is responsible for bringing the crop to maturity, another part for harvesting it, a third for its transport, and a fourth for work in the factory, but the last only if there are insufficient free labourers available.

9. Where the system still encounters difficulties in its practical application, freedom from land-rent shall be firmly maintained, and the people shall be considered to have discharged their obligation when they have brought the product to maturity; the harvesting and finishing shall then be the subject of separate agreements.

The system was introduced under favourable circumstances, for the Java War had brought much new territory under Dutch rule. Van den Bosch began with indigo and sugar. The Residents held conferences of heads of *desas* and elders and explained the system. Contracts were made with Chinese and Europeans to receive the produce for delivery to the government at fixed prices. The experiment was a success, and accordingly van den Bosch added coffee, tea, tobacco, pepper, cinnamon, cotton and cochineal to the list of products to be cultivated for the government. There was opposition to the scheme from the highest to the lowest, but the enormous cost of the Belgian war provided an unanswerable argument for its continuance. In 1832, therefore, van den Bosch was invested with dictatorial powers, and his system became 'the lifebelt on which the Netherlands kept afloat'. This

unfortunately changed its character; it had come into being as an expedient for saving Java from bankruptcy. It now became one for saving Holland, and, in time, for enriching her at Java's expense.

From 1832 onwards the element of compulsion was increased. Each Residency must deliver export produce to the value of two guilders a head of its population. From January 1833 all coffee produced in addition to the government quota must be sold to the government at a fixed price. This was in direct contravention of the original promise that after the cultivator had satisfied the requirement to cultivate an agreed government product on one-fifth of his land he was free to do what he liked with the rest and could dispose of its produce how he liked. Moreover, although van den Bosch's third principle laid down that the cultivation of government products must not entail more labour than the cultivation of rice, in practice, since the cultures were in several cases new to the Javanese, they cost him more time and trouble than rice cultivation, and in any case the cultivation of coffee, sugar and indigo demanded more labour than rice.

The government in its need for money turned a blind eye to such things as these; in fact all the safeguards provided in the original scheme were thrown overboard. The European and native officials who superintended the system received a percentage of the products of their districts; hence they were anxious to raise the proceeds as high as possible and used means forbidden by government decrees and promises to the people. For instance, often more than one-fifth of the acreage of a *desa* was set apart for government cultures, and the best land was chosen for the purpose. Worse still, the cultivator must cultivate government land before starting on his own. Food production therefore diminished because the Javanese had insufficient time to cultivate their own *sawahs*. For although van den Bosch laid down that a maximum of sixty-six days a year was necessary for labour on land set apart for government cultures, at least ninety days were required by coffee cultivation; and since the *hierendiensten* (forced labour) remained in force for the upkeep of roads and bridges, in some districts the cultivator had to work more than 200 days a year for the government. During the years 1848-50 there was widespread famine in central Java for this reason. Stapel suggests that the worst abuse lay in the fact that, in spite of the clear prohibition contained in the fourth and ninth principles, land-rent was collected almost without exception.

The financial results of the new system right from the start fulfilled expectations to the utmost. As early as 1833 a profit of 3 million

guilders was paid to the Netherlands. It came to be known as the *batig saldo*, the surplus, and it has been estimated that in all the home country's exchequer benefited to the extent of some 900 million guilders. It was used for the repayment of the national debt and the construction of the Dutch railways. The Culture System also revived the fortunes of the *Nederlandsche Handelmaatschappij*, which obtained the sole right to ship the government products to Holland. The Government of the Netherlands Indies shared in this prosperity, for under an arrangement known as the 'Consignment System' a portion of its proceeds had to be made over to the treasury at Batavia.

'The Culture System', writes Furnivall,¹ 'was succeeded by a Liberal reaction, and the writers of this school depicted it in its darkest colours; since then it has never been critically re-examined.' This fact has been too often overlooked by Dutch historians. 'The Indies gained nothing; but the consequences were prejudicial,' seems to reflect the general view. It is about as true as the statement that George III lost the American colonies. The population of Java increased under the Culture System from 6 millions to 9½ millions. The rice export figures show that its cultivation must have increased. There was a rise in the revenue from salt and bazaar dues, and a large increase in the import of cotton textiles. The introduction of many new export crops, and the experimentation carried out by the Department of Agriculture, especially in tea cultivation, was of undoubted benefit to Java.

One must beware of generalizations. In some areas, notably East Java, where the officials paid as much attention to rice as to sugar, there was prosperity. In others, where they attended only to the cultivation of export crops and neglected rice, there was famine. There were good officials who thought in terms of the welfare of the people; unfortunately there were too many who allowed their commission on export crops, or their good repute with the government to dominate their outlook. From the point of view of Indonesia as a whole, during the period of the full application of the system, roughly from 1830 to 1860, two very serious charges may be levelled at Dutch rule. The Outer Settlements were neglected: the Dutch concentrated on Java more than ever, and in the middle of the century showed little concern for the other islands. They also failed to tackle systematically the vast problem of piracy.

It was the series of rice famines between 1843 and 1848 that first brought people up against the fact that something was seriously

¹ *Netherlands India*, p. 135.

wrong. The trouble began in Cheribon, a rice-growing area, which under the Culture System was forced to produce coffee, sugar, indigo, tea and cinnamon. In 1843 rice was included among the export crops, and the tax on rice-land was collected in kind. This caused a serious famine and a large exodus of people. Other areas in central Java experienced even worse conditions in the succession of famines which followed. These caused an agitation against the system which little by little grew in intensity. Governor-General Rochussen was forced to reduce the cultures in the affected areas and did his utmost to see that van den Bosch's original instruction, that due attention should be paid to rice cultivation, was carried out.

But of far greater effect in the long run was the fundamental constitutional change that took place in Holland in 1848 under the influence of the revolutionary movements which shook all Europe during that year. A constitutional revision took away from the king the sole responsibility for the colonies and vested it in the States-General. This enabled the growing opposition to come to a head under the leadership of Baron van Hoëvell in the Second Chamber. Liberal opinion was that the system had been out of date by 1840. There was a long road to be travelled yet before it was finally abolished, and, some would say, before anything really effective was done to mitigate its evils. But the chorus of voices demanding that the interests of the native peoples should be the first care of the government was rising; and notwithstanding a succession of reactionary governments at The Hague, the Colonial Opposition began to work out a constructive Liberal policy. This was in due course to sweep away a system which, as the antithesis of private enterprise, the Liberal panacea, was to their way of thinking 'rooted in unrighteousness'.

CHAPTER 29

THE BRITISH FORWARD MOVEMENT IN MALAYA

THOSE people who had agitated for the transfer of the responsibility for the Straits Settlements from the India Office to the Colonial Office must have been disappointed at the immediate results of the change, for during the term of the first Colonial Office governor, Sir Harry Ord, from 1867 to 1873, the policy of non-intervention was maintained even more rigidly than before. Ord himself was the unwilling instrument of the home government in this matter and complained later that he had been unduly hampered in his dealings with the Malay rulers. For he was a helpless spectator of the growing disorder and disintegration to which most of the Malay states were a prey, and was only too well aware of the strong feeling among the mercantile communities in the Straits Settlements that the interior of the Peninsula was rich in natural resources and, given peace and order, was capable of far greater trade than then existed.

Besides the internecine feuds among the Malay chiefs themselves, there was the growing problem of the mass invasion of Chinese miners in the tin areas from the middle of the century. Mining camps with thousands of miners had sprung up at Larut in Perak, Kuala Lumpur and Klang in Selangor, and Sungei Ujong in the Negri Sembilan, the loose confederation of nine Minangkabau states. Larut had been governed from 1850 by a chief, Long Ja'far, who had persuaded thousands of Chinese to come to the tin mines there. They were divided between two great hostile societies, the Ghi Hins and the Hai Sans, and under his son Ngah Ibrahim's rule their faction fights had become intolerable. Moreover, there was serious danger of Penang becoming involved, since the headquarters of both societies were there, and it was through Penang that they imported arms and supplies. Piracy became rampant on the Perak coast, and there were clan fights in the streets of Penang itself. To make matters worse, the sultan died in 1871 and a quarrel broke out regarding the succession. And when Sir Harry Ord, in the hope of securing a cessation of the hostilities, suggested summoning a meeting of the chiefs to settle the matter they refused to come, and he was powerless to interfere further.

The normal state of Selangor has been described by Sir Frank Swettenham as one of 'robbery, battle and murder'. In Ord's time a bloodthirsty struggle was in progress between Raja Mahdi, a member of the ruling family, and the sultan's progressive son-in-law, a brother of the Sultan of Kedah, whom he had created viceroy. In 1871 an act of piracy by Chinese from Kuala Selangor against a junk trading under British colours brought the intervention of H.M.S. *Rinaldo*. Other Malay states joined in the faction fight, and the disorder became so serious that the tin supplies of the Malacca and Singapore merchants were threatened. Again Ord's attempt to negotiate a settlement failed. When the Singapore Chamber of Commerce complained about the impossibility of trading in the Peninsula, the Secretary of State instructed him to tell them that no interference was possible except to suppress piracy or repel aggression against British persons or territory.

In 1873 he received a petition from 248 Chinese, who included every leading Chinese merchant in the Straits Settlements, asking for protection for their legitimate trade, and in reporting the matter to Lord Kimberley, the Secretary of State for the Colonies in the Gladstone administration, he used almost their exact words: 'In fact the present state of affairs in the Malay Peninsula is . . . that the richest part of it is in the hands of the lawless and turbulent and, with the exception of Johore, it is only in those states dependent in a certain degree on Siam that order is preserved.'

In 1863 Britain began what has been called a 'serious diplomatic battle'¹ with the Dutch concerning their alleged violations of the treaty of 1824 by extending their possessions in Sumatra. The Singapore Chamber of Commerce had complained that in bringing under control certain east-coast ports which were open to British trade the Dutch had told the rajas that the engagements entered into by their predecessors were no longer in force. In the course of the exchanges it transpired that the Dutch were willing to meet the British demands in return for a free hand to deal with Aceh, whose piracies had caused trouble to both sides for half a century.

The matter became all the more important to the Dutch when they learnt that in 1869 the Sultan of Aceh had unsuccessfully applied to Turkey for help against them. In that year, also, with the opening of the Suez Canal the position of Aceh at the northern tip of Sumatra became of far greater strategic importance than ever before. In 1871 a bargain was struck by which, in return for the cession of the Dutch

¹ Rupert Emerson, *Malaysia*, p. 380.

possessions on the Gold Coast in West Africa, the Dutch were given a free hand in Sumatra, on the understanding that the British trade in the Archipelago was to be treated on exactly the same basis as Dutch.

The Sumatra Treaty, as it was called, was signed on 2 November 1871 and inaugurated a new forward movement by the Dutch in Indonesia. In 1873 they began a long war of conquest in Aceh. In September of the same year Lord Kimberley inaugurated a change of policy in Malayan affairs which involved the open abandonment of non-intervention. In his instructions to Ord's successor as Governor of the Straits Settlements, General Sir Andrew Clarke, he told him to use his influence with the native princes to rescue 'their fertile and productive countries from the ruin that must befall them if the present disorders continue unchecked'. The change was not in any way due to the adoption of a forward policy by the Dutch, though it coincided so closely with it in point of time. It was due entirely to local conditions. But, as Rupert Emerson puts it,¹ both the Dutch and the British advances to establish greater control in their respective spheres of interest 'were symptomatic of the new imperialist spirit which was beginning to be felt at the time', and was likewise manifest in the renewal of the French advance in Indo-China at exactly the same time.

A further paragraph in Sir Andrew Clarke's instructions contained a definite suggestion regarding a line of approach to the problem. After requesting him to ascertain the actual condition of affairs in each state and report on possible steps to be taken to restore order and protect trade, Lord Kimberley went on: 'I should wish you especially to consider whether it would be advisable to appoint a British Officer to reside in any of the States. Such an appointment could, of course, only be made with the full consent of the Native Government, and the expenses connected with it would have to be defrayed by the Government of the Straits Settlements.' A request for a British officer to teach him how to rule the country had already been made to Sir Harry Ord by Abdullah, one of the claimants to the sultanate of Perak. He was induced to repeat it to Sir Andrew Clarke. It was in Perak, therefore, that the first steps were taken.

Clarke was a man of action; he did not send in proposals and wait for instructions. His first enquiries showed that the problem of the Chinese immigrants was more than the Malay rulers could tackle. Accordingly he sent his officer in charge of Chinese affairs, W. A.

¹ *Op. cit.*, p. 112.

Pickering, to Penang to persuade the heads of the warring Larut factions to accept his arbitration. When they agreed, he called a joint meeting of Perak chiefs to be held on the island of Pangkor, off the mouth of the Perak river, in January 1874. There he proceeded to recognize Abdullah, the legitimate claimant, as sultan, notwithstanding the fact that he commanded little support in the country, and to negotiate the famous Pangkor Engagement by which he accepted a British Resident.

This important document, which ushered in the new order, provided for British intervention to protect Perak and assist its rulers. Two clauses established the basic principles of the Residential system. Clause 6 laid down 'that the Sultan receive and provide a suitable residence for a British Officer, to be called Resident, who shall be accredited to his Court, and whose advice must be asked and acted upon in all questions other than those touching Malay religion and custom'. Clause 10 provided 'That the collection and control of all revenues and the general administration of the Country be regulated under the advice of these Residents'.

The heads of the Chinese factions were also present at the meeting and signed a bond undertaking, under a heavy penalty, to disarm completely and keep the peace. The Mantri of Larut, who had been appointed by Abdullah, with the subsequent approval of Sir Harry Ord, was confirmed in his appointment and provided with an Assistant Resident. Having acted, Sir Andrew Clarke reported his proceedings to Lord Carnarvon, the new Secretary of State for the Colonies in Disraeli's recently formed administration. Needless to say, he had gone a considerable distance beyond anything envisaged by Lord Kimberley in starting the ball rolling. But the arrangements set down on paper had yet to become established in practice.

Selangor was next dealt with. The 'immediate excuse', says Sir Richard Winstedt, 'was a particularly atrocious piracy at Kuala Langat against a Malacca boat, resulting in the murder of eight British subjects by pirates in the employment of a son of the sultan'. In February 1874 Sir Charles Shadwell, the Admiral of the China Fleet, was invited to join Sir Andrew Clarke in a naval demonstration, as a result of which the sultan consented to the trial of the accused men, though attempting to dismiss the affair as 'boys' play', and to receive a Resident. In this case Clarke's first action was to leave young Frank Swettenham as informal adviser. There was no formal agreement like the Pangkor Engagement, but Swettenham's tact and understanding so won the heart of the sultan that he wrote to the

governor: 'I should be very glad if my friend would set my country to right and collect all its taxes'. An official Resident, J. G. Davidson, was therefore appointed with Swettenham as his Assistant Resident.

The third state to come into the new system was Sungei Ujong, the most important member of the Minangkabau Negri Sembilan confederation lying behind Malacca. Illegal tax-gatherers were pestering Chinese miners on the Linggi river, and in April 1874 Clarke intervened and persuaded the Chiefs of Sungei Ujong and Linggi to sign a bond to abandon the practice and keep the peace in return for British protection. The Dato Klana Putra of Sungei Ujong thereupon asked for a British officer, and Captain Tatham was appointed Assistant Resident in his state. Civil war resulted, since the Dato' Bandar, who had drawn his revenues from oppressing the Chinese miners, naturally objected to the new arrangement. A small British force, therefore, had to be sent to deal with the trouble, and after some guerrilla skirmishing the region was brought under control.

In the following year firm action had also to be taken in Perak, where on 2 November J. W. W. Birch, its first Resident, was murdered. Sir Andrew Clarke had left Singapore in the previous May to become a member of the Governor-General's Council in India. His successor, Sir William Jervois, was anxious to move somewhat faster in dealing with the old privileges and rights of the chiefs, which were the main obstacle to any improvement in the condition of the people, and Birch, when he should have shown tact and caution, had proceeded to ride roughshod over them in his zeal for cleaning up what from the point of view of a European administrator was an Augean stable of abuses.

He travelled all over the state with boundless energy enquiring into cases of oppression, particularly the institution of debtor-slavery, which was intrinsically bad in any case, but in Perak was exploited in such a way by Abdullah and his chiefs as to be a foul and intolerable evil. The measures he took against it and for the proper collection of taxes led to a conspiracy on the part of the offended chiefs to get rid of him. But lest it should be thought that Birch's own attitude and actions were the cause of his undoing, it must be clearly stated that the conspiracy was rather against the Pangkor Engagement itself than against the agent chosen to carry it out. The chiefs who entered the Engagement, it has been well said,¹ either did not fully realize what was involved or, if they did, had no serious intention of honouring the contract.

¹ The Lieutenant-Governor of Penang, quoted by Emerson, *op. cit.*, p. 125.

The rising was suppressed by a strong expedition which hunted down the murderers and their abettors. For a time there was danger of a general Malay rising and it took several years to restore law and order. Three chiefs were hanged; three others, including Sultan Abdullah himself, were banished. Governor Jervois, who had advocated annexation, or, failing that, the conversion of the Residents into Queen's Commissioners, governing the states in the name of the sultans, was censured by Lord Carnarvon for giving the Residents powers greater than the Colonial Office had sanctioned. The result was an acrimonious struggle between the governor and the Secretary of State over the functions of Residents. The governor's position was that the system was unworkable if Residents were to be mere advisers; and although Lord Carnarvon refused to alter his theory concerning the fundamental principles of indirect rule, in practice the Residents became more and more the actual rulers in their states.

In 1878, when a Resident was held to have exceeded his powers in a particular case, the governor laid down the rule that if a Resident disregarded the principle by which he was an adviser only and exercised the functions of a ruler he would be held responsible for any trouble arising therefrom. This was approved by the Secretary of State, and there the matter ended so far as the home government was concerned. For after the Perak War there was no further trouble. The Malays gave in, the rebellious chiefs had been removed, and the Residents were able to go ahead with the task of reconstruction under much more favourable conditions.

In Selangor the new system got under way without any difficulty, since the viceroy and Davidson were old friends. A government treasury was set up with a proper system of accounts, a police force was organized, and the Kapitan China loyally maintained order in the mining community of the Kuala Lumpur area. In Sungei Ujong the Dato' Klana seems to have been only too anxious to do everything according to British methods. Moreover, the introduction of British administration brought prosperity such as had not been known previously. The abolition of slavery and of the many vexatious imposts that had fettered trade, the maintenance of order by a reliable police force, and the substitution of fixed allowances for the sultans and other chiefs in place of arbitrary exactions, not to mention the beginnings of education and the introduction of modern public health measures, did much to improve the lot of the ordinary people.

Perak after so disastrous a beginning was transformed into a peaceful and flourishing state by Mr. (later Sir) Hugh Low, whose methods

during his long tenure of the Residency (1877-89) provided the model for the administration of all the other protected states. 'How much of his policy was original,' writes Winstedt,¹ 'how much was due to the governor and how much to Downing Street has not yet been explored.' His method was never to dictate but to gain the co-operation of the chiefs by establishing close friendly relations with them.² The difficulties which he had to face on taking office were immense, since although the rebellious chiefs had been removed there were others who could stimulate quite effective passive resistance. Moreover, he himself was a stranger to Malaya when he went to Perak. His previous service had been in Borneo.

One original cause of trouble had been the loss by the chiefs of their feudal dues without compensation. Low sought to remedy this injustice by giving them administrative posts and a percentage of the government revenue collected in their districts. Another measure which greatly improved relations was the establishment of a State Council on the model of the Indian councils created by the Act of 1861. The sultan was its president; the Resident, the major Malay chiefs and two or three leading Chinese businessmen were members. The business was conducted in Malay, and the Council discussed all important matters. Its work was mainly legislative and it passed all the state legislation. The annual estimates of revenue and expenditure were laid before it. All death sentences had to be referred to it for confirmation or modification. The appointments and salaries of all Malay chiefs and headmen were subject to its decision. It served its purpose so well that similar councils with identical procedure were instituted in other states.

The greatest innovation was the institution of courts of justice presided over by European magistrates, often with the assistance of Malay magistrates. The Penal Code of the Straits, which was adapted from the Indian Penal Code, was administered, together with codes of criminal and civil procedure drafted according to Indian and colonial patterns. Each state was divided into districts under European and Malay magistrates. The districts in turn were subdivided into *Mukim* and villages with Malay headmen. As a measure of economy police duties were given to headmen. This enabled the police force to be reduced and many village police stations to be closed. It signified the abandonment of a policy of intimidation for one of co-operation.

¹ *Malaya and its History*, p. 69.

² Swettenham makes the following penetrating comment on Low's methods: 'To gain their co-operation it is necessary to show them at least as much consideration as if they were Europeans, and infinitely more patience' (*op. cit.*, p. 253).

Debtor slavery was still the great evil when Low became Resident; it was not abolished until 1 January 1884. In the other states it was more easily got rid of. The establishment of the state finances on a satisfactory basis also presented great difficulties. The state was saddled with a debt of £160,000 in 1877. Low's achievement in paying this off in six years was a notable one. The rapid increase of Perak's population was a further tribute to his work. The official estimate was 80,000 in 1879 and 195,000 in 1889. The census in 1891 showed a population of 214,254.

In Larut Captain Speedy had practically a free hand. There were almost no Malays in the neighbourhood, hence, although he consulted the Mantri, who was the local chief, in every matter of importance, he made his own decisions and acted accordingly. His measures included the creation of a police force, the establishment of a magistrate's court, a treasury, a customs service and a Land and Survey Office. Larut prospered; the Chinese were only too glad to settle down to work, and the community was unaffected by the disturbances which shook the rest of Perak. In 1884 the first railway to be built in Malaya connected Taipeng, the Larut mining centre, with Sa-petang on the Larut river, a distance of eight miles. Incidentally Selangor immediately followed it up, constructing one from its mining centre, Kuala Lumpur, to Klang, a matter of twenty-two miles.

As all the protected states depended upon their tin mines for a revenue, everything possible had to be done to provide them with means of transport. Pending adequate provision of roads, use was made of many navigable streams by clearing them of the accumulation of forest trees which had fallen across them in the course of the ages. But every possible effort was put into road construction and all surplus revenue devoted to it.

Until practically the end of the century the economic development of the Peninsula was almost exclusively in Chinese hands. Their capitalists did much to develop the protected states. Tin-mining was their chief occupation, and their primitive methods were most effective. The lack of labourers was a great difficulty and led to negotiations with the Government of India for the recruitment of Indian coolies. In 1884 agreement was reached which permitted recruitment for the protected states. Efforts were made to induce European miners and planters to open up the country, but at first these met with little response. A French company began to mine tin in the Kinta district of Perak in 1882, and later extended its operations elsewhere. Other European companies followed, but the

great obstacle to European enterprise in these early years before federation seems to have been the inadequacy of the labour supply.

The earliest Residents spent most of their time touring the country and from time to time reporting to the Governor of the Straits Settlements. They built up the administration of their states with little interference from above and with merely routine references to the governor. At first the Resident was quite alone. Then he recruited a clerk or two, an N.C.O. in charge of his police, a Eurasian apothecary for the first hospital to be established, and a Malay warder to look after prisoners. So writes Swettenham, who was closely associated with the evolution of the Residential system from its inception.¹ Owing to lack of communications it was very difficult for Singapore to control and co-ordinate the work of its servants in the three states. From 1876 to 1882 the governor had a Secretary for Malay Affairs who periodically visited the states to audit accounts and to secure uniformity of method, but after 1882 there was no one in the Singapore secretariat with enough personal knowledge of the Malay states for this procedure to be continued.

During the first ten years of the system Residents kept daily journals as a method of supplying information to the governor, but as their work increased no time was left for continuing the practice. Their annual budgets had to be regularly submitted for the approval of the governor. Besides furnishing this and his annual report, says Swettenham, 'the correspondence of the Resident with Singapore was mainly occupied with the appointment, promotions, salaries, and complaints of Government officers'. There was only one way for a governor who was interested in the Malay states to exercise any influence over their administration, and that was by visiting them and studying conditions on the spot. Until 1903, when the main trunk railway line came into operation with its terminus in Province Wellesley, the difficulties of correspondence between the states and Singapore, as well as with each other, forced each Resident largely to follow his own line. Sir Frederick Weld (1878-87), who spent much time travelling in the states, came to the conclusion that the large authority the Residents had gradually acquired could be safely left in their hands. There was to come a time, however, when the lack of co-ordination resulting from the abolition of the Secretaryship for Native Affairs was to bring such differences between states as to lead to federation.

In 1888 the number of protected states was augmented by the addition of Pahang, a very large but underdeveloped state with a

¹ *British Malaya*, pp. 245-71.

population of only 50,000 Malays and a few hundred Chinese. Misgovernment was so rife there that in 1887 Weld had persuaded the sultan to make a treaty under which he received a British consular agent. In the following year, however, the murder of a Chinese British subject led to further pressure from Singapore, as a result of which the sultan, very unwillingly, requested the appointment of a Resident. The application of the new system caused some of the chiefs to rebel and resulted in long and expensive operations which ended only with their being hunted out into the Siamese states of Kelantan and Trengganu, where the survivors were captured and deported to Siam. Young Hugh Clifford, who later rose to positions of great distinction and produced valuable studies of the work and experiences of the pioneers who opened up Malaya and Indo-China, took a prominent part in these operations.

Similar pressure to that brought to bear on Pahang was exerted in the case of the Minangkabau states, with the result that by a treaty made in August 1895 all nine agreed to form the confederation of Negeri Sembilan under British protection, and to follow the advice of a British Resident in all matters of administration save those touching the Mahommedan religion. This new turn of policy came largely as the result of a careful review of the Residential system made by Sir Frederick Weld in 1880. The alternatives, he said, were to retire or to annex. The former was out of the question, since immigration and the investment of foreign capital were taking place in the confidence that British control would remain. Annexation he was opposed to on the grounds that a colonial system of government was inappropriate to the states in their existing condition. Hence he recommended the extension of the Residential system to further states and the open recognition of the real functions of Residents.

Weld made it clear that annexation was not the proper solution of the problems of Malaya. But it was Swettenham who made it equally clear that the Residential system could not be left to develop indefinitely without co-ordination. In 1893 he submitted a scheme for federation to Governor Sir Cecil Clementi Smith. This went up to the Colonial Office, with the result that Smith's successor, Sir Charles Mitchell, was asked to report on the proposals. After two years' consideration Mitchell in 1895 recommended that, subject to the approval of the Malay rulers concerned, the scheme should be adopted.

He argued that the four protected states were drifting seriously apart in matters of justice, taxation and land settlement, and that in

the absence of some centralizing power administrative uniformity was impossible. A governor, he pointed out, dealing with four separate Residents either left them to their own devices or was overwhelmed with work. He therefore recommended that a Resident-General should be appointed as chief executive officer to supervise the administration of the states, but to act only through the individual Residents; that while legislation should be left in the hands of the State Councils there should be occasional meetings of an assembly of chiefs and Residents with a competence entirely advisory. Instead of appointing officers to separate states there should be a common civil service acting under the departmental heads of the federal government. Each state, however, should remain financially autonomous.

Frank Swettenham, then Resident of Perak, had the task of persuading the rulers to accept the plan and was instructed by the Secretary of State to explain that in so doing they would in no way diminish their own powers and privileges, nor curtail the rights of self-government which they enjoyed. On this 'fictitious basis', as it has been described, Swettenham easily performed his task, and the Treaty of Federation was concluded whereby Perak, Selangor, Pahang and Negri Sembilan were united to form the Federated Malay States. Its glaring inconsistencies from the point of view of constitutional theory are obvious. There was no differentiation between the respective powers of the states and of the Federation as in the normal federative enactment. It provided against the curtailment of the powers of the ruler but placed a Resident-General in control of 'matters of administration other than those touching the Muhammedan religion', though the actual word 'control' is carefully omitted. It expressly stated that the new arrangement did not alter the existing relations between the individual states and the British empire, but in fact they were made into an administrative union.

But notwithstanding the discrepancies between theory and fact the sultans were satisfied. They retained their offices with added guarantees, larger incomes and enhanced pomp and ceremony. And the British built up at Kuala Lumpur a large and efficient central administration, in the approved modern style, in which the sultans had little or no say. Yet against the claims of the rapidly increasing Chinese population the theory that they were Malay states under sovereign Malay rulers was a most convenient device for refusing to take action likely to be resented by the Malays.

Sir Frank Swettenham became the first Resident-General when the Federation was inaugurated on 1 July 1896. His administration

soon blossomed out with a Legal Adviser, a Secretary for Chinese Affairs, a Financial Commissioner, a Judicial Commissioner, a Commissioner of Police and a Director of Public Works. As time went on other departments were added. The Resident-General himself, though subordinated to both the Governor of the Straits Settlements in his function as High Commissioner of the Federation and the Secretary of State for the Colonies, managed in practice to maintain great freedom of action. And since the treaty placed no limits on his competence, save in the matter of the Mahommedan religion, the real substance of legislative power was in his hands.

The first of the promised conferences of Malay rulers was held at Kuala Kangsar, in Perak, in 1897. Never before in Malay history had such an assembly met, and as the proceedings were in Malay the Malay members took a full share in the debates. A number of important subjects for legislation came up for discussion, and as they were unanimously agreed to, they were passed on to the State Councils for legislative enactment in identical terms. Thus Kuala Lumpur became the legislative as well as the administrative centre, and the position of the State Councils, which had been so vital a feature of the old Residency system, necessarily deteriorated before the inevitable growth of centralization.

The second conference of Malay rulers, held at Kuala Lumpur in 1903, brought up the question of Malay participation in the government, and the Sultan of Perak regretted that no way had been found of handing over to Malays any considerable portion of the administration. He also made a dignified and fair-minded protest against overcentralization which drew attention to the growing need for reforms in the federal structure. The departmentalization of the government and the urge for uniformity could have only one result, the tightening of central control. For the Judicial Commissioner framed the procedure of the state courts, the Financial Commissioner reorganized the whole financial system, the Public Works Departments in all the states were fused into one under the Director at Kuala Lumpur, railway construction came under the Federal Director of Railways, forest conservation was systematized under the central Forest Department, and agriculture and education under federal directors.

The increase in efficiency was marked and the records of prosperity impressive. The population of the four states rose from 424,218 in 1891 to 678,595 in 1901. The revenue increased from just under 8½ million dollars in 1895 to just under 24 million dollars in 1905 and

there was an appreciable surplus of revenue over expenditure. In 1874 the states did not boast of a single post office. In 1904 their postal services dealt with 10 million covers, issued money orders for more than 1½ million dollars, had in their savings banks deposits of 275,000 dollars, and maintained over 2,000 miles of telegraph wires. There were hospitals treating many thousands of patients and schools attended by 13,000 children. There were over 2,400 miles of good roads and 340 miles of railway built out of current revenue. 'It may be questioned', wrote Sir Frank Swettenham with justifiable pride, 'whether it is possible to find, in the history of British administration overseas, a parallel to this record.'¹

But the opponents of centralization argued that British pledges to the sultans had been ignored and that there was a tendency to forget that the powers exercised by the government were derived entirely from their gift. There was an uncomfortable feeling that the Resident-General was not under any effective control. And, moreover, the rapid increase of the commercial, mining and planting communities had led to a desire on their part to obtain representation in the government. Hence in 1909 an Agreement for the Constitution of a Federal Council was laid before the rulers and accepted by them.

The new body was to be under the presidency of the High Commissioner. Its membership comprised the Resident-General and the four Residents, the four sultans and four unofficial members to be nominated by the High Commissioner with the approval of the king. The High Commissioner was also empowered, if he thought it desirable, to add to the Council one or more heads of departments, but if he made an official addition in this way he must add another unofficial member. The Council was given the task of dealing with the draft estimates of revenue and expenditure of each state. It was a legislative body, but its legislative powers are referred to only incidentally and indirectly in the document. There is a statement in the preamble about the proper enactment of all laws intended to have force throughout the Federation, or in more than one state, and the provision in the body of the document that laws passed by the State Councils were to continue to have full force and effect, save where repugnant to laws passed by the Federal Council. The exclusive jurisdiction of the State Councils over questions concerning the Mahommedan religion and certain matters involving Malay customs was confirmed, with the addition of the words 'and any other questions which in the opinion of the High Commissioner affect the rights and

¹ *Op. cit.*, p. 301.

prerogatives of any of the above-named Rulers or which for other reasons he considers should properly be dealt with only by the State Councils'.

There has been much comment on the legal inconsistencies of the document, about the propriety of the governor of a Crown Colony acting as president of a council controlling the affairs of a federation of protected states under their own rulers, and about the fact that the nominated members of the Council were to be appointed subject to the approval of the Crown and not of the rulers of the states. But the practical effect of the measure was further to decrease the importance of the sultans and of the State Councils. On the Federal Council the sultans were reduced to the same level as any ordinary member. They could not preside over it; they had no veto; the Council legislated whether they were present or not, and the bills passed were signed by the High Commissioner and not by them. As for the State Councils, their new position has been summarized thus: 'The Federal Council apportioned the combined revenue of the four states as it saw fit and later informed the State Councils of its decisions. The legislative function of State Councils ended, since all laws of any importance were henceforth passed by the Federal Council.'¹

The High Commissioner, Sir John Anderson, who introduced these changes, which had an effect so different from what he had intended, followed them up by changing the title of the Resident-General to Chief Secretary, hoping thereby to reduce the independence of the holder of the post. But this measure also misfired. Of the four non-officials there were three British and one Chinese. In 1913 the Legal Adviser and a further unofficial member were added and in 1920 the Treasurer and another official member. Ultimately before the reform of the Council in 1927 there were eight non-official members: five Europeans, two Chinese, and a Malay chief.

The main factor which was instrumental in producing the change in the position of the Malay rulers was the economic revolution which during the first twenty years of the twentieth century brought Malaya right into the forefront of world commercial development, and her states face to face with conditions that their rulers with their mediaeval outlook were unable to grasp. Malaria control, agricultural chemistry, modern educational policy, the world price of tin and rubber, and suchlike questions became the main concern of the government, and they could no longer be dealt with by the old method of a Resident using his persuasive powers upon sultans and chiefs. Everywhere

¹ L. A. Mills, *British Rule in Eastern Asia*, p. 50.

throughout the world it was an era of greater, rather than less, centralization.

During the last ten years of the nineteenth century tin mining was beginning to pass from the primitive form of open-cast extraction to that of large-scale excavation by modern Western machinery. The world demand for tin became so great and the price so high that a vast amount of foreign capital, mainly British and Chinese, was invested in the industry, and a huge immigration of labour, mainly from China, was stimulated. Malaya's exports, which had risen to 26,000 tons in 1889, were 51,733 tons in 1904 and just under 70,000 tons in 1929. By the beginning of the century Malaya's output of tin was over 50 per cent of the total world output.

Her tin industry, however, was now rivalled by rubber, the production of which was stimulated by the invention of the motor-car using rubber tyres and the universal popularity of the bicycle. Rubber had been introduced to Malaya as early as 1877, when the Royal Botanic Gardens at Kew had sent two cases of seedlings to the Botanic Gardens at Singapore for experimental purposes. But although government nurseries were established and seedlings offered to planters little headway was made, and by 1897 only 345 acres were under rubber. By 1905 the acreage under rubber had risen to 50,000, and 200 tons were exported. That was a mere drop in the ocean compared with the 62,145 tons of jungle rubber produced elsewhere in the world. Then came a period of rapid development, stimulated by Brazilian speculators, who forced up the price so that immense profits were made by existing plantations, and there was a rush to float new rubber companies in London. That was during the great boom of 1910-12. Land was easily available, and by 1914 the Malayan plantation could deliver rubber in New York at a price lower than that of jungle rubber from South America.

In 1920 Malaya exported 196,000 tons of rubber, or 53 per cent of total world production. In the plantations the need for labour was met by the recruitment of thousands of immigrant coolies—Indian in this case. In the newly developed areas the Malay was in a minority. His country was dominated by British and Chinese entrepreneurs, capitalists and businessmen. Its labour force was composed mainly of Chinese and Indians, who were ultimately to form a majority of the population, while the bulk of the Malays remained small rice farmers growing in addition some rubber and coconuts as cash crops. The racial character of the Peninsula had been changed within one generation, and the Malays, unable to adapt themselves to the sudden

change, found themselves both politically and economically 'pushed out of their own house on to the doorstep'.¹

The greater part of the tin mines and rubber plantations were in the four federated states. In 1913 their total exports had risen to the value of 154,974,195 Straits dollars and their government revenues to 44,332,711. In the general rush of development and the consequent increase of prosperity political issues dropped into the background. Not until after the First World War did the old issues concerning centralization, bureaucracy and the position of the Malay sultans return again to the forefront.

Against this background it is significant that when in 1909 the four northern states of Kedah, Perlis, Kelantan and Trengganu came under British control, under the terms of the Anglo-Siamese Treaty of that year, their rulers all refused to join the Federation. Actually, in taking them over Britain confined her power to the right to advise, thereby conferring on them a large degree of internal independence. They enjoyed privileges—notably that of financial autonomy—that contrasted strongly with the subjection to Kuala Lumpur that was the lot of the federated states.

Johore also would have no part in a federation. Ever since the foundation of Singapore in 1819 it had been closely associated with the British. Not until 1914 did it have a General Adviser, but in 1895 its sultan, Abubakar, gave it a written constitution that was drafted by British lawyers. This, with its one amendment introduced in 1914, became the pattern of what in Malay opinion should have been the constitution of all protected states. In its original form it had a Council of Ministers, all of whom must be Malays professing the faith of Islam, and a Council of State, membership of which was limited to Johore subjects irrespective of race or religion. In 1914 membership was thrown open, and British officials could sit on it without taking the oath of allegiance to the sultan. The Council of Ministers was a purely consultative body; the Council of State enjoyed the functions of a legislative council. In 1912 a third body, an Executive Council, was added. It was modelled on the executive councils in British colonial administration.

All the Unfederated States had Advisers whose functions were different from those of Residents. The Adviser had the right to be consulted by the ruler on all questions, but did not issue any orders. He could insist that the ruler should follow his advice, but usually

¹ L. A. Mills and Associates, *The New World of Southeast Asia*, Minneapolis and London, 1949, p. 177.

made an effort to persuade him to accept his view and used his power as little as possible, even giving way if the matter were not one of prime importance.

There were thus up to the Second World War three types of constitution in Malaya:

The Straits Settlements, a British Colony, comprising Singapore Island, Penang and Province Wellesley, and the territory of Malacca, including Naning:

The Federated Malay States of Perak, Selangor, Negri Sembilan and Pahang and:

The Unfederated Malay States of Kedah, Perlis, Kelantan, Trengganu and Johore.

THE DUTCH FORWARD MOVEMENT IN INDONESIA

UNDER Article 59 of the Dutch constitutional revision of 1848, while the king was recognized as the supreme authority over the colonies the stipulation was added that a colonial constitution must be established by law, and that the chambers of the Dutch Parliament were to have specific rights of legislation over colonial currency and finance and such other matters as might be necessary. Article 60 laid down that the king must report annually on colonial affairs. These important changes in the relationship between the mother country and the colonies had at first very little effect upon conditions in the Indies. The Colonial Department was in the grip of officials with a conservative outlook, and the chambers for some time had too little knowledge of colonial affairs to exert any effective influence. But the *Regerings-reglement*, or Constitutional Regulation, which was passed in 1854 and came into effect in 1856, made one significant change in the colonial government by entrusting the chief power in the Indies to the governor-general and Council. This abolished the rule introduced in 1836, whereby the Council had been reduced to the position of a mere advisory body. Moreover, the Regulation looked forward to the ultimate abandonment of the Culture System and showed clearly that state cultivation was no longer to be fostered by the government. The governor-general was instructed to see that the cultures did not interfere with the production of adequate means of subsistence, and that the oppression connected with them was removed.

Still, the movement for reform moved incredibly slowly. Baron van Hoëvell, a past president of the Batavia Society of Arts and Sciences and the founder of the newspaper *Tijdschrift van Nederlandsch Indië*, who had stoutly opposed corruption in giving contracts in Java, was a member of the Second Chamber from 1849 to 1862. There he not only championed the cause of the Javanese people but helped to form what came to be known as the 'Colonial Opposition'. But for a long time the Conservatives dominated the home government and there was painfully little progress in actual reform.

In 1860 the struggle against the Culture System received new life as a result of two publications. One was a novel, *Max Havelaar*, written by Edward Douwes Dekker under the pseudonym of 'Multatuli'. In it Dekker tells the story of his career as an insubordinate official in West Java who had been dismissed, according to his account, for defending the Javanese against the oppression practised against them under the Culture System. Quite apart from its propaganda value, it is a work of high literary value, one of the most striking contributions to Dutch prose literature in the nineteenth century. It stirred up wide support for the Liberal campaign against government control over cultures in Java. Its effect was enhanced by the pamphlets of Isaac Fransen van der Putte, and especially one entitled *The Regulation of Sugar Contracts in Java*. He had been employed by a sugar factory dealing with the product of cultures and had afterwards, as a tobacco planter in the extreme east of Java, become acquainted with free cultivation. He showed in his writings so intimate a knowledge of conditions there that in 1863 the Liberal leader Thorbecke appointed him Minister of Colonies in his Cabinet.

During van der Putte's term of office (1863-6) things began to move in the direction of free enterprise, the Liberal specific to end economic oppression. His own view was that direct taxation should take the place of deliveries under forced culture, and that private enterprise should have free access to land and labour. What he and his supporters did not advocate was the abolition of the infamous *batig saldo*. Moreover, the cultures that were abolished during this period—pepper in 1862, cloves and nutmeg in 1863, indigo, tea, cinnamon and cochineal in 1865, and tobacco in 1866—were no longer profitable. The forced culture of sugar and coffee, the chief source of Dutch profits, was retained. Some serious abuses, however, were removed. The percentage system, for instance, whereby European officials received commission on the proceeds of the forced cultures, was abolished, and it was forbidden for more than one-fifth of the cultivator's land to be used for government crops. A big step forward was made by the passage of the *Comptabiliteitswet* (Accounts Law) of 1864, which provided that from 1867 onwards the budget for the Indies must be passed annually by the home parliament. Another useful measure was the abolition in 1865 of compulsory labour in the forest districts.

De Waal's Sugar Law of 1870 represents the culminating point of the struggle against the Culture System. It provided that the government was to withdraw from sugar cultivation in twelve

annual stages beginning in 1878, and permitted the free sale of sugar in Java. Again one notes the exceptional caution shown by the Dutch in this matter, and the striking fact that coffee, which brought by far the greatest profit from the system, remained a forced culture until 1 January 1917. The same almost incredible slowness was shown in the case of the various profitable monopolies which inflicted so much hardship on the people. The revenue from the sale of these in the eighteen-forties was over 15 million guilders. A beginning was made by Governor-General van Twist (1851-6) by the abolition of the much-detested farming of bazaars, and fishery auctions. But the opium and pawn-shop farms, which were the most profitable, continued. By 1927 the gross revenue from the monopolies of opium, salt and pawnshops amounted to no less than 82.6 million guilders. It is obvious, therefore, that Dutch Liberalism differed very considerably from its contemporary Gladstonian Liberalism in Britain.

The Dutch outlook, in fact, in the matter of colonies was completely different from the British. Even the Liberals regarded them as a business concern, and their advocacy of private enterprise in place of government-controlled cultures was largely inspired by the desire of the individual Dutchman to have a greater share in the concern. More and more privately owned or run estates were coming into existence, and the private capitalists were demanding the removal of all restrictions to their activities. Van Twist, who was anxious to open up Java to private capital, allowed them to make collective contracts with the villages for labour. But the practice gave rise to such abuses, through advances of money to village headmen, that it had to be abolished in 1863. The truth was that the Liberals had two largely contradictory objects—to free the native from oppression and to make the Indies safe for the individual capitalist.

De Waal's Agrarian Law of 1870 ushered in the great age of private enterprise. It aimed at giving greater freedom and security to private enterprise by enabling capitalists to obtain from the government heritable leases for periods up to seventy-five years, and to hire land from native owners on short-term agreements subject to certain conditions. This opened the door for an immense expansion of private enterprise, and the export figures for plantation products are illuminating, as the following table shows:

COMPARATIVE VALUE OF STATE AND PRIVATE EXPORTS IN MILLIONS
OF GULDERS¹

	<i>State</i>	<i>Private</i>
1856	64.4	34.3
1870	46.5	61.2
1875	41.4	130.7
1885	16.3	168.7

Even more important by comparison with what happened in French Indo-China and British Burma was the clause which prohibited the selling of land belonging to Indonesians to non-Indonesians. The immediate reason was that there was such a rush on the part of Europeans to cultivate culture products for the home market that there was a danger that land needed for the production of food stuffs for the native population would be used for other purposes.

In 1869 the Suez Canal was opened. The development of large-scale cultivation combined with the increasing use of steamships to produce a constant expansion of trade. It was in this period that the Netherlands Steam Navigation Company (1870) and the Rotterdam Lloyd (1875) were founded.

The development of Java between 1830 and 1870 is in striking contrast to the neglect of the Outer Settlements that characterizes the same period. The Java War followed by the struggle with Belgium prevented an energetic policy from being carried out. It was only with the greatest difficulty that General Cochiüs was able to muster adequate strength to bring the Padri wars to an end in 1837 with the siege and capture of Bondjol. Then the home government sent instructions that in the future there was to be as little interference as possible with the powers of the native chiefs outside Java. The native populations were thus left the victims of despotic or quarrelsome chiefs, who lost respect for a government which failed to intervene.

Worse still from the Dutch point of view were the activities of Raja James Brooke in Sarawak and Brunei and the acquisition of the island of Labuan by Britain. Governor-General Rochussen (1845-51) feared lest this might open the door for other powers to occupy parts of the Archipelago. He proposed, therefore, that Dutch power should be effectively established over the whole of Indonesia. For financial reasons alone the home government could not permit so ambitious a

¹ Taken from Furnivall, *Netherlands India*, p. 169.

scheme. It was willing to sanction a display of military powers where the circumstances warranted it, but the Batavian authorities pointed out that punitive expeditions were useless unless followed up by continuous occupation.

Nevertheless the establishment of British power in north-west Borneo did stir the Dutch to adopt a more energetic policy. The age of steam led to a search for coalfields, with rewarding results. Mines were opened in south-west Borneo near Banjarmasin and in the east of the island at Kutei, and when the working of the Banjarmasin mine led to a quarrel with the sultan and a war (1859-63) his dominions were annexed. The Dutch were taking no chances in that region. In 1854 and 1855 they intervened to stop the disorders in the sultanates of Sambas and Pontianak caused by the feuds between the Chinese gold-mining kongsis. Moreover, the discovery of rich tin deposits in the island of Billiton led to its occupation in 1851 and the exploitation of its tin by the Billiton Tin Company.

Elsewhere there was enough activity to make it clear that the Dutch were becoming more and more aware of the need to maintain a dominant position in the Archipelago, if only to prevent outside interference. They were worried by the proud, independent attitude of the rulers of Bali, whose internecine war and slave trade went on unchecked. Dutch expeditions to the island in 1846 and 1849 encountered fierce resistance. In consequence of the latter they annexed some territory, and the chiefs of the remainder made formal recognition of Holland's suzerainty. The Bugis rulers in Celebes also gave much trouble, and there was heavy fighting in 1858 and 1859 against Boni before Dutch authority was made more or less dominant over the south-west parts of the island, mainly through the loyalty of the dynasty of the Aru Palaccas. But more trouble was to come later.

It was on Sumatra, however, that Dutch attention came to be chiefly focused as time went by. Piracy and the slave-trade were rife in Aceh, Palembang, Bencoolen and the Lampongs. From 1856 onwards the Dutch began a series of moves designed to bring more and more of the island under control. In that year the Lampongs districts were subdued. Two years later the Batak districts received similar treatment, and in 1868 Bencoolen. Palembang had been brought under direct Dutch rule in 1825, but like Bencoolen had become a prey to disorder. So Dutch control had to be tightened there. Siak gave the Dutch a severe shock in 1856 when its sultan, at loggerheads with his brother, the vice-sultan, called in the help of an Englishman named Wilson, who enlisted a force of Bugis in Singapore, defeated

the vice-sultan and took control over the state. The Dutch had to send a warship to enforce his expulsion. Then in 1858 they made a treaty with the sultan whereby his state and its dependencies—Deli, Serdang, Langkat and Assahan—came under their sovereignty. The acquisition of this territory to the north of Siak was an immense step forward for Dutch power on the east coast of Sumatra. Soon European enterprise was to make a start there with tobacco-planting, which was to make that region one of the richest districts in the Netherlands Indies.

But the Siak Treaty brought strained relations with Aceh, which claimed the state as one of its dependencies. The weak spot there was that Aceh was not strong enough to control effectively the places over which she made such claims, though they had at one time recognized her overlordship. The way in which the Dutch enforced their control over these places affected adversely the trade that had long been carried on by the merchants of Singapore and Malacca, and their loud complaints forced the British government to take action. Its protest at The Hague led to the negotiations which produced the epoch-making treaty of 1871, dealt with in the previous chapter. With its signature a new period of Dutch expansion in Indonesia begins. It was happily one in which, with the passage of van der Putte's Tariff Law abolishing differential rates of customs duties between Dutch and foreign trade, better relations grew up between Holland and Britain.

Aceh, the sworn enemy of the Portuguese in the sixteenth century, had become under Sultan Iskander early in the seventeenth century a powerful state ruling much of Sumatra. After his death the kingdom declined. In the nineteenth century it was divided into several states under practically independent chiefs. The sultan's capital was at the present town of Kutaraja; his main revenues came from port dues. The Treaty of London (1824) had given the Dutch the task of safeguarding the seas around Aceh against piracy, but they argued with cogency that as the Achinese were the chief pirates there they could not carry out their task satisfactorily without occupying the principal ports of the country. Under the treaty they could not do so because they had undertaken to respect the sovereignty of the state. The number of piratical attacks on shipping—off Sumatra's west coast in particular—was legion, and British, Dutch, American and Italian ships were plundered.

Matters came to a head through the attempts of the sultan to obtain foreign aid against the Dutch. His application to the Porte failed

because Turkey at the time needed European help against the threat of Russia. After the treaty of 1871 the Government of Batavia made an attempt to settle matters with Aceh by negotiation. The sultan sent an embassy for talks with the Dutch Resident on the island of Riau. On its return journey the mission stopped at Singapore, where the envoys entered into secret discussions with the American and Italian consuls. The Italian consul turned down their proposals, but the American consul-general, Mr. Studer, drafted with the envoys the preliminaries of a commercial treaty. The Dutch consul-general sent to Batavia what later turned out to be a false report that Studer had asked for warships to be despatched to the Sumatran coast to protect American interests. This led to a sharp passage of arms between The Hague and the American Secretary of State. It led also to a final attempt on the part of Batavia to obtain an agreement with the sultan, and, when the latter's attitude proved uncompromising, to a declaration of war.

The war proved to be one of the longest and toughest in Dutch colonial history. It also attracted more public interest in Holland than any previous colonial struggle. It began in April 1873 with the despatch of a small Dutch expeditionary force, which was too weak for its task and had to withdraw. In December of the same year a larger one under General van Swieten landed in Aceh and in a few weeks captured the sultan's kraton. When, shortly afterwards, he died operations were suspended in the hope that his successor would sign a treaty accepting Dutch sovereignty subject to a guarantee of his autonomy in internal affairs. Instead, however, the Dutch found themselves faced by a general revolt, in which the local chiefs and the religious leaders everywhere took the lead. Guerrilla fighting became the order of the day, and the Dutch found themselves faced by a seemingly insoluble problem. When they won a few successes and tried to negotiate, the fighting would break out afresh. Their troops were decimated by cholera, and the hands of their commanders were tied by orders from above to limit military operations as far as possible.

Between 1878 and 1881 General Karel van der Heyden forced so many chiefs to submit that Batavia jumped to the conclusion that the resistance was broken. It began, therefore, to set up civil government. The decision was a disastrous one; the fighting flared up again with all its old vigour, and the religious leaders proclaimed a holy war against the infidel.

The Dutch had once again to pour into the country a very large force and undertake immensely costly operations. As a measure of

economy it was decided to concentrate the forces in a strong defensive position, and a line of strong-points connected by a railway was established, stretching across from the east to the west coast in the form of a ring covering Kutaraja. The system was completed in March 1885 and the Dutch troops were withdrawn behind it, not without suffering severe casualties. But the hope that this would enable the Dutch to negotiate from strength a plan for the restoration of the sultanate proved vain, since the chiefs looked upon the new defensive system as a sign of weakness.

Meanwhile the years were slipping by and Dutch policy changed with each new governor of Kutaraja. Governor Demmeni tried pacification by lifting the naval blockade of the coastal regions; but this only made matters worse. His successor, van Teijn (1886-91), reversed this policy and coerced many of the chiefs into submission. Pompe van Meerdervoort, who next held office for a few months (1891-2), reverted to the policy of leniency; the Achinese response, however, convinced Batavia that only by force could a solution be achieved. But how could force be employed with effect?

Colonel Deykerhoff, who took office in January 1892, believed that the best method was to win over a powerful chief and provide him with the supplies necessary to enable him to conquer the recalcitrant. In 1893 Tuku Uma, a chief who had submitted, was taken into the pay of the government and allowed to form a well-armed legion of 250 men. His operations were successful, and the Dutch forces occupied the reconquered districts and established a new line. Then suddenly in March 1896 he with his legion went over to the enemy.

The Dutch now realized that nothing short of an all-out effort of conquest would suffice. Two books of a very different size and nature, which achieved a wide circulation at this time, helped to put an end to hesitancy. The first, *De Atjehers*, written by the famous Arabic scholar Dr. Snouck Hurgronje, appeared in 1893. It was in the form of a report put together by him as a result of a visit to Aceh in 1891-2. Quite apart from its influence upon the conflict through its advocacy of strong measures, the book has immense intrinsic value as a description of native customs and institutions. It is a classical work of cultural anthropology.

The other book was a brochure written by Major Joannes Benedictus van Heutsz, who had been van Teijn's chief of staff. In it he explained the methods which he advocated for the complete conquest of the country, without using more troops than were already in occupation of the 'concentrated system'.

But before a forward move could be made the damage caused by Tuku Uma's treachery had to be repaired. The whole populace, both within and without the *Geconcentreerde Linie*, as it was called, had gone over to his side. General Vetter, who took command in April 1896, commenced a series of large-scale operations with a greatly augmented army which by March of the following year gave him control over the area terrorized by Tuku Uma and forced the latter to flee to Daya on the west coast. Van Heutsz played a distinguished part in these operations, and it was finally decided to put him in charge of the whole campaign. In March 1898 he was appointed Governor of Aceh, with Snouck Hurgronje as his adviser for native affairs.

Heutsz completely revolutionized the morale of the Dutch troops. His first operations resulted in the conquest of the district of Pidië, the very heart of the rebellion, where the claimant to the sultanate, Tuku Uma, and Panglima Polem, another leader, had joined forces. By the beginning of 1899 the Dutch dominated Aceh proper and the rebellious chiefs were being chased into the outer territories of the Gayo and Alas lands. Early in the year Tuku Uma, a fugitive since the conquest of Pidië, was ambushed on the west coast and killed. During that year and the following one all resistance was crushed and large-scale operations were abandoned. Lightly armed flying columns were then organized alike for the maintenance of internal peace and the harassing of the chiefs who still held out. Repeated expeditions of this sort had to be sent to the Gayo lands, where the claimant to the sultanate had taken refuge. In January 1903 he made his submission, and at about the same time the great Panglima Polem surrendered.

The final operations were then handed over by van Heutsz to Lieutenant-Colonel van Daalen. In June 1904, when van Heutsz left Aceh to become governor-general, most of the more important chiefs had submitted, but the opposition had still not been stamped out. Insurrections—some of them serious—continued until 1908, and were only brought to an end by the exile of the claimant to the sultanate and a number of other chiefs to Amboina. Even then it was necessary to maintain military government for another ten years.

The outbreak of the war had caused something like a sensation in the Islamic world, and, followed as it was by the victories of the Mahdi of Kordofan in the Sudan, played its part in stimulating a revival of Muslim fanaticism in Africa and Arabia. Thousands of Indonesian pilgrims went to Mecca annually, and Snouck Hurgronje found a large colony of 'Djawahs' in the holy city when he visited it in 1885. Hence

one essential element in the pacification of Aceh was for the Dutch to cultivate good relations with Mecca. This they did by encouraging the pilgrimages which brought such profits to the Meccans, and by appointing an Indonesian vice-consul as the representative of Batavia there.

The Dutch forward movement in the latter part of the nineteenth century did not confine itself to the task of conquering northern Sumatra, heavy though it proved to be. Notwithstanding the opposition of the home authorities to any expansion of territory there, much was done to open up the Outer Settlements. Governor-General Lansberge (1875-81) gave much attention to the Moluccas and the Lesser Sunda Islands, where piracy, wrecking and the slave trade were still rife. Much also was done to consolidate the Dutch hold on the rest of Sumatra outside the Aceh territories. They were constantly apprehensive of attempts by foreign powers to establish settlements in their preserves, and kept an eagle eye on the small islands fringing Sumatra. In the interior, to the south of Lake Toba, the work of the Rhenish Missionary Society in converting the Battak region of Silindung caused strife with the Padri sect, and in 1878 Si Singa Mangaraja, a local chieftain who threatened the Christians, was driven out by the Dutch and a new Residency, Tapanuli, formed.

Bali, which had taught the Dutch expensive lessons on the subject of interference with its independence, caused Batavia much heart-burning from time to time owing to its cruel oppression of the Sasaks of Lombok, who were Mahomedans. A general rebellion broke out in 1891, and after fruitless attempts at mediation a Dutch expedition in 1894 established control over Lombok. This marked the final abandonment of the policy of non-intervention. Van Heutsz in 1898 had introduced a new system in Aceh, known as the 'Short Declaration', whereby a chief who recognized the authority of Batavia was confirmed in his rule. In the period up to 1911 this was used so extensively that some 300 self-governing states came under Dutch control. It was during this period that the remainder of Bali was brought to heel.

The extension of Dutch rule in these territories resulted in an immense amount of survey and development work. The Topographical Service laid out roads and mapped previously uncharted regions. Experts carried out researches into the manner of life, the customs and religion of the various peoples, as well as into the nature of the soil and of the vegetable and animal life. The expeditions of A. W. Nieuwenhuis to the interior of Borneo (1893-8) and the

researches of the Swiss scholars Paul and Fritz Sarasin in Celebes (1893-1903), under the auspices of the Royal Netherlands Geographical Society, opened the way for trade and industry and made valuable contributions to knowledge.

From 1870 onwards the economic development of the Netherlands Indies was impressive. Much land previously cultivated for the state was handed over to private planters; there was a rush to produce sugar, and many new factories were built. Tobacco-growing also expanded rapidly. Coffee held its own, and copra, palm-oil, fibres, pepper, cassava, kapok, tea and cocoa provided important exports to world markets. Save for the sugar factories there was little large-scale industry. The most important native industries to survive the competition of European manufactured goods were pottery, spinning, and weaving.

Construction on the first railways—from Semarang to Surakarta and from Batavia to Buitenzorg—was begun in the 'sixties, but the two lines were not completed until 1873. The planters everywhere clamoured for railways, and in 1875 a state railway to open up the sugar area from Surabaya to Malang was begun. At about the same time the strategic line in Aceh was constructed. In 1883 the prosperous Deli Tobacco Company began to build a railway on the east coast of Sumatra, and in 1887 a state railway was constructed between the Ombilin coalfield and Padang. Between 1890 and 1900 much greater progress was made and the total length rose from 1,600 to 3,500 kilometres.

The first inland telegraph service was opened in 1856, and the inland postal service commenced operations in 1866. In the next period the greatest progress was made with the development of telephonic communications. The first telephone company was founded in 1882, to be followed in the next few years by no less than thirty-four more. The state thereupon intervened in 1898 and took over the whole service.

The opening of the Suez Canal and the freeing of the sugar trade wrought a revolution in the Dutch shipping trade. The Dutch sailing ships had to face the competition of steamships, mostly flying the English flag. Even the Netherlands-Indies Steamship Company was linked up with the British-India Steam Navigation Company and all its repair work executed at Singapore. The Dutch therefore had to set about building an entirely new fleet; and although the Nederland Steamship Company was founded in 1870, it had for many years to buy its steamers from abroad and engage foreigners to run them.

Until 1891, when the last contract of the Netherlands-Indies Company expired, it enjoyed a practical monopoly of the inter-island traffic. Then the contract was transferred to the Koninklijk Paketvaart Maatschappij, which had been founded in 1888.

The growth of steamship traffic called for a vast improvement in harbour facilities. In 1873 a beginning was made on building a new harbour for Batavia at Tanjong Priok. This was completed in 1893. By that time similar work was going ahead at Surabaya, Macassar, Belawan, Emmahaven (for Padang) and Sabang.

In 1883 the first concession for the exploitation of petroleum was made to the Royal Netherlands Company. Oil had then been discovered in paying quantities in Sumatra, Java, and Borneo. But it was not until the next century that the great advances were made. The development of coal-mining, however, made great progress during the second half of the nineteenth century in western Sumatra, south Borneo and the Palembang area. Efforts to persuade private capital to exploit the tin that was found in great quantities in Banka, Billiton and Singkep met with little response, notwithstanding the rich profits made by the largely government-owned Billiton Company, which was founded in 1852. The Singkep Company was founded in 1889, but achieved little during its early years.

The results of all this progress, expressed in terms of imports and exports, show the export trade more than doubled in value between 1870 and 1900, and the import trade quadrupled. The total value of exports rose from 107.57 million guilders in 1870 to 258.23 million in 1900; that of imports rose from 44.45 million guilders to 176.07 million over the same period. The great feature in the expansion of imports lay in the fact that it was mainly accounted for by such goods as fertilizers, iron, steel, machinery and tools, which all tended to enhance Indonesia's productive capacity.

CHAPTER 31

THE REIGN OF BODAWPAYA AND THE FIRST ANGLO-BURMESE WAR, 1782-1826

THE king known to history as Bodawpaya used a great variety of titles during his own reign. The one which came to be most commonly applied was Mintayagyi Paya, 'Lord of the Great Law'. He was the third son of Alaungpaya and possibly the ablest statesman of his line. But Michael Symes, who was twice deputed to his Court as the representative of the Government of India, described him as 'a child in his ideas, a tyrant in his principles, and a madman in his actions'. His long reign, which lasted until 1819, had a decisive influence upon his country's history.

It began with a blood-bath, in which he made a clean sweep of all possible rivals in the royal family. But a brother who escaped the ceremonial massacre plotted with Maha Thihathura, one of Hsinbyushin's most distinguished generals, to overthrow him. This caused a second blood-bath, in which they, with every member of their families and all their servants, were done to death. Late in the same year 1782 a pretender, Nga Myat Pon, who claimed descent from the Toungoo dynasty, scaled the palace walls with 200 desperate men. He and his band were overcome and killed by the palace guard. Then the district of Paungga near Sagaing, where they had hatched their plot, was punished by the destruction of every living thing—human beings, animals, fruit trees and standing crops—save for a few people who were made pagoda slaves.

To atone for so much bloodshed the king built a new pagoda at Sagaing. He also abandoned the palace at Ava, fearing that it had come under an evil spell. A new royal city was laid out at Amarapura, about six miles north-east of Ava, and thither the Court was transferred with due ceremonial in May 1783. In the following September Mons of the Bassein province made a surprise attack on Rangoon, which they captured and held for a time, intending to revive their old monarchy. A Burmese counter-attack was successful, and the city was retaken after desperate fighting—only just in time, for it soon became obvious that a much wider movement had been nipped in the bud.

One of Bodawpaya's earliest acts after restoring order in his turbulent kingdom was to institute a general revenue inquest. The register that was compiled by his commissioners, after taking the evidence of myothugyis and village headmen throughout the land, has been called the Burmese Domesday Book. It provided the king with a record of his country's taxable capacity, and the first use to which he put it was for an extraordinary payment towards the repair and regilding of pagodas and monasteries of royal foundation. Not since Thalun's reign (1629-48) had such a survey been made, and, unfortunately for students of history, none of its original records survives. Bodawpaya followed up his survey of 1784 with a further one in 1803. Many of the records on palm-leaf and *parabaik*¹ thus collected are still extant and afford first-hand evidence, of a sort too rarely encountered in South-East Asia, of social and economic conditions.

Bodawpaya's next big enterprise was the conquest of Arakan. There had been no let-up in the long anarchy which had prevailed ever since the murder of Sandawizaya in 1731. Village fought against village, and everywhere dacoity was rife. From time to time refugee leaders appeared at the Court of Ava seeking help. In 1784 Bodawpaya decided that the time was ripe for annexation: the country would be an easy prey. Nevertheless he made careful preparations. In October Arakan was attacked by three land columns and a powerful flotilla of war vessels. By the end of December the conquest was complete and King Thamada a fugitive in the jungle. A month later he was captured, and in February 1785 he, his family and no less than 20,000 of his people were deported to Burma, together with the famous Mahamuni image, now in the Arakan Pagoda at Mandalay. Arakan became a province under a viceroy supported by a Burmese garrison. Its subjugation was the most far-reaching event of Bodawpaya's reign; it brought the frontier of Burma up to that of British India and ushered in a new period of Anglo-Burmese relations with immense consequences.

Bodawpaya's easy success in faction-torn Arakan seems to have gone to his head, for before the year 1785 was out he launched a full-scale invasion of Siam. The chronicles of his reign are full of the white-elephant myth. He was publicly proclaimed as Arimittiya, the coming Buddha, and it may be that for a short time he really believed himself destined to be a world conqueror. If so, the illusion was soon rudely shattered. His grandiose plan to overwhelm Siam by four simultaneous attacks came to grief mainly through his own

¹ A very stout local-made paper.

incompetence as a commander. For though completely lacking in military training or experience, he personally led the main attack over the Three Pagodas Pass, and through his ignorance of even the elementary principles of logistics suffered disaster so overwhelming that he himself barely escaped capture.

Two of his attacking forces—one marching overland from Tavoy and the other going by sea to occupy the island of Junk Ceylon—aimed at cutting off the Siamese provinces in the Malay Peninsula. In expelling them the Siamese reasserted control over Patani, Kedah, Kelantan and Trengganu. It was during this campaign in 1786 that the Sultan of Kedah, hoping for British support against Siam, handed over the island of Penang to the East India Company.

The fourth Burmese force, operating in the Chiengmai region, won some initial successes, occupied Chiengsen and Chiengrai, but got no further. For many years there was backwards-and-forwards fighting throughout this area. Chiengmai was the main Burmese objective. They staged two fairly large-scale offensives—one in 1787 and the other in 1797—but both failed. Finally in 1802 the Siamese, based on Chiengmai, cleared their Laos provinces of the Burmese. But by that time the state of Chiengsen was so depopulated that it never recovered. In the south the Siamese made great efforts to regain the Tavoy and Mergui regions, but failed. Their raids into the area continued until after the British occupation of Tenasserim in 1824.

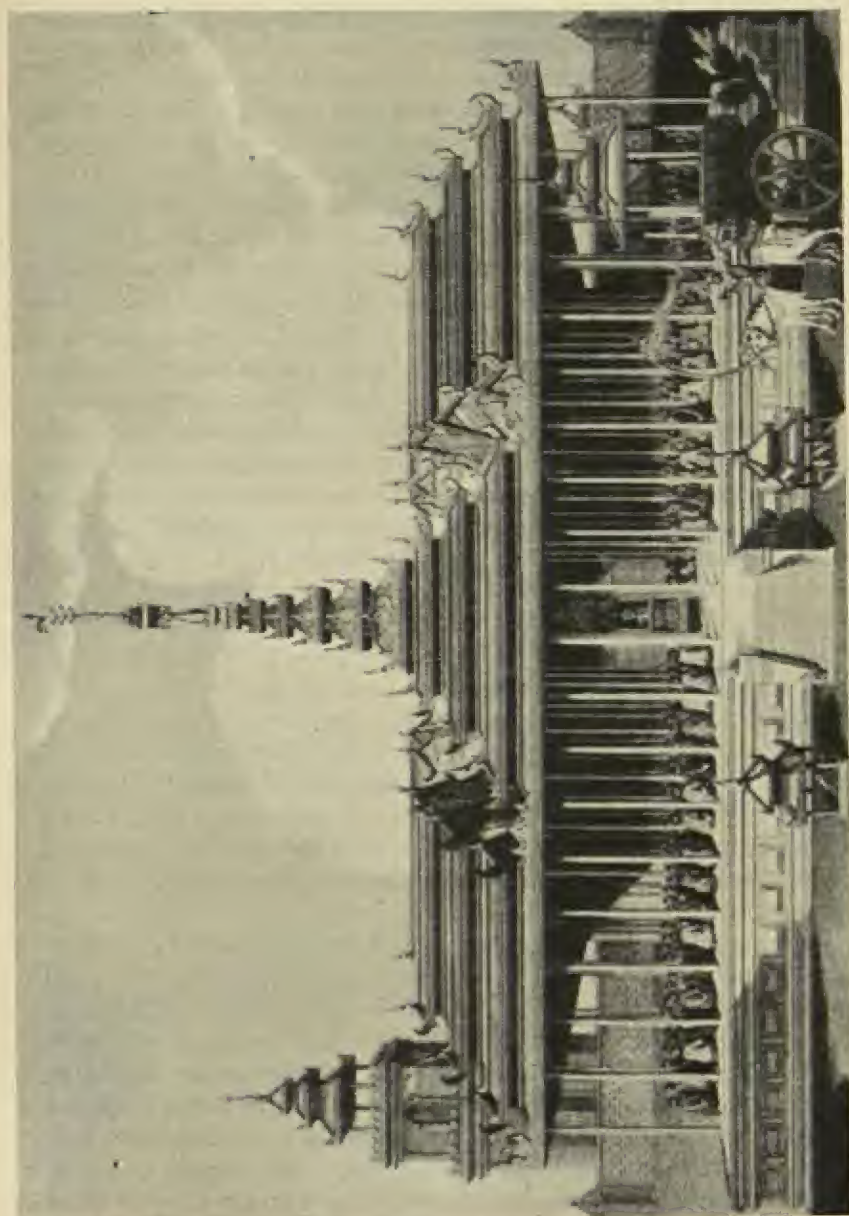
The effect of all this upon the king was to increase his religious mania. He persecuted heretics, and even decreed the death penalty for such things as drinking intoxicants, smoking opium and killing an ox or a buffalo. When the Buddhist clergy attempted to moderate some of the worst of his excesses he announced plans to reform the Order and confiscated monastic lands. He built dozens of pagodas, and at Mingun, on the west bank of the Irrawaddy some miles to the north of his capital, he began to erect an enormous pagoda which, if finished, would have been 500 feet high. For seven years thousands of Arakanese and other deportees worked on its construction under his personal supervision. His wars and his buildings made him insatiable in his demands for man-power. The drain on Upper Burma, as well as on the Mon country, was so serious that, as Harvey puts it, 'the framework of society cracked'. No proper arrangements were made for the supply of food and necessities to his armed forces or his labour gangs. Thousands died of starvation, there was wholesale desertion, whole villages fled to the jungle to escape enrolment, and dacoity became widespread.

It was in Arakan that the most serious consequences of this extravagant and cruel policy showed themselves. There the inordinate demands for forced labour and conscript service drove the tough and unruly Arakanese into open revolt. In 1794 a general rising broke out and the rebels were assisted by armed bands from the Chittagong district, where some thousands of refugees had already settled. Against the strong reinforcements sent from Burma the rebellion collapsed, and again large numbers of refugees poured into British territory. They were closely pursued by a large Burmese force, which crossed the river Naaf and established a base on the British side of the frontier. Colonel Erskine was sent by Calcutta to deal with the incursion. The Burmese commander offered to retire peaceably if three refugee leaders were apprehended and handed over. Erskine had too small a force to take strong measures. He promised, therefore, to arrest the three wanted men; and if on investigation the charges against them were deemed to be true, to surrender them. This was done and the Burmese returned to their own territory with their prey.

This disturbing incident caused the British-Indian government to awake to the fact that the Arakan frontier constituted a serious potential danger. Sir John Shore, the governor-general, accordingly took the precautionary step of addressing a letter to the Court of Ava with a detailed analysis of the situation as it appeared to him. After waiting in vain for several months for a reply he decided that the matter was one of sufficient urgency for him to break the long diplomatic impasse that had lasted ever since the withdrawal of the Bassein factory in 1762. He feared that unless some approach were made to the Burma government the French, who were again at war with Britain, would seek to use Burmese ports as bases against British shipping in the Bay of Bengal.

This was indeed what had happened during the War of American Independence.¹ And although the French dockyard at Rangoon had had to be abandoned, Admiral de Suffren and Charles Castlenau de Bussy, who had been sent out in 1782 in a vain attempt to restore French fortunes in south India, had made a determined effort to persuade Versailles that Burma offered a more inviting field than India for an expansionist policy and was the best place from which to attack the British in India. In 1783 de Bussy had sent an envoy to conclude a commercial treaty with Burma. Nothing had actually come of these

¹ On this subject see Sonnerat, *Voyage aux Indes Orientales et à la Chine* (1782), vol. ii, p. 43; Henri Cordier, *Historique abrégé des relations de la Grande Bretagne avec la Birmanie* (1894), p. 8; and Edmond Gaudart, *Catalogue des Manuscrits des Anciennes Archives de l'Inde Française*, vol. i, 'Pondichéry, 1690-1789'.



RECEPTION OF BRITISH ENVOY AT THE PALACE AT AMARAPURA

moves, but the French in Mauritius had used Mergui as a repair depot since its transfer from Siamese to Burmese hands.

Shore's envoy, Captain Michael Symes, who went to Burma in 1795, was charged with the task of removing the causes of misunderstanding over the Arakan frontier incident, and of persuading the Court of Ava to close its ports to French warships. In particular he was to negotiate a commercial treaty under which a Company's agent would be permitted to reside at Rangoon to supervise British trade. Symes was treated with a mixture of studied rudeness and friendly hospitality. He was given clearly to understand that it was beneath the dignity of the Court of Ava to treat on terms of equality with the representative of a mere governor-general.

He took back with him a royal letter, in which the king informed the Calcutta authorities that it was understood that in future Arakanese refugees settled in Chittagong who crossed over the border to commit crimes in Burmese territory were, on written application, to be surrendered. Permission was granted for the Company 'to depute a person to reside in Rangoon, to superintend mercantile affairs, maintain a friendly intercourse, and forward letters to the Presence'. But the king flatly refused to close his harbours to French vessels. Symes published the account of his mission in a delightful book which was the first full-scale account of Burma ever to appear in a European language.¹

In October 1796 Captain Hiram Cox arrived in Rangoon to take up his duties as British Resident in accordance with the agreement made by Symes. Before leaving Calcutta he had had a sharp tussle with his government regarding his status. He had refused to accept the Burmese definition of it as set down in the royal letter and contended that a Resident was equal to an envoy or minister of the second class, and far above an agent or consul.² The Government of India, however, had told him plainly that he was not an ambassador and had specifically warned him not to attempt to procure any relaxation of ceremonial 'as practised towards Captain Symes'.

Nevertheless he went to Burma determined to uphold his own interpretation of his status, and, what was more, to refuse to repeat what he termed 'the humiliating concessions' to Court etiquette made by Symes. He thereby played into the hands of suspicious officials, who, in his own words, regarded his appointment as 'an attempt to

¹ *An Account of an Embassy to the Kingdom of Ava sent by the Governor-General of India in the year 1795*, London, 1800.

² *Bengal Political Consultations*, 2 March 1798, no. 5.

smuggle the wooden horse of Troy into their Dominions'. After a long and increasingly unhappy sojourn at Amarapura,¹ whither he had gone in a vain endeavour to persuade the Court to accord him the kind of recognition he sought, he announced his intention to leave the country, only to find on returning to Rangoon that a royal order for his arrest had been publicly proclaimed. His defiance of the local officials caused them to declare a state of emergency, and in a moment of despair he sent an urgent message to Calcutta asking for the despatch of an armed frigate to rescue him, since his life was in danger.

The Government of India on receiving this news proceeded with the utmost caution. It was convinced that his conduct had been provocative. An order was therefore sent recalling him, and he was strictly charged to avoid all unconciliatory language or anything that might lead the Court of Ava to suspect that hostile action might be taken against it. At the same time the king was requested to facilitate Cox's departure; the letter to him, though guardedly phrased, was apologetic in tone. But long before the arrival of these missives the excitement at Rangoon had died down, and by the time of Cox's departure in April 1798 his relations with the local authorities had become most friendly.

On returning to Calcutta he warned the Government of India that if the Arakan frontier question were not dealt with according to their wishes the Burmese threatened to invade Bengal, and that the king was actually planning intervention in Assam. He attributed his failure partly to the fact that he had incurred the hostility of the party at Court that was behind these schemes, since he had warned them that pursuit of such a policy would force the British to intervene.

But the chief cause of his troubles, he claimed, lay in the fact that Captain Symes had grossly misled the Government of India regarding the Burmese. 'It appeared to me that he had wandered in a maze of error from the beginning to the end of his negotiation, and if some glimmerings of light occasionally reached him, that it had been quench'd by false shame, which forbid his revealing it', he wrote in a most intemperate attack upon his predecessor. Shore was only too well aware of the extent to which Cox had been personally responsible for the difficulties he had encountered, but Lord Wellesley, who had become governor-general when Cox arrived back in Calcutta, had expressed his entire satisfaction with his conduct. He felt it to be unwise, however, to court further insults by sending another Resident

¹ Captain Hiram Cox, *Journal of a Residence in the Burmhan Empire*, London, 1821.

to Rangoon. His attention was concentrated upon the flirtation of Tipu Sultan of Mysore with Mauritius and Paris. He fondly hoped, therefore, that a policy of inaction in regard to the Arakan frontier might prove the safest way of avoiding complications.

While the governor-general was away in Madras superintending preparations to invade Mysore trouble again flared up in Arakan. An influential Arakanese chieftain, when ordered to comply with a Burmese demand for a large contingent for service against Siam, fled to Chittagong. His flight started another mass exodus. Once more a Burmese pursuit force crossed the frontier and stockaded itself on British territory. The magistrate at Chittagong attempted negotiations, but they broke down. Next he sent a small force of sepoys to attack the Burmese position, but they were repulsed. Then suddenly the Burmese decamped and returned to their side of the border. Wellesley, with his hands full in India, sent Captain Thomas Hill to parley with the Burmese Viceroy of Arakan at Mrohaung. That was in June 1799. Meanwhile the plight of the refugees was so desperate that Captain Hiram Cox was deputed to Chittagong to superintend relief measures and settle the immigrants in the neighbourhood of the Bagholi river, where land was available for cultivation. Cox's Bazar, named after him, remains today a memorial of his labours, and of his death while engaged upon them.

Hill found that the viceroy would consider no other settlement of the problem than the total expulsion of the immigrants from British territory. When he broke off negotiations the viceroy sent a delegate to Calcutta in March 1800 to present the demand to the governor-general. Wellesley in reply pointed out the impossibility of carrying out the request, but promised to close the frontier to all further immigrants from Burmese territory. He was playing for time; for although Tipu Sultan had been disposed of in the shambles of Seringapatam, his attention was now absorbed by the growing anarchy in the Maratha dominions. He began, however, to contemplate a further embassy to the Golden Feet, and commissioned Major William Francklin, an orientalist of some repute, to study the Burma files and suggest a new method of approach to the Court of Ava.

Francklin's report, submitted in July 1801, advised that the discontented Arakanese leaders likely to disturb the peace of the frontier should be removed to the interior of Bengal, and that an offer of subsidiary alliance should be made to Burma by an ambassador provided with an escort of such magnificence as would demonstrate to the Court of Ava the full dignity and power of the Government of India.

Wellesley, however, pigeon-holed the report and seems to have deliberately returned to the policy of procrastination.

He had reckoned without the Burmese. In January 1802, while he was on a visit to Cawnpore, a letter was forwarded to him from the Viceroy of Arakan demanding in the king's name the expulsion of all the Arakanese from Chittagong, and threatening armed invasion should the demand be rejected. Wellesley at once ordered the frontier guards to be strongly reinforced, and called on Symes, who had just returned from a long furlough in England and was in Cawnpore with his regiment, to undertake a second mission to Amarapura. Why he chose Symes in preference to Francklin the records do not say. Why he chose Symes at all, after the strictures passed upon his first mission by Hiram Cox, is a matter for surmise. All that is known is that after a personal interview he announced the appointment of Symes with the intriguing remark that his 'abilities, personal experience, and complete knowledge of the affairs of the Government of Ava' qualified him 'in a peculiar degree' for the task with which he was charged. Events were to show that he could not have made a more appropriate choice.

Symes arrived in Burma at the end of May 1802 with the embarrassingly large escort suggested by Francklin, and a draft treaty of subsidiary alliance in his portfolio. His immediate task was to seek some clarification of the Arakan viceroy's threat to invade Bengal, and to give the Court of Ava an opportunity to disclaim responsibility for it. He was also to explain why the Government of India could not agree to the demand for the total expulsion of the refugees. Regarding the subsidiary alliance proposal, a special set of additional instructions of a highly confidential nature informed him that there was reason to believe that King Bodawpaya seriously contemplated abdication, and that in such an event the Toungoo Prince might be expected to attempt to deprive his brother, the heir-apparent, of the succession. He was therefore to offer military support to the heir-apparent against such a contingency. On this last point it may be remarked here that Symes's enquiries showed that the rumour of the king's intended abdication was baseless, and he was far too discreet to pursue the line laid down in his instructions.

On arrival at the capital he was kept for a matter of months waiting for recognition. He learnt that the king had only with difficulty been persuaded from sending him ignominiously back to Calcutta. His instructions permitted him to wind up his mission and leave the country should his further stay there appear to be useless. But he decided that such action would render war inevitable, and that the

utmost patience and forbearance must be his best weapons. It turned out that before paying any attention to him the king proposed to stage the pantomime of receiving a bogus French mission, specially rigged up for the occasion. Symes's dignified restraint, however, won him the support of the heir-apparent and the most influential people at Court, and their advice ultimately prevailed. The French 'mission' was received without ceremony and hastily dismissed. Then Symes was accorded a full-dress reception, at which the king departed from the usual procedure by making a short speech. He paid Symes a personal compliment and remarked that, having seen his face again, he would 'forget every cause of umbrage'.

Symes returned to Calcutta with an official letter, the contents of which he summed up thus: 'The King was displeased at the conduct of Capt. Cox . . . but he is now pleased to be reconciled.' It contained no reference to the Viceroy of Arakan's threat of war: that matter was disposed of by a 'verbal communication' made to Symes in the king's name assuring him that the viceroy had not been instructed to demand the fugitives in such terms as he had used, and renouncing for ever the claim for their wholesale expulsion. Symes's advice to his government was that 'a paramount influence in the government and administration of Ava, obtain it how we may, is now become indispensably necessary to the interest and security of the British possessions in the East'.

The king's letter permitted the re-establishment of a British Resident at Rangoon, and Lieutenant John Canning, who had accompanied Symes to Ava, was deputed to go there in that capacity. But so as to avoid involving the Government of India, should things go wrong, he was sent as Symes's private agent and not as an official delegate of the East India Company. He arrived at the end of May 1803. The Viceroy of Hanthawaddy, who had been a good friend to Symes, had been recalled to the capital, and his deputy made things so difficult for Canning that in the following November the latter returned to Calcutta.

The expedient of maintaining a Resident in Rangoon was thereupon abandoned as useless. The Arakan frontier, however, remained at peace for some years. The firmer control exercised by the British authorities was mainly responsible for this. Moreover, the Burmese kept their word: there were no further demands or threats. The Burma question receded into the background. The evidence of both Symes and Canning showed that French influence and activities there were negligible. In 1809, when Lord Minto instituted a blockade

of Mauritius and Bourbon before proceeding to conquer them, Canning was again deputed to Burma, this time to reassure the Court of Ava regarding British policy. He was received with the greatest cordiality. He discovered that for some years there had been a complete cessation of relations between the islands and Burmese ports. From the signs of depopulation and misery that he saw on his way to and from the capital he came to the conclusion that Burmese power was in rapid decline. Nevertheless he warned his government that King Bodawpaya cherished as one of his aims the ultimate conquest of Chittagong and eastern Bengal.

Had the Calcutta authorities but paid serious attention to his warning much trouble might have been saved. But the Arakan frontier region was one of dense jungle intersected by innumerable creeks, and a breeding-place for the most malignant forms of malaria. Hence at an early date the additional forces stationed there in 1802 were withdrawn and the policy of neglect resumed. After years of deceptive calm the inevitable nemesis came in 1811. A new leader, Chin Byan,¹ scion of an important myothugyi family of northern Arakan, secretly collected a powerful force on British territory and made a surprise attack on Mrohaung, which he captured. From the ancient capital he sent an urgent appeal for help to Calcutta, offering in return to hold the kingdom under British suzerainty.

The Government of India flatly refused his offer and in September 1811 sent Captain Canning once more to Burma, this time to assure the Court of Ava that the British authorities had in no way instigated or aided the rising. Canning was confronted by the Burmese with evidence which they considered proof positive of British aid to the rebels. It certainly pointed to serious negligence on the part of the local officers at Chittagong. To make matters worse, while Canning was at Amarapura assuring the ministers that effective measures would be taken to prevent any further movement of refugees across the frontier the Burmese forces in Arakan proceeded to crush the rebellion, and Chin Byan, with a large body of his followers, escaped back into British territory with the greatest ease.

Once more Burmese pursuit parties crossed the frontier, and the Viceroy of Arakan threatened to invade Chittagong with a force of 80,000 men if the fugitives were not handed over, together with Dr. McRae, the civil surgeon at Chittagong, whom he accused of aiding Chin Byan to make his original incursion. The British rushed reinforcements to the centre of disturbance and made frantic efforts to

¹ B. R. Pearn, 'King-bering', *JBRBS*, vol. xxiii, 1933.

capture the elusive rebel leader. But he evaded all his pursuers, and with the approach of the wet monsoon of 1812 the Burmese retired to their own territory and the British gave up the chase.

No sooner had they done so than Chin Byan occupied one of the frontier posts from which the Company's troops had just been withdrawn, and, using it as his headquarters, made an attack upon Maungdaw. This time the Magistrate of Chittagong sent a timely warning to the Burmese, who routed the invaders. As refugees came seeping back into British territory the Company's forces arrested many of them. But through the connivance of the local population Chin Byan and most of his lieutenants escaped and were soon plundering the countryside for food.

This sort of thing continued throughout the years 1812, 1813 and 1814. Late in 1812 the British crippled Chin Byan's ability to wage large-scale operations by capturing his whole fleet of 150 war boats. But they could neither stop him nor capture him. And the Burmese, though able to defeat all his incursions, failed equally to lay their hands upon him. Nevertheless, before the double pressure of the Burmese and the Company's troops the rebellion was obviously petering out by the end of 1814. When, therefore, in January 1815 Chin Byan died the movement collapsed completely.

It had wrought irreparable harm to Anglo-Burmese relations. The Burmese, unable to realize the extent to which the hands of the British were tied by commitments elsewhere, in Java, the Maratha country and Nepal, developed an unfortunate contempt for their power, which one determined patriot leader had so long so impudently defied. After Captain Canning's return from Amarapura in 1812 no further attempts were made to establish settled diplomatic relations between Fort William and the Court of Ava. Both sides became increasingly suspicious of each other. The seeds of the first Anglo-Burmese war had already been sown; but Bodawpaya was far too shrewd to provoke war with the British, and until the Marathas had been finally dealt with the Government of India was not in a position to adopt a strong line with Burma. In 1819, however, Bodawpaya died and the last disorderly elements in central India were crushed.

By that time Burmese policy had created in Assam a situation essentially the same as in Arakan. The Ahom monarchy had been sinking into decline since the seventeenth century. In the later years of the eighteenth century the rebellion of the persecuted sect of the Moamarias, who denied Brahman supremacy, and the incapacity of the imbecile Gaurinath Singh (1780-94) brought so intolerable a

state of disorder that British help was sought. But Captain Welch, sent there in 1792 by Lord Cornwallis, reported that nothing effective could be done short of complete annexation. That was out of the question, and he was accordingly withdrawn.

Conditions, however, showed no sign of improving, and in 1798, as we have seen, Captain Hiram Cox reported that King Bodawpaya was contemplating intervention. But he held his hand for a considerable time, possibly because Cox had warned him that such action on his part would be strongly resented by the British. Shortly after the close of the Chin Byan affair the Bar Phukan, who had fled from Assam, appeared at Calcutta to solicit British aid against the Burha Gohain. When Fort William turned down his request he appealed to Bodawpaya. This time the Burmese king decided to act. In March 1817 a Burmese army marched to Jorhat and placed his nominee on the throne. As soon as the Burmese left, however, their candidate was deposed. In 1819 they returned, reinstated the original raja, Chandrakanta Singh, and again went home. Again as soon as their backs were turned disorder broke loose, and Chandrakanta, unable to maintain himself, fled to British territory.

The situation in Burma had now radically changed. Bodawpaya's weak and amiable grandson Bagyidaw had succeeded to the throne, and under the influence of the brilliant and ambitious general Maha Bandula he had no scruples about a forward policy in Assam. So a Burmese army returned there once again, this time to stay, and Bandula assumed control over the country. When this happened two Assamese pretenders, Chandrakanta Singh and Purandar Singh, both refugees in British territory, were engaged upon collecting troops and arms in order to drive out the Burmese, and the British magistrate at Rangpur was vainly urging Calcutta to assist one or the other. Both invasions failed, and, as in the case of Arakan, Burmese troops chasing refugees crossed the frontier into British India. That was early in 1822. In July of that year Maha Bandula sent an envoy to Calcutta to demand the surrender of the Assamese leaders, who were sheltering in British territory.

Assam, however, was not the only state suffering from this fresh outbreak of Burmese pugnacity. The failure of the Raja of Manipur to attend Bagyidaw's coronation was used as an excuse to dethrone him and devastate his country. He and thousands of his people fled into the neighbouring state of Cachar. The Raja of Cachar, with his state plundered by hordes of desperate refugees and threatened by the Burmese, thereupon fled to British territory and besought aid of the

Government of India. Fort William, bearing in mind that with the passes of Cachar in their possession a Burmese attack upon eastern Bengal would be greatly facilitated, decided that the time had come to make a firm stand. Hence a British protectorate was declared over both Cachar and its northern neighbour, the little hill state of Jaintia, which was also threatened by the Burmese.

Bagyidaw's accession to the throne was also the signal for an outbreak of further trouble on the Arakan frontier. Burmese troops began to cross into the Ramu region and seize the East India Company's elephant hunters on the pretext that they were trespassing on Burmese territory. These and other incidents caused the British to strengthen their frontier post at Tek Naaf and station an outpost on the island of Shahpuri at the river mouth. The Burmese replied by seizing the island in September 1823. A British force reoccupied it, but an effort to set up a boundary commission failed and further outrages occurred.

Meanwhile fighting had already begun in Cachar. Notwithstanding a warning from David Scott, the British frontier officer, that the state would be defended by the British, the Burmese staged a full-scale invasion. Greatly outnumbered, the British forces there could barely hold their own, but their fighting retreat was enough to cause the Burmese to call off the operation and retire into Manipur. That was in February 1824. In the previous month Maha Bandula had assumed command in Arakan and begun operations preparatory to an attack on Chittagong. Lord Amherst, the governor-general, now realized that the Burmese were bent on war. Hence on 5 March 1824 Fort William declared war on Burma. The truth was that Bandula, ever since taking control in Assam, had been directing the frontier moves from the Brahmaputra to the Naaf as a co-ordinated plan for the conquest of Bengal.

The British plan of campaign was to draw away Bandula's forces from the Indian frontier by concentrating upon a large-scale sea-borne invasion of Lower Burma, while conducting subsidiary operations for the conquest of Assam, Manipur, Arakan and the Tenasserim coastal strip. The main drive was to proceed up the Irrawaddy in the direction of the capital. The expeditionary force, secretly assembled at a rendezvous in the Andaman Islands, achieved a complete strategic surprise when on 10 May it passed up the river to occupy Rangoon without a blow. Meanwhile, completely unaware of what was afoot, Bandula had crossed the Naaf and gained a success against a detachment of Company's troops, causing something like panic in Calcutta.

That was as far as he was to go, for the news of the British capture of Rangoon caused him to halt his offensive and hurry off southwards.

But the campaign, which had begun so well for the British, soon began to show serious defects of planning. Sir Archibald Campbell's force was so badly supplied with transport that it was tied down to Rangoon, unable to press through to Upper Burma before the wet monsoon rendered a campaign up the Irrawaddy impossible. It had been rashly assumed that the Mons of the delta region could be relied upon to supply not only the necessary transport but plentiful fresh food as well. But the Mons, fearing Burmese vengeance, did not stir a finger to help. Thus for six months during the height of the rains the invaders were held up at Rangoon, while dysentery and fever wrought such havoc that out of the original force of 11,000 men only some hundreds were fit for operations.

The Court of Ava's initial plan seems to have been to contain the British in Rangoon by building a ring of stockades placed at strategic points between Kemmendine and the Pazundaung river, in the hope of forcing them to abandon the campaign. But when two successive commanders, the Thonba Wungyi and the Kyi Wungyi, had failed before British attacks on their stockades it was realized that an all-out effort was needed. Bandula was then thrown in with a force of 60,000 men and a considerable artillery train. Against him the British could muster less than 4,000 men, supported by gunboats on the Rangoon river and the Pazundaung creek.

On 1 December 1824 Bandula attacked and was decisively repulsed. A few days later his main position at Kokine was stormed and his army began to disintegrate. With 7,000 picked men he retired on Danubyu. By this time reinforcements were rapidly arriving for Sir Archibald Campbell, and he was able to organize a field force with Prome as its objective. On 1 April 1825 Bandula was killed while trying to make a stand at Danubyu and his army fled in disorder. The British then occupied Prome and went into cantonments for the rainy season.

Meanwhile, in the other theatres of war much progress had been achieved. During the hold-up in Rangoon forces were detached which occupied Syriam, Martaban, Ye, Tavoy and Mergui. Soon it was possible to send supplies of fresh food to the beleaguered army in Rangoon. Early in 1825 the Arakanese capital of Mrohaung was taken and the systematic occupation of the country carried out. But the hope that an attack on the Burmese capital could be launched across the Arakan Yoma had to be abandoned owing to the lack of a practicable route across the mountains.

Captain Canning had made the interesting suggestion that Amarapura might be reached by a column marching through Manipur to the Chindwin valley. But when the Burmese had been driven out of Cachar, which they had again invaded, the attempt to follow them up through Manipur was abandoned because of the difficulties of the country and the heavy rains. Instead the exiled raja was provided with troops and some British officers, and with their aid gradually recovered his principality. Other forces drove the Burmese out of Assam with little difficulty.

Bandula's death and the British occupation of Prome caused the utmost consternation at Amarapura. Feverish efforts were made to raise fresh armies. In 1825, at the end of the rains, under cover of armistice proposals the Burmese tried to launch a surprise attack on Prome. But the ruse was discovered, and after some heavy fighting the Burmese army was again defeated. The way to the capital now lay open; the last serious resistance had been quelled. Moreover, Sir Archibald Campbell now had adequate river transport, and rapid progress was made upstream.

At Malun peace talks were resumed. But the British peace terms—the cession of Arakan, Tenasserim, Assam and Manipur, together with the payment of an indemnity in rupees equal to a million sterling—so staggered the Burmese commissioners that they tried every possible means to persuade the British to reduce their demands, and especially to delete the clauses relating to Arakan and the indemnity. But the British were adamant, and the advance on the capital was resumed. Not until the British army arrived at Yandabo, only a few days' march from the capital, did the Burmese finally accept the terms. On 24 February 1826 the Treaty of Yandabo was ratified and the British advance came to a halt. In addition to the large cessions of territory and the crippling indemnity—for Burma had no coinage and the royal revenue came mainly in kind—the Court of Ava had to promise to refrain from all interference in the states on the north-eastern frontier of British India, to receive a British Resident at Amarapura, and to depute a Burmese envoy to reside in Calcutta. It was also stipulated that immediate negotiations were to begin for a separate treaty to regulate commercial relations.

The war, strategically so well conceived, operationally so mismanaged in its early stages, had been won at a very heavy cost in men and treasure. No less than 15,000 out of the 40,000 men serving in the British expeditionary forces died, the vast majority from fever and dysentery. But it had also exposed the weakness of Burma after

three-quarters of a century of expansionist efforts which had completely exhausted her. Not even the genius of Bandula, had he survived, could have saved her.

Burmese history was now to take an entirely new turn. She still kept her three chief ports of Bassein, Rangoon and Martaban. But she had lost her two large coastal provinces to the expanding British empire in India with its sea-power now dominating the Indian Ocean. Could she adjust herself to this strange situation, or must the traditionalism, pride and ignorance of the Court of Ava provoke the British to further intervention?

CHAPTER 32

BURMA FROM THE TREATY OF YANDABO TO THE CREATION OF THE PROVINCE OF BRITISH BURMA, 1826-62

BURMA'S defeat in her war with the British had far-reaching consequences. Her territorial losses were great, but even greater was the blow to her national pride. Her military power, once the terror of all her neighbours, was broken beyond recovery. The British, having wrested from her Tenasserim and Arakan, not to mention her more recently acquired territories in Assam and Manipur, were in 1852 to take from her the rich province of Pegu, and finally in 1885 to bring the Alaungpaya dynasty to an end and annex all that remained of its dominions.

Yet such was not the intention at the outset; no Macchiavellian policy of expansion was involved. British official records show only too clearly that just as they had striven to avoid war before 1824, so after Yandabo they continued to search for ways and means of establishing peaceable relations. What they failed to realize was that once they had a foothold in the country the sheer force of circumstances was bound ultimately to bring about complete annexation, no matter how unwilling they were to extend their territorial commitments. The only way of avoiding it would have been to hand back all the conquered territories that could reasonably be considered to belong to the kingdom of Burma; but while this would have been an easy matter in the case of Tenasserim, the safety of India's north-east frontier demanded the retention of Arakan. The Company hoped that peace could be established on a basis of direct relations and, notwithstanding the failures of the pre-war period in this respect, stipulated in the Treaty of Yandabo that a British Resident must be entertained in the Burmese capital and a Burmese ambassador in Calcutta.

Such a stipulation assumed that the shock of defeat would have a salutary effect upon the Court of Ava and lead it to mend its ways. Quite the reverse happened. King Bagyidaw became subject to recurring fits of melancholia, which ultimately led to insanity. The cruel loss of face that it had suffered made the Court not less but more

arrogant. There was the same elementary ignorance of the outside world, the same refusal to learn. Above all, Burmese pride continued to revolt against the humiliation of having to carry on diplomatic relations with a mere viceroy. Hence the ministers found excuse after excuse for failing to open an embassy in Calcutta, and no amount of persuasion could prevail upon them to carry out this item of the treaty.

There was considerable delay in appointing a British Resident to the Court of Ava. He should have been put upon a proper footing before the British army left Yandabo. Instead, however, the expedient was adopted of sending an envoy to negotiate the separate commercial treaty provided for at Yandabo and report on the feasibility of establishing a permanent Residency. The envoy chosen was Raffles's old colleague John Crawfurd, who had been Resident at Singapore from 1823 to 1826, and thereafter had spent six months as Civil Commissioner at Rangoon.

He arrived at the capital on 30 September 1826 to find that the Court had already begun to recover from its first fright, and that all the old arts of subterfuge and evasion were once more to be employed to render his business nugatory. He was a distinguished scholar but a bad negotiator. Hence while, as in the case of his previous mission to Bangkok, the treaty he negotiated was practically worthless, the book he wrote on his experiences was extremely valuable. It takes its place with the works of Symes and Yule as one of the best accounts of the old kingdom of Burma.¹

Crawfurd's reception by the king took place on an ordinary *kodato*—i.e. 'beg-pardon'—day, when his vassals assembled to make customary offerings. The official presents from the governor-general were described as a token of his submission to the Golden Feet and his desire for pardon for past offences. Over the extremely simple and innocuous draft commercial treaty which Crawfurd presented to the ministers they haggled for weeks, seeking to barter commercial concessions against the cancellation of the unpaid portion of the indemnity and the restoration of the ceded territories. Of the original twenty-two articles, four only appeared in the final treaty that was signed on 24 November 1826.

In the discussions the ministers brought up a whole list of matters arising out of the fact that the Treaty of Yandabo had been clumsily drafted with regard to frontier lines. There were genuine problems

¹ *Journal of an Embassy from the Governor General of India to the Court of Ava in the year 1827*, London, 1829.

to be settled. But Crawford, with his rigid ideas of diplomatic correctness, had become weary of Burmese methods. He pleaded that his instructions did not permit him to deal with political matters arising out of the treaty. On his return to Calcutta, however, the Government of India did not take the same narrow view of the scope of his powers and criticized him for not having made a better attempt to establish political relations on a proper footing before leaving the country.

His advice—that it was inexpedient to appoint a permanent Resident—led the Government of India to shelve the matter for the time being. He argued that an officer no less than 1,200 miles distant by water from Calcutta would be an object of perpetual jealousy to a government 'indescribably ignorant and suspicious', and his position would be 'little better than honourable confinement'. He thought that relations with Ava could be carried on by a political officer stationed at Moulmein, the capital of the new British province of Tenasserim.

But the fate of Tenasserim was in the balance. The original idea had been to offer it to Siam. But the Siamese attitude towards the various matters at issue in their relations with the British had caused that idea to be dropped. Now the directors, finding that its revenues were quite inadequate to meet the cost of its establishment, were anxious that its possible retrocession to Burma should be considered. There were other matters also which could only be properly dealt with by a duly accredited representative at Amarapura. For instance, when a Burmese mission appeared in Calcutta to go into the questions which Crawford had refused to discuss—the unpaid half of the indemnity and the frontiers of Arakan and Manipur—it was found to have no power to settle the points at issue but must refer everything back to Ava.

The boundary questions caused no little friction. The Burmese claimed the Kabaw valley between the river Chindwin and the Manipur mountains, which had been occupied by Gambhir Singh when he had driven them out of his country during the war. An Anglo-Burmese boundary commission failed to agree, and Pemberton, the British expert on the north-east frontier regions of India, declared that the map used by the Burmese commissioners was a fake. When a further meeting to check up the map was arranged the Burmese did not turn up, and the Government of India proceeded to give its decision in favour of the Raja of Manipur. When, a year later, the commission did meet again and the Burmese found that the British had planted boundary flags on the right bank of the Chindwin their

protests were so strong that the government postponed further action until the matter could be thoroughly investigated in the Burmese records at the capital.

By the end of the year 1829 it had become quite clear that matters of this sort could not be dealt with by a political agent in Moulmein, but only by the Resident provided for in the Treaty of Yandabo. For this task the Government of India chose Major Henry Burney, who had already won its high praise for his tactful handling of the Raja of Ligor and the Court of Bangkok. He arrived at Amarapura in April 1830, charged with the duty of dealing with all outstanding matters—the indemnity, the frontier questions, the retrocession suggestion, and trade. And, as every previous attempt to place relations between Ava and Calcutta on a satisfactory footing had failed, the situation with which he had to cope was enough to daunt the most sanguine man.¹

In matters of Court etiquette his attitude was firm but reasonable. He made it quite clear, however, that he would not be received on a *kodaw* day. He won his point. Before long he had established such cordial relations with the ministers of the Hlutdaw, the supreme council of the realm, that they would come to the Residency to dine with him. King Bagyidaw himself went so far as to have frequent private conversations with him. In February 1831 their relations were so friendly that the king conferred on him the rank of Wundauk.²

On the main matters in dispute discussions took place in both Ava and Calcutta. The Burmese attempts to scale down the amount of the indemnity failed, and the final instalment was handed over in October 1832. A Burmese deputation went to India and waited upon the governor-general to appeal against the Kabaw valley decision. In 1832 Burney was recalled to Calcutta to join in the discussions. His study of the records of the Court of Ava had led him to the conclusion that the Burmese case was a sound one, notwithstanding Pemberton's opposition. In March 1833 the Government of India accepted his argument and the valley was restored to Burma, although it had been occupied by the Manipuris since the end of the war.

On the subject of Tenasserim he could not persuade the ministers to offer reasonable terms for its retrocession. They were aware that

¹ For a detailed study of Burney's mission based on the India Office records see W. S. Desai, *History of the British Residency in Burma, 1825-1840*, University of Rangoon, 1939.

² Minister of the Second Class, next in rank to Wungyi. See *Handbook of Oriental History* (C. H. Philips, editor), Royal Historical Society, London, 1951, pp. 120-1, s.v. Ministers of State (B).

financially it was a dead loss to the East India Company, and mistakenly supposed that they had only to wait long enough for the Company to hand it back as a free gift. Even the warning that the Siamese might be willing to make a good offer for the territory failed to shake their resolution. Burney failed also to persuade them to appoint a resident minister in Calcutta. The argument that it was contrary to Burmese custom was final in their eyes, and nothing he could tell them about diplomatic practice elsewhere availed.

To make matters worse, before the end of 1831 King Bagyidaw began to display symptoms of the insanity that was later to incapacitate him. Power therefore tended to get more and more into the hands of the chief queen and her brother, the Minthagyi, both of low origin, who dominated the Council of Regency. Under the strain of his difficult task Burney's health broke down. In a letter written in 1834 he indicated clearly the impossible situation with which he was faced: 'When any important event or discussion arises here, the consideration that there exists no certain means of communicating with your own Government, which possesses less knowledge of the real character and customs of this than of any other Indian Court, greatly enhances, in such a climate and situation, near a crazy King, and an ignorant and trembling set of Ministers, the mental anxiety which preys upon the health of a public servant holding a responsible office.' He was granted furlough.

In July 1835, when he returned to Burma, though his reception by the ministers was flattering to a degree, the king's malady had become so severe that he could no longer bear to meet the representative of the power that had caused him such acute humiliation. Matters came to a climax early in 1837, when the king's brother, the Tharrawaddy Prince, convinced that the Minthagyi aimed at seizing the throne, fled to Shwebo and raised the standard of rebellion. He was a friend of Burney's and hoped for his support. Burney had to explain that the rules of his government forbade him to interfere.

His one wish now was to retire from the capital and leave the opposing sides to fight it out. But the panic-stricken ministers refused to let him go. He then undertook the role of mediator and negotiated the surrender of the capital on condition that there should be no bloodshed. On obtaining possession of Amarapura Tharrawaddy broke his promise; and Burney had again to intervene to stop the executions. But five ministers had been done to death, and the wife and daughters of the Minthagyi horribly tortured, before his protests availed. 'These hat-wearing people cannot bear to see or

hear of women being beaten or maltreated,' was Tharrawaddy's contemptuous comment, and he never forgave Burney for interfering with his royal right to break a promise.

During the war of 1824-6 Tharrawaddy had been in favour of an early termination of hostilities, and he regarded the hard terms of the Treaty of Yandabo as due to his brother's refusal to take his advice. On coming to the throne, therefore, he announced his repudiation of the treaty, and Burney learnt with consternation that there was a party at Court which advocated the recovery of the lost provinces by force of arms. His position had become intolerable; he was completely cold-shouldered by the king. In June 1837, therefore, on a plea of ill-health, he removed the Residency to Rangoon. He had become afraid that if it remained at Amarapura some outrage would occur which would endanger peace. He advised Calcutta that it should not be re-established at the capital until the king undertook to recognize the Treaty of Yandabo. He reported that Tharrawaddy was buying arms and calling up more men to the colours than were necessary in peacetime. He recommended, therefore, that some form of coercive military action should be undertaken.

Lord Auckland, the governor-general, refused to consider such a course of action. He was far from satisfied with Burney's conduct in leaving Amarapura. Burney was accordingly recalled and a successor, Colonel Richard Benson, appointed with instructions to re-establish the Residency at the capital. When he arrived there his official position was ignored, and he was assigned a residence on a sandbank which was flooded to a depth of several feet by the overflow of the Irrawaddy during the wet monsoon. He complained to Calcutta that his treatment was 'such as no English gentleman, or, more extensively, no British subject, ought to be exposed to'.

In March 1839, on a plea of ill-health, he retired to Rangoon, leaving his assistant, Captain William McLeod, in charge at Amarapura. When the monsoon broke and the ministers refused to find him more suitable quarters he also left for Rangoon, in July 1839. By that time the breakdown of every Resident's health at his capital had become one of Tharrawaddy's stock jokes. Early in the following year the Government of India withdrew the Residency and severed diplomatic relations with the Court of Ava.

Was war now inevitable? Benson, like Burney, warned Calcutta that nothing short of invasion would bring the Burmese government to its senses. But the Afghan War made it impossible to take a firm line with the Court of Ava. On the other hand, the British disasters

in that war were seized on by the war party at Tharrawaddy's Court as arguments in favour of a more energetic policy. Two rebellions—one in Lower Burma in 1838, and the other in the Shan country in 1840—gave the king an excuse to get rid of all the people he had intended to put out of the way in 1837 when Burney had intervened to save their lives. The ex-queen was trampled to death by elephants, and her brother, the Minthagyi, even more barbarously executed. A significant outbreak of dacoity in the Salween neighbourhood gave rise to wild rumours of a Burmese plan to invade Tenasserim. A royal visit to Rangoon in 1841, which was of the nature of a military demonstration, caused so much apprehension that the British garrisons in Arakan and Tenasserim were reinforced.

Nothing came of these incidents. Tharrawaddy was playing with fire, but was shrewd enough not to push things too far. Blundell, the Commissioner of Tenasserim, warned the Government of India that the dacoities in the Salween area were officially instigated in order to spread alarm on the British side of the frontier; and that no matter how forcibly he might stamp them out, action of a far more comprehensive kind was really called for. But the Government of India, having brought the Afghan War to an end, had its attention fixed on Sind and the Sikhs and was unwilling to risk adventures in Burma.

How long the uneasy peace would have continued had Tharrawaddy continued to direct affairs is a matter for surmise. But like his brother he became insane. His madness showed itself in fits of ungovernable rage, during which he committed abominable cruelties. These became so serious that in 1845 his sons put him under restraint. The struggle for power which then ensued was won by Pagan Min, who killed off those of his brothers whom he considered dangerous, together with every member of their households.

In 1846 Tharrawaddy died and Pagan Min became king. His tyranny and atrocities were far worse than those of Thibaw and Supayalat which so shocked a later generation of Britishers. His first chief ministers, Maung Baing Zat and Maung Bhein, carried out a systematic spoliation of his richer subjects by procuring their deaths on trumped-up charges. During their two years of power more than 6,000 people are said to have been put out of the way, and the public fury at last rose to such a pitch that to save himself the king handed over his favourites to be tortured to death. He rarely attended to business, and local officers could do much as they pleased so long as the due amount of revenue was paid regularly to the capital. Local

officers like Gaung Gyi of Tharrawaddy, later a famous dacoit leader against the British régime, were as independent as mediaeval marcher lords in Europe.

It was this breakdown of central control which was finally instrumental in bringing on the long-threatened war with the East India Company. After the withdrawal of the Residency in 1840, Calcutta began to be plagued with complaints about the ill-treatment of British subjects at Rangoon. Some were frivolous, others exaggerated, but Maung Ok, the Governor of Pegu appointed by Pagan Min at the beginning of his reign, gained a bad name for extortion. In July and August 1851 two particularly bad cases of this occurred, in which, by allowing frivolous charges of murder and embezzlement to be brought against two British sea-captains, Sheppard of the *Monarch* and Lewis of the *Champion*, and members of their crews, he collected from them sums totalling just short of 1,000 rupees. His acts were not mere clumsy attempts to enrich himself: his aim was publicly to degrade Britishers.

It was a singularly inopportune moment to stage an anti-British demonstration. When claims for damages were submitted by the injured parties to the Government of India Lord Dalhousie was governor-general and had recently defeated the Sikhs. Compared with all the provocations of the earlier period the affair was trifling, but he knew that the Court of Ava would most certainly reject a demand for reparation made in the ordinary way, and he felt that if this kind of thing were permitted to continue it might seriously affect British prestige in the East. 'The Government of India', he wrote in a minute, 'could never, consistently with its own safety, permit itself to stand for a single day in an attitude of inferiority towards a native power, and least of all towards the Court of Ava.' Hence he decided to serve the claim in such a way as he believed would make it impossible for the Burmese government to reject it. He sent Commodore Lambert, the deputy commander-in-chief of the East India Company's naval forces, in H.M.S. *Fox*, together with two Company's warships, the *Proserpine* and the *Tenasserim*, to Rangoon with a demand addressed to the king not only for compensation but also for the removal of Maung Ok.

The Government of Burma promised redress and promptly recalled Maung Ok. The appearance of British warships in Rangoon harbour, however, caused a state of alarm. Large detachments of troops were sent to Bassein and Martaban, and Maung Ok's successor brought with him a considerable force. Unfortunately he belonged

to the violently anti-British party at the capital and came with the intention of adopting an uncompromising attitude, regardless of consequences. When Commodore Lambert sent an official deputation to wait on him to discuss the claim to compensation it was refused admission in a grossly insulting manner, and the governor sent a written protest to the commodore complaining that a party of drunken officers had rudely attempted to interrupt his siesta.

The 'combustible commodore', as Dalhousie later described Lambert, at once declared a blockade of the port and proceeded to take reprisals on Burmese shipping. When the shore batteries fired a few shots he silenced them with a broadside from the *Fox*. Then, having destroyed every Burmese war-boat within reach, he returned to Calcutta. 'So all that fat is in the fire,' commented the governor-general, and preparations for war were at once set on foot. 'We can't afford to be shown to the door anywhere in the East,' he wrote to a friend.

His next step was to despatch a strong expeditionary force to Rangoon. It bore with it an ultimatum demanding compensation, this time to the tune of ten lakhs of rupees,¹ the estimated cost of the war preparations. His letters show that he still hoped against hope that the Court of Ava would consent to negotiate. But on 1 April 1852 the ultimatum expired without a sign from the Golden Feet. A few days later Rangoon and Martaban were occupied. Richard Cobden in a famous pamphlet² strongly censured the Government of India for sending a commodore of the Royal Navy to negotiate in the first place, and then for raising the sum demanded as compensation to a hundred times the original amount. Dalhousie admitted his error in the choice of an emissary, but contended that Lambert was not the cause of the war. In his view war had long been inevitable. Actually he had disapproved of Lambert's action and reprimanded him.

The war which followed was in complete contrast to the previous one.³ Dalhousie tackled with masterly zeal the problems of organization, transport and co-operation created by the employment of two separate naval and military services—those of the Crown and those of the Company. His measures for safeguarding the health of the expeditionary force were so effective that the mortality from sickness

¹ Then worth £100,000.

² 'How wars are got up in India', *Political Writings of Cobden*, London, 1867, vol. ii, pp. 25-106.

³ The best concise account of the war is in Sir William Lee-Warner's *Life of the Marquess of Dalhousie*, London, 1904, chap. xii. For the settlement after the war see D. G. E. Hall (ed.), *The Dalhousie-Phayre Correspondence, 1852-1856*, London, 1932.

was actually lower than the peacetime average in India. Materials were prepared ahead for the rapid construction of barracks. Plentiful supplies of fresh food were collected at Amherst, hospitals built there, and a regular service of fast steamers kept them in close touch with the expeditionary force. His biggest difficulty lay in the personality of the commander-in-chief, General Godwin, a septuagenarian, who disagreed with the whole plan of campaign and was notorious for his jealousy of the Navy, on whose co-operation he was entirely dependent.

The initial plan of campaign was to seize Rangoon, Martaban and Bassein before the onset of the wet monsoon, and thus force Pagan Min to negotiate. There was no intention to annex more territory. But as the rains dragged on their weary course and the Court of Ava made no move Dalhousie realized that the Burmese also were playing a waiting game. In July 1852 he went personally to Rangoon to confer with General Godwin and Commodore Lambert. Godwin wanted to dictate terms in Amarapura itself and was loudly supported by the London press. Dalhousie, however, preferred a more limited objective. It was useless to hold the three captured ports without a hinterland. Hence he suggested to London the feasibility of annexing the old kingdom of Pegu. This would strengthen the British position in Burma by linking up Arakan and Tenasserim, and reduce the Court of Ava to impotence. The brilliantly reasoned minute in which he conveyed this proposal to the home government won its complete assent.

When, in November 1852, its reply arrived Godwin had occupied Prome, after sweeping aside the main Burmese army under the amiable but incompetent son of the great Bandula, who prudently surrendered rather than face the fate of a defeated commander at the hands of his own government. During the next few weeks the remainder of the province of Pegu was systematically occupied against slight resistance. The home government, in sanctioning the annexation, stipulated that the Court of Ava must be made to sign a treaty recognizing the fact. Dalhousie, on the other hand, was convinced that a King of Burma would never sign away territory unless his capital were directly threatened; and as he considered a march on Amarapura would serve no useful purpose, the only thing to do was to proclaim the annexation of Pegu and present the Court of Ava with a *fait accompli*. On 20 December 1852 the proclamation was read with due ceremonial at Rangoon by Major Arthur Purves Phayre, whom Dalhousie had chosen to be the first Commissioner of Pegu.

Still no sign came from the Golden Feet. Dalhousie therefore began most reluctantly to make plans for a march on the capital. Actually, however, all unknown to him, a revolution was in progress in Upper Burma. The Mindon Prince, half-brother to the king, was the leader of a party at Court which had opposed the war from the start. The news of the British advance to Prome made him a popular idol, who, it was hoped, would restore the situation. The king therefore tried to get rid of him, but on 17 December 1752 Mindon and his brother, the Kanaung Prince, fled to Shwebo, as Tharrawaddy had done in 1837, and raised the standard of revolt. After confused fighting lasting for some weeks the Magwe Mingyi, Pagan's chief minister, suddenly declared for Mindon on 18 February 1853, took possession of Amarapura and deposed the king. Mindon thereupon left Shwebo and was crowned at the capital amidst general rejoicing.

The new king was a sincere Buddhist who hated bloodshed. He permitted Pagan Min to retire into honourable captivity. He survived until 1881. He also signaled his accession by releasing all the Europeans imprisoned at the capital and sending two of them, the Italian priests Father Domingo Tarolly and Father Abbona, post haste down the Irrawaddy to meet the British commander-in-chief with the announcement that a peace delegation would be despatched as soon as possible. They found him not at Prome, as they had expected, but fifty miles higher up the river at Myédé. In the absence of any word from Amarapura, it had been decided to annex yet another slice of Burmese territory, which included a rich belt of teak forest. The envoys were sent back to Mindon with a copy of the proclamation of annexation and an invitation to accept the inevitable.

Mindon Min could not believe that the British seriously intended to keep Pegu. At the end of March 1853 the Burmese peace delegation, headed by the Magwe Mingyi, met the British commissioners, Phayre, Godwin and Lambert, and begged them to give back the territory they had taken. They pleaded that the new king was an entirely different kind of man from his predecessor and was only too anxious to be on friendly terms with Britain. As a forlorn hope Dalhousie authorized the commissioners to offer to give up the additional territory that had been occupied north of Prome in return for a treaty recognizing the British possession of Pegu. But as he had prophesied earlier, when the treaty question was first mooted in London Mindon would on no account sign a treaty yielding Burmese territory to a foreign power. So in May 1853 the negotiations were broken off and the Myédé boundary was retained.

At first the alarmists prophesied a renewal of the war. The Kan-aung Min, who had become heir-apparent, was in favour of it. But Mindon, who had more political sagacity than any of his advisers, vetoed any hostile move and sent a reassuring letter to Phayre telling him that frontier officials had been ordered to prevent any further hostilities. Lord Dalhousie accordingly announced the official termination of hostilities. 'All that is known of his character and past history', he wrote of Mindon, 'mark him among Burmese rulers as a prince of rare sagacity, humanity and forbearance, and stamp his present declarations with the seal of sincerity.'

But the army in Pegu had to remain on a war footing. Rebellion flared up everywhere in the annexed territory. Local myothugyis, the heads of the old district administration, became the leaders of a stubborn resistance movement which seriously hindered attempts to establish civil government, while Burmese officials from across the border raided frontier villages. Myat Tun and Gaung Gyi, the two most daring leaders, put up a magnificent fight which wrung admiration from Dalhousie himself. It took three years to bring the province under control.

Meanwhile both Dalhousie and his able lieutenant Phayre had come to the conclusion that positive action must be taken to prevent a drift back into war. On both sides of the frontier the air was full of alarmist rumours. It remained to be seen also whether Mindon could maintain himself on the throne. If the diplomatic impasse could not be broken it was urgent to find some informal means of direct contact with the new king so that trustworthy intelligence could be purveyed by each side to the other and mutual confidence built up. Among the Europeans released by Mindon was a burly bearded Scottish trader named Thomas Spears, with a Burmese wife and a good reputation in Amarapura. Phayre interviewed him at Rangoon and was so impressed with his matter-of-fact good sense that he suggested to Dalhousie that Spears should be appointed unofficial news-writer at the Burmese capital. Dalhousie at first fought shy of the proposal. Spears in such a position, he felt, might be liable to outrage and thus involve the Government of India in unwelcome responsibilities. Other possible candidates were considered and turned down. Late in 1853, on his second visit to Rangoon, Dalhousie met Spears and decided to try the experiment, provided it met with Mindon's full approval.

Happily Mindon knew Spears well personally and welcomed his appointment. His task was simply to keep Phayre, as Commissioner of Pegu and Governor-General's Agent, informed of conditions at the

capital. But his position demanded almost superhuman tact, for not only did Mindon give him absolute liberty to write completely uncensored despatches but he constantly sought to use him as his official channel of communication with the British. There were occasions when the wary Dalhousie had to warn Phayre that Spears was merely a news-writer without any official standing. Nevertheless both Mindon and Phayre came to rely absolutely upon his good judgment and common sense. Mindon discussed with him every matter affecting British relations before taking action, and Phayre apprised him of everything of importance from the British side for the information of the king. And although the king never acquiesced in the loss of Pegu, frontier peace was gradually established and friendly relations promoted between Rangoon and the Court of Ava. This excellent arrangement lasted without interruption until 1861, when Spears went home on furlough.

In March 1854 Dalhousie was able to write home to his friend Sir George Couper: 'There is perfect quiescence, and the King is actually withdrawing from the frontier his whole troops.'

During that year relations improved so well that Mindon sent a goodwill mission to Calcutta headed by the Dalla Wun. Its real object was to persuade the governor-general to consider the retrocession of Pegu, which Mindon felt he could reasonably expect after the practical demonstration he had given of his peaceable intentions. And although Lord Dalhousie's uncompromising refusal was deeply disappointing, the report taken back by the Burmese delegation of their courteous treatment at Calcutta so impressed Mindon that he at once invited the Government of India to depute a return mission to his capital. Photography was coming into vogue, and the king was much interested in the collection of photographs the envoy and his suite brought back with them.

The return mission, headed by Phayre, to the Court of Ava in 1855 achieved fame through the splendid volume from the pen of its secretary, Colonel (later Sir) Henry Yule, who not only reported its proceedings fully but also included in his scope a vast amount of information of every kind about Burma and the Burmese.¹ From the point of view of the East India Company, which constantly harped on the subject of a treaty, the mission was a failure. For, notwithstanding long private talks with the king, Phayre was unable to persuade him to sign even a general treaty of friendship, making no

¹ *A Narrative of the Mission sent by the Governor-General of India to the Court of Ava in 1855*, London, 1858.

allusion whatever to any loss of territory. On the other hand, as a step towards better Anglo-Burmese understanding the mission was an outstanding success. Never before in Burmese history had so genuinely friendly a welcome been bestowed upon the envoys of a foreign power.

Much of the credit for this must go to Phayre himself, who spoke Burmese fluently, had an intimate knowledge of the literature, religion and history¹ of the Burmese, and a great reputation with them for courtesy and kindness. But an equal share must be given to Mindon. The Crimean War was in progress, and the Armenian community at Amarapura was busily engaged in spreading rumours that a great Russian invasion of India was imminent and British rule there was 'finished'. Shady French adventurers also, such as 'General d'Orgoni', were capping this by playing up British weakness in the Crimea and representing that it was only the French army that was saving them from defeat. But the king's shrewdness was proof against such assaults; he was convinced that the only safe policy was to cultivate good relations with the British. And he found the sound common sense of Thomas Spears, an unerring guide.

Lord Dalhousie was more than satisfied with the results of the mission. In his minute summing them up he wrote: 'From its first entrance into Burmese waters until its return to our frontier the Mission was treated with the highest distinction and with the utmost hospitality and liberality . . . and I desire to record my firm conviction that peace with Burma is to the full as secure as any written treaty could have made it.' The good understanding born of these friendly exchanges survived the even greater strain of the Indian Mutiny of 1857-8. When the British garrison in Lower Burma was depleted through India's need for reinforcements Mindon was urged by his advisers to invade Pegu. 'We do not strike a friend when he is in distress,' he is reported to have said.

The India Office records contain a vast mass of material on his reign, and it shows quite clearly that his position was never an easy one. The traditionalist elements at his Court constantly worked against him, and in the face of the plots and disorders that were rife throughout his reign his hands were weakened by the crippling loss his kingdom had sustained in the war. He needed peace for the task of setting his own house in order, and of coming to terms with the new order that the European impact was forcing upon Asia. Like his contemporary, Mongkut of Siam, he felt the challenge of the West, but in his

¹ His *History of Burma*, London, 1883, is a remarkable piece of pioneer work.

land-locked kingdom, now more than ever isolated from the outside world, his handicap in the effort to meet it was immeasurably greater.

When Arakan and Tenasserim were annexed in 1826 they were separately administered under the direct supervision of the Government of India. In Arakan's case the arrangement did not last very long, for it was found to be more convenient to transfer it to the Bengal administration. From 1828 it was under the charge of a superintendent, who worked under the supervision of the Commissioner of Chittagong. Tenasserim remained directly under the Government of India until 1834. But its connection with India was slight, since its European administrators up to 1843 came from Penang. Thus while Indian administrative methods were speedily introduced in Arakan, in Tenasserim's case, partly because for some time the question of retrocession was in the air, Burmese officials and administrative methods were largely retained.¹

It was the age of Liberalism, when men such as Sir Stamford Raffles, Sir Thomas Munro, Mountstuart Elphinstone and Lord William Cavendish-Bentinck, who was Governor-General of India from 1828 to 1835, accepted the ideals of economic freedom, equality before the law, and the general welfare of the governed as the guiding principles of government. A. D. Maingy, the first Civil Commissioner of Tenasserim, was an enthusiast for these things; and although he found that Liberalism and Burmese custom did not always agree, and that where they clashed the latter tended to prevail, he was able to introduce administrative methods which contributed to the welfare of the people. And whatever may be said in criticism of the new administration, the fact remains that in both Arakan and Tenasserim official oppression and extortion became illegal, banditry was suppressed far more energetically than before, while security of life and property became established features of the governmental system.

Under the Burmese system, while the heads of the provincial government were appointed by the king, actual administration was largely in the hands of hereditary local magnates such as the myothugyis. Thus in Tenasserim at first the system of administration was akin to the indirect rule of the Dutch in Java, with Europeans supervising a native administration functioning on traditional lines. In 1834, however, the judicial and revenue administration came under Bengal, and in consequence standardization on Indian lines was

¹ The early administrative history of Tenasserim is treated in detail in J. S. Furnivall's 'The Fashioning of Leviathan' in JBRs, vol. xxix, 1939.

increasingly applied. Still, a surprising amount of the older Burmese practice managed sturdily to survive.

When Pegu was annexed in 1852 it became a separate commissioner-ship under the governor-general. Phayre framed its administration on the Tenasserim model. The province was divided into five districts under deputy commissioners. These in turn were subdivided into townships under myo-oks. Each township comprised a number of 'circles' under taikthugyis, who supervised the subordinate officials in the villages. As, however, most of the British officers appointed to administrative posts had held commissions in the Bengal and Madras armies and spoke little or no Burmese, the administration tended to develop more and more along the approved Indian lines.

The method of three separate commissioner's divisions was costly and inconvenient. Hence in 1862 they were amalgamated to form the province of British Burma, of which Rangoon was the capital and Phayre the first Chief Commissioner. This naturally resulted in greater uniformity of administration. It was also the beginning of the gradual reorganization of the government into departments. But, significantly enough, the circle under the taikthugyi remained the real unit of local government, as it had done under Burmese rule. Indirect rule thus continued to be the general practice, and the life of the ordinary villager went on much as it had done under Burmese rule.

Tenasserim and Arakan at the time of their annexation in 1826 were of slight economic value. In the seventeenth century Arakan had driven a considerable export trade in rice. The instability of the government in the eighteenth century had caused this to decline. Under Burmese rule quite half of its population had emigrated, and in any case the Burmese government did not permit the export of rice. British rule brought more settled conditions and the removal of the restrictions on export; hence the proximity of the Indian market caused a revival of rice-planting. Akyab, the administrative headquarters, soon became a flourishing commercial centre.

Tenasserim had a very sparse population living mainly on subsistence agriculture. Its valuable teak forests were thrown open to licensed private enterprise, and for a time Moulmein became a thriving port with saw-mills and shipbuilding yards. But the rapid development of Rangoon after 1852 soon brought about the eclipse of Moulmein. Lord Dalhousie's work as the creator of modern Rangoon shows up by comparison with Raffles's at Singapore as a comprehensive and efficient professional job against a slapdash amateur one.

In his plans Rangoon's future was envisaged as not only a great port but also 'one of the most beautiful cities and stations within the whole bounds of India'. But his most sanguine hopes for the city's development must have fallen far short of reality when Rangoon became the world's greatest rice port as a result of expansion of cultivation in the Irrawaddy delta region that was to be one of the most spectacular developments in the recent economic history of Asia.

CHAPTER 33

THE LAST DAYS OF THE KONBAUNG DYNASTY AT MANDALAY, 1862-85

MINDON, who was a son of Tharrawaddy, had been twelve years of age when Arakan and Tenasserim were annexed in 1826. He was raised to the throne just after Pegu and a deep strip of territory to the north of the Burmese province had gone the same way. His kingdom was still a large one stretching many miles up the Irrawaddy and its great tributary, the Chindwin. It contained what was *par excellence* the Burmese homeland, together with a fringe of mountainous areas occupied by other peoples, principally Shans, Chins and Kachins. Of these the Shans were far the most important, and the thick wedge of their feudatory states paying allegiance to Burma stretched far across the river Salween to the borders of Yunnan, and in the case of Kengtung reached to the upper Mekong. But Mindon was painfully aware of his weakness. He was cut off from the sea; not a vestige of the old military strength of Burma remained, and he himself was a man of peace, not a soldier. He realized, therefore, that it was essential for him to remain on good terms with the British, and he did so.

His greatest personal interest was in Buddhism. Though not a profound scholar of Buddhist learning, he was deeply imbued with its doctrines and had a more genuinely religious outlook than any other ruler of his house. In 1857 he chose a new site for a royal city on the plain lying to the south-west of Mandalay Hill and transferred his capital there from Amarapura. He strove to make it a principal centre of the Buddhist culture, reviving and conserving the best traditions of the past. In and around it he built large teak monasteries richly adorned with wood carvings displaying pure Burmese art at its best. Among the many religious buildings with which he adorned his new capital perhaps the most interesting and significant was the complex of pagodas known as the Kuthodaw ('great work of royal merit'), where, around a central pagoda, are grouped 733 smaller ones containing upright marble slabs, each engraved with verses of the Pali scriptures, and together forming a complete copy of the Tripitaka, the 'three baskets' of the Buddhist 'bible': the Sutta, the Vinaya, and the

Abhidammapiṭaka. In the central pagoda was enshrined the Pali Commentary inscribed on leaves of gold and silver. To the Burmese Mandalay was Shwemyo, 'the golden city'; its official Pali name was Yadanabon, 'cluster of gems'. The royal city containing the palace was a walled square with each side a mile and a quarter long, and with mud-mortar-built machicolated walls twenty-six feet high, surmounted by wooden look-out towers of traditional Burmese design. The walls were pierced by twelve gates, three on each side, and surrounded by a wide moat.

Thomas Spears continued to act as British Correspondent to the Court of Ava until 1861, when he left for a long visit to Europe.¹ In the following year Colonel Phayre, the new Chief Commissioner of British Burma, came to Mandalay to negotiate a commercial treaty. British policy now aimed at developing trade with western China along the old Burma Road running into Yunnan from Bhamo. The idea of discovering a practicable overland route to China had been revived. Symes, in reporting his first mission to Ava in 1795, had mentioned that Burma carried on an extensive cotton trade with Yunnan. Hiram Cox had followed this up by making careful enquiries, on the results of which he wrote a fairly detailed report, which Major Francklin published in 1811 in a collection of papers on Burma.²

The acquisition of Tenasserim in 1826 led to great efforts to stimulate the trade of Moulmein, and attempts were made to discover its overland connexions. Crawford's estimate, in his report of his mission to Ava in 1827, that Burmese exports amounted to an annual value of £228,000 brought to the fore the feasibility of finding a way there from Moulmein. It also aroused the interest of the Government of India in the ancient land route from Bengal to China, and the Calcutta authorities published a map showing possible routes to Yunnanfu. Numerous surveys were made and a vast amount of information piled up.

In 1831 Captain Sprye suggested the Salween route to China from Moulmein via Kenghung, and in 1837 Captain McLeod followed up his suggestion by making the journey with six elephants, thus becoming the first European to penetrate China by the Salween route. Another doughty explorer of this period was Dr. David Richardson, who made three visits to Chiangmai from Moulmein and was apparently the first Britisher to visit that city since the unfortunate

¹ He returned to Rangoon in 1867 and died there early the next year.

² W. Francklin, *Tracts, Political, Geographical and Commercial, on the Dominions of Ava and the North-Western Parts of Hindostan*, London, 1811.

Samuel in 1615. Other gallant adventurers explored routes from India to Upper Burma. In 1830, for instance, Lieutenant Pemberton, the author of an invaluable *Report on the Eastern Frontier of British India*,¹ crossed the mountains from Manipur by the Akui route to Kindat and made his way down the Chindwin to Ava. Five years later Captain Hannay travelled from Bengal to Bhamo by the route across northern Burma. But after Tharrawaddy came to the throne in 1837 all hopes of developing this route were quenched for a generation, and all attempts to develop the overland trade of Moulmein in the direction of Chiengmai or Yunnan failed.

The journals of these explorers were studied by Colonel Henry Yule in connection with Phayre's mission to the Court of Mindon Min in 1855. One of the objects hoped for from the mission was the signature of a treaty permitting trans-Burma trade with China. But the king was not to be persuaded to agree to any plan which might provide excuses for further British interference. Moreover, Yule found that Burma's trade with Yunnan was declining, and soon afterwards it came to a complete standstill through the Panthay rebellion. Sprye, on the other hand, continued to recommend his route from Moulmein to Kenghung and thence on to Szumao, though without avail, since it passed through thinly populated, malarious areas, and in any case Lord Dalhousie's plan to develop Rangoon as a port in preference to Moulmein, together with the obvious advantages of the Irrawaddy over the Salween, caused attention to be focused more and more upon overcoming the opposition of the Court of Ava.

In 1860 the Manchester Chamber of Commerce, in the belief that western China would prove a good market for Lancashire cotton goods, asked the British government to take practical measures to open the Moulmein-Yunnan route. Almost at the same time an English army surgeon, Dr. Clement Williams, while stationed at Thayetmyo, had been studying Burmese accounts of the old trade between China and Upper Burma, and found the theme so fascinating that he went to Mandalay on furlough to find out more about it. Thenceforward he became an enthusiast for the Bhamo route.

In response to all this pressure the Government of India sent Phayre on a mission to Mandalay in 1862. The union of the three divisions* of Arakan, Tenasserim and Pegu in that year to form the province of British Burma had made a deep impression on Mindon Min's mind. He realized that the time had come for a clarification of his relations with the British. He regarded Phayre as an old friend.

¹ Published in Calcutta in 1835.

Williams also he liked. Hence he was prevailed upon to sign a commercial treaty. It was based upon the principle of reciprocity. Britain undertook to abolish within a year the customs duties on goods coming down the Irrawaddy from Upper Burma. Mindon agreed to make reciprocal concessions, if he felt inclined, within a rather longer period. Rice was to be imported into Upper Burma free of duty. Traders from British territory were to be permitted to operate along the whole course of the Irrawaddy in Upper Burma in return for a guarantee of similar privileges to traders from Upper Burma along the British section of the river. The most important clause, however, was one which permitted a British Agent to reside in Mandalay to remove any misunderstandings that might arise.

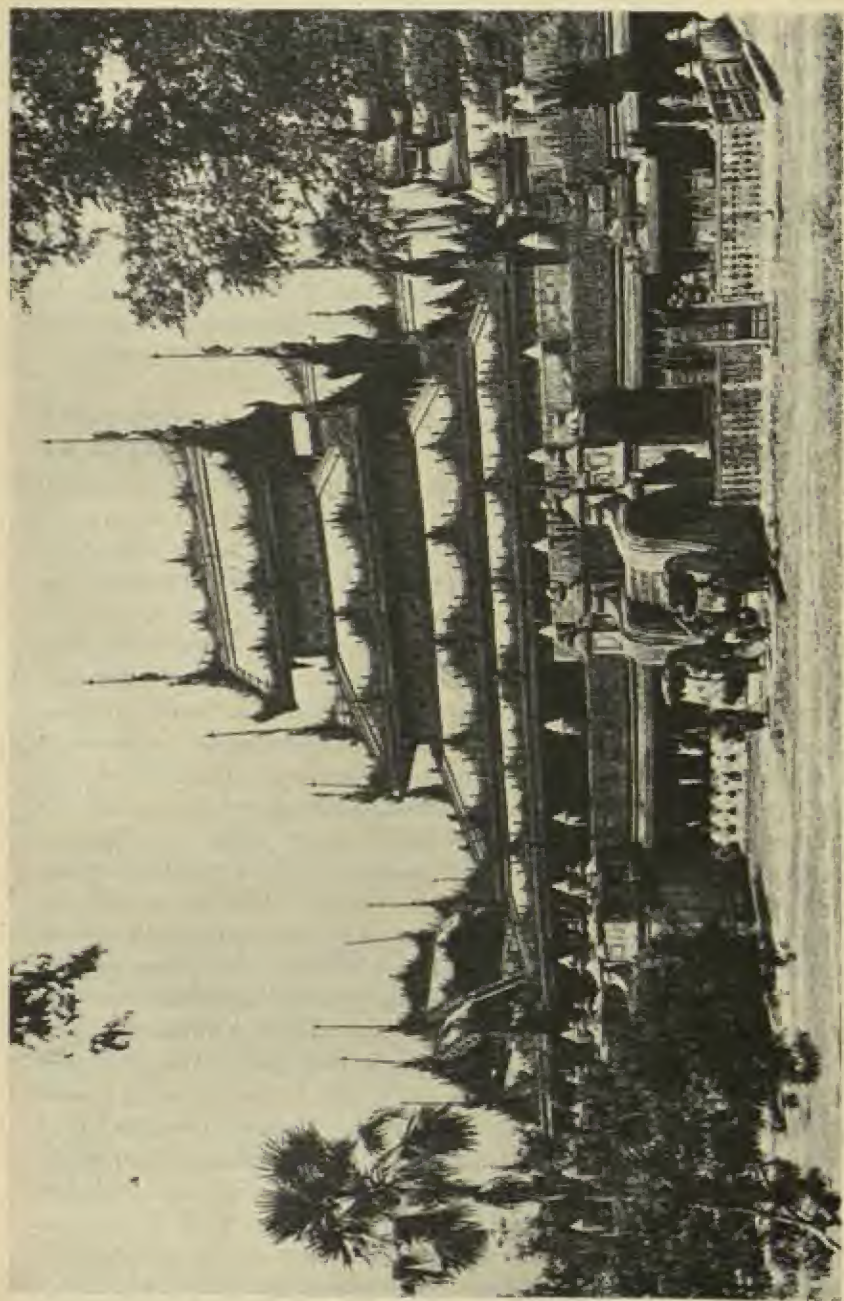
Both Mindon and Phayre would have preferred to maintain the unofficial method of communication so ably conducted by Spears. But there was no suitable man. Hence the appointment of an official Agent was resorted to as the best arrangement under the circumstances, and Clement Williams was seconded from the army to become High Commissioner's Agent at the Court of Ava. His first object on assuming his duties in 1862 was to persuade the king to allow him to survey the upper part of the Irrawaddy. In this he was successful and started off in January 1863. At Bhamo his inquiries convinced him that the trade route was practicable. He was unable, however, to make a journey to the Chinese border because an insurrection occurred at Mandalay and Mindon recalled him. But he forwarded a Memorandum to the Government of India¹ and began an intensive canvass for his scheme in British mercantile circles. 'Burmah proper is no longer a barrier,' he wrote, 'but a gangway, open to the use of whoever will avail themselves of it.'²

This was mere wishful thinking. The obstacles forming the barrier had only been slightly dislodged. Most of the ministers were against the king in this matter, and all attempts to carry out further surveys failed before the difficulties raised by local officials. Trade also was badly hampered by the system under which nearly every staple article of produce was a royal monopoly, and as such could be sold only through royal brokers or by special permission of the local authorities. And the Court of Ava found ways and means of postponing indefinitely its part of the agreement regarding the abolition of customs duties.

The king, unfortunately, was up against practically insuperable

¹ The gist of it is given in his book *Through Burmah to Western China*, London, 1868.

² *Ibid.*, p. 6.



QUEEN'S GOLDEN MONASTERY, MANDALAY

difficulties, insurrections were rife, and at any moment a palace revolution might deprive him of his throne. He almost alone at his Court realized that before the insistent pressure of European expansion the old isolationism must lead to disaster. But unlike his contemporary, Mongkut of Siam, whose country had not been defeated and carved up by a European power, any move he made towards relaxing the rigid traditionalism of his government was bound to look in the eyes of his ministers like selling the pass.

In 1866 an attempted revolution came so near to success that the king was badly shaken. On 2 August, when he was at the Summer Palace a few miles out of Mandalay, two of his sons, with armed followers, rushed into the temporary Hlutdaw building, where a meeting was in progress, and killed the crown prince, who was presiding, one of the Wungyis and the two princes who stood next in the succession. Mindon escaped on foot to Mandalay, where he was besieged in the royal palace all night by the insurgents until his guards managed to drive them off. Major Sladen, the British Agent, was in the Summer Palace when the outbreak occurred, but managed to escape. The situation remained so tense that the king suggested that Sladen should evacuate all the Europeans to Rangoon, and he took them down on a merchant steamer that was moored off Mandalay city.

Later in the same year Phayre went to Mandalay with the object of negotiating a new commercial treaty, but the king pleaded that the country was still too unsettled and impoverished for him to forgo any of his monopolies or reduce the frontier duties. In March 1867 Phayre retired, and was succeeded as High Commissioner by Colonel Albert Fytche, a descendant of the Elizabethan prospector and a cousin of Alfred Tennyson, the poet laureate. He had far less ability and insight into the Burmese character than Phayre, but a great deal more self-assurance. And his first act was to resume the negotiations that Phayre had had to break off. The situation had now changed; the king wanted steamers and arms to guard against further trouble, and naturally turned to Britain for them.

Fytche took his wife up with him, and both were received very graciously.¹ The treaty that he concluded was on paper a great advance on the 1862 one. The king promised to abandon all his monopolies save those on rubies, earth-oil and timber, and to reduce all the frontier customs duties to 5 per cent *ad valorem*. He also granted certain rights of extra-territoriality, whereby the British Agent received full jurisdiction over civil cases between British subjects at

¹ Phayre remained a bachelor all his life.

the capital, while those between British subjects and Burmese subjects were to be tried by a mixed court composed of the Agent and a Burmese officer of high rank. It was further arranged that British officers were to sit as observers in Burmese customs-houses and Burmese officers in British customs-houses.

The king made further concessions that were not embodied in the treaty.¹ A British Agent was to reside at Bhamo, British steamers were to be permitted to navigate the Irrawaddy beyond Mandalay, and British explorers to survey the route from Bhamo into western China. When this agreement was negotiated Doudart de Lagrée and Francis Garnier had already made their epoch-making journey up the Mekong, the Suez Canal was nearing completion, as also the first American trans-continental railway to the Pacific. The keenest competition for the China trade was developing between Britain, France and the United States, and the agitation in Britain and at Rangoon for the opening of an overland route to western China had become very powerful.

In November 1868 Captain Strover assumed the duties of British Agent at Bhamo. Before his arrival, however, Major Sladen, the Political Agent at Mandalay, had brushed aside all the difficulties raised by the Burmese frontier officials and made his way via Bhamo to Momein (Tengyueh). The Panthay rebellion prevented him from going further, but Fytche wrote to the Viceroy of India in a spirit of unrestrained optimism that Burma promised 'to furnish a highway to China,' and after alluding to the threat of American competition in the Pacific he urged that Britain 'should be in a position to substitute a western ingress to China'. The enthusiasts went further; they now advocated the construction of a railway through Burma to Shanghai. It is not without significance that Sladen's expedition had been partly financed by the Rangoon Chamber of Commerce, which from now onwards pressed for stronger measures in dealing with the Court of Ava. There were even those in the British service who advocated that Britain should take over the direction of its foreign relations.

Lord Lawrence, however, viewed Sladen's exploit with disfavour; he was strongly opposed to any further expansion likely to involve difficulties with Burma. His successor, Lord Mayo, warned Fytche that the scheme he had in mind was a generation too early. Hopes were damped also by Strover's disappointing reports of British trade at Bhamo consequent upon the opening of steamer traffic there.

¹ A detailed account of the negotiations is given in Albert Fytche, *Burma Past and Present*, vol. ii, appendix C, pp. 252-85.

They revived in 1874 when Lord Salisbury, the Secretary of State for India in Disraeli's newly-formed administration, in response to a petition from the British Associated Chambers of Commerce, ordered a fresh survey to be undertaken along either Sprye's route or some other. The Government of India thereupon decided in favour of the Bhamo route. The plan was for a double expedition. Colonel Horace Browne, with the geographer Ney Elias and Dr. John Anderson, was to start from Bhamo, and Augustus Margary from Shanghai. Margary completed his journey and arrived at Bhamo on 17 January 1875, before Browne's departure. He therefore started back a day ahead of the Bhamo party in order to make arrangements for them. But on 21 February at Manwyine, halfway to Tengyueh, he was murdered by Chinese tribesmen, incensed by the report that the object of the expedition was to arrange for a railway to be built through China. The threat of a still larger Chinese attack caused Browne's party to return to Bhamo, and the expedition was called off.

This was the last attempt made during the period of the Burmese kingship to penetrate China by the Bhamo route. The British agents sent from Hankow to Yunnan to investigate the Margary murder reported that the route was unsuitable for railway construction. Thibaw's accession in 1878, the subsequent withdrawal of the British Agent from Bhamo, and the closing of the Mandalay Residency rendered it impossible for the time being to search for a better route through Upper Burma, and attention was accordingly transferred to the Moulmein route.

Mindon Min was regarded by both Burmese and British as the best of his line. A fervent Buddhist, he achieved the dearest wish of his life in 1871 by convoking at Mandalay the Fifth Buddhist Council in the history of the religion. There, in the presence of a vast concourse of monks, the Bidagat Thonbon¹, 'the Three Baskets of the Law', was solemnly recited. A decision was also taken to erect a new *hti*, 'umbrella', on the summit of the famous Shwe Dagon Pagoda at Rangoon. The British authorities, realizing that it was intended as a nationalist demonstration uniting all Burmese Buddhists in allegiance to the king, sanctioned the ceremony subject to the one condition that he himself should not be present. It was carried out by his envoys amidst the greatest rejoicings. The *hti*, studded with jewels estimated then to be worth £62,000, still surmounts the majestic stupa.

Mindon's relations with the British, notwithstanding many disappointments, were always correct. He had hoped to induce Britain

¹The Burmese version of the Pali Tripitaka.

to restore Pegu, but patiently bowed to the inevitable. After the rebellion of 1866 he was particularly disappointed at the obstacles raised by the British in the way of his importation of arms. He felt that they ought to have adopted a more sympathetic attitude in face of his serious internal difficulties. Hence with great astuteness he cultivated relations with other European states, notably France and Italy, as a counterpoise to British power. In 1872, partly as a result of the friendly letters he received from Queen Victoria, he sent the Kinwun Mingyi, his chief minister, on a visit to England. The Mingyi was the first member of the Hlutdaw Council ever to visit England, but his visit did little to improve Anglo-Burmese relations. For one thing he was deeply disappointed because at his official reception by Queen Victoria he was introduced by the Secretary of State for India instead of by the Foreign Secretary. For another, the British government was somewhat piqued by the fact that on his way to London he had negotiated treaties with France and Italy. French technicians had long been employed at Mandalay. They had helped to construct the palace-city, superintended the minting of Mindon's new coinage, and ran his arms factory.

The French without delay sent out the Comte de Rochechouart to obtain ratification of the draft commercial treaty signed in Paris. On his way to Mandalay in 1873 he crossed India. At Agra, where he met the viceroy, he gave the firmest assurances that France had no designs on Burma. But the negotiations did not result in a treaty, for Burma wanted a full alliance providing for the import of arms, while the French wanted to take over the ruby mines of Mogok, hitherto one of the most rigid royal monopolies. Agreement, however, was reached on three secret articles. By the first France promised her good offices to settle disputes to which Burma was a party; the second provided that France would supply officers to train the Burmese army, and the third that Frenchmen in Burma were to be subject to the Burmese courts of law. These exceeded the envoy's instructions and were accordingly disavowed by the French Foreign Minister.

With Italy a harmless commercial treaty was concluded in 1872. This diplomatic activity is chiefly accounted for by Mindon's ardent desire to demonstrate Burma's independence. The British government's decision in 1871 that its relations with the Court of Ava were to be conducted through the Viceroy of India injured his pride. He resented being treated like the ruler of a native state in India. With a little more imagination and insight on the British side, Anglo-Burmese relations could have been so much happier, and the marked



THE SHWE DAGON PAGODA, RANGOON

deterioration which set in some years before Mindon's death need never have occurred.

The atmosphere was not improved by the attitude of the business community in Rangoon, which was annoyed at the failure of the various efforts to open trade with China, and in a state of constant agitation against the king's commercial methods. Notwithstanding the promise in the treaty of 1867 to abolish monopolies, the royal control was never relaxed over articles of export such as cotton, wheat, palm-sugar, pickled tea, cutch and ivory, and the exporter had to pay substantially above the open market rates for these commodities. A further source of annoyance was the practice of the king's agents in buying rice directly in the delta instead of through the big brokers, and in making purchases of piece-goods in Calcutta when the Rangoon prices were too high.

But the real turning-point, after which it became impossible to restore proper relations, came as a result of Sir Douglas Forsyth's mission to Mandalay in 1875. In fixing the frontier between British and Burmese territory at the end of the Second Anglo-Burmese War Lord Dalhousie had agreed to respect the claim to independence put forward by the chiefs of the Red Karens, whose tribes inhabited the hill tracts known as Western Karenni. They were, however, slave-raiders who made a business of collecting Burmese and Shan slaves for sale in Siam. There was constant friction between Rangoon and Mandalay owing to the fact that Burmese local officials instigated them to commit depredations into British territory.

In 1873 Mindon sent troops to occupy Western Karenni, and since Lord Dalhousie had promised to protect the tribes from aggression from the north a British objection was lodged at Mandalay. Mindon replied by claiming suzerainty over the area. The matter was settled in 1875 by the Forsyth Mission, which negotiated an agreement whereby the independence of the Red Karens was recognized by both sides. On his return from Mandalay Forsyth protested against having to take off his shoes and sit on the floor at royal audiences. The 'Shoe Question', as it was called, had long been a grievance with British envoys, but the requirements of Burmese etiquette in the matter had been so much reduced as to impose no hardship on Europeans, and, in Burmese eyes, no indignity. Unfortunately, however, a time had come in British history when a new pride in empire was being instilled, and with it a national arrogance which in matters of this sort could make mountains out of molehills.

Later in that same year Burmese envoys went to the grand durbar

at Calcutta in honour of the Prince of Wales, later Edward VII, on the occasion of his official tour of India. At the ceremony they were, as a matter of course, accommodated with chairs and wore their shoes. Then, in an attempt to force Mindon's hand, the Government of India issued instructions that in future the British Resident at Mandalay was not to take off his shoes on going into the royal presence. Before such an ultimatum Mindon could not give way. Henceforward the British Resident could no longer be received in audience. The loss of direct personal contact with the king was disastrous for both sides.

During Mindon's reign the first steps were taken towards modernizing Burmese administration by the substitution of fixed salaries for higher officials instead of the traditional practice of assigning them feudal appanages for their maintenance. To raise the necessary revenue for financing this new measure Mindon introduced the *Thathameda* tax on the household, with an assessment variable from year to year, in which such factors as a failure of monsoon rains or damage by fire were taken into consideration. It was a notable advance on previous practice, but Mindon was himself too ignorant of other systems of administration to carry out any far-reaching reforms in this direction; and, unlike Mongkut of Siam, he knew no European language and did not employ English tutors for his children.

Mindon died in 1878 without having settled the succession to the throne. There was no hard-and-fast rule of primogeniture; it was a matter for the exercise of the royal prerogative. But after the murder of his brother, the heir-apparent, in 1866 the king had been afraid to appoint another, though frequently urged to do so by the British Resident. The most popular candidate was the Nyaungyan Prince. When the king was dying he summoned this prince to the palace, presumably with the intention of nominating him as his successor. But the prince, learning that there was a plot afoot to place the Thibaw Prince on the throne, and fearing a trap, took sanctuary with his younger brother at the British Residency. The Kinwun Mingyi sent a formal demand for their surrender, but, most unwisely, it would seem, the Resident sent them away to Calcutta, where they became British pensioners.

The dying king then suggested that three of the royal princes should be nominated as joint rulers, but the Kinwun Mingyi and his colleagues would not consent to a measure which they felt would certainly cause a civil war. At this juncture they fell in with the plot to make Thibaw king. He was a complete nonentity, and the Wungyi

planned to establish a form of ministerial control such as they were dimly aware existed in the case of constitutional monarchies. Even the British Resident allowed himself to indulge in the fond hope that in this way the beginnings of constitutional reform might be introduced.

The Kinwun Mingyi's trump card was to have been to depose Thibaw should he prove troublesome. But he had failed completely to reckon with the Princess Supayalat, whom the conspirators had arranged for Thibaw to take as his principal wife. As soon as she became queen she prevailed upon her husband to imprison, and ultimately, in February 1879, massacre, about eighty members of the royal family, on the grounds that there was imminent danger of a rebellion. The Kinwun Mingyi and his colleagues made no real attempt to prevent this atrocious deed; they seem to have believed that it would simplify their task of gaining control over the government. Hence, when the now completely disillusioned Resident, Shaw, sent in a strong protest the Kinwun Mingyi replied that the king, as an independent sovereign, had a right to take such measures as were necessary to prevent disturbances in his own country, and that there were very good precedents for his action. Nevertheless Shaw's threat to haul down the British flag and break off all relations caused something like a panic at the Court, and troops were hastily mobilized for fear of a British march on Mandalay.

It was not long before the ministerial party discovered that far from reducing Thibaw to impotence they themselves were reduced to that position by the strong-willed queen and the ruthless men who were behind her. For she proceeded to place her minions, notably the Taingda Mingyi, in key positions in the palace. The Kinwun Mingyi remained the senior member of the government, for the king dared not risk a revolt by dismissing him, but the Taingda Mingyi and the palace clique surrounding the queen wielded all the power. Supayalat's influence over the weak Thibaw was so complete that she actually prevented him from taking the regulation number of wives considered necessary for the royal dignity.

In some ways the most tragic aspect of the situation was the impotence of the British Resident because of the Government of India's stupid ruling on the subject of footwear. Shaw died of rheumatic fever in June 1879 and was succeeded by Colonel Horace Browne, who spoke Burmese well and had had long experience of the country. The comment he made in his journal shortly after his arrival at the capital gives a good idea of what had been lost. He wrote:

'As the old King was his own Minister of Foreign Affairs, and no negotiations were ever concluded except at personal interviews with him, this sudden change [i.e. the footwear ruling] put an absolute stop to all important business. . . . The frequent visits of former Residents to the palace, and their unconstrained intercourse with the King and his entourage, formed the best, and, indeed, the only means of ascertaining exactly what was going on outside our rampart of mat walls.'

On receiving news of the massacre Lord Lytton, the viceroy, reinforced the Burma garrison and urged the home government to adopt a strong line. But Britain was already fighting, somewhat ingloriously, two wars—one against Afghanistan, and the other against the Zulu warlord Cetewayo. And trouble with the Boers was brewing in South Africa. War with Burma, therefore, was not to be risked. It would be easy to take Mandalay, said the military experts, but thousands more men than were at present available in Burma would be required for the subsequent 'pacification'. In the light of this advice the British Cabinet enjoined upon the Government of India a policy of extreme 'forbearance'. But so much concern was felt for the safety of the British Residency that an armed steamboat was kept at the frontier, ready to rush aid in case of trouble. There was a general exodus of Britishers from Mandalay. At the end of August 1879 Colonel Browne himself was allowed to hand over charge to his assistant, Mr. St. Barbe, and return to British Burma. In the following month Sir Louis Cavagnari, the British Resident at Kabul, was murdered, and the Government of India, fearing that Thibaw might be tempted to imitate the Afghans, hurriedly withdrew St. Barbe and his whole staff.

The Court of Ava, suddenly sobered by the seriousness of this step, deputed an ambassador with a letter and presents to the viceroy. The British frontier authorities, however, held him up in order that the nature of his mission might be clarified. He was told that only if he were empowered to negotiate a new treaty would the viceroy consent to receive him. For six months he remained at Thayetmyo as the guest of the British while his powers were being debated between Calcutta and Mandalay. At last, when it became obvious that the Court of Ava had no acceptable proposals to offer for a settlement of the outstanding difficulties, he returned to Mandalay.

A further opportunity to establish better relations occurred in 1882, when the Kabaw valley question caused Thibaw to send an envoy to Calcutta. After the surrender of the valley to Burma in 1834 no

precise demarcation of the boundary line with Manipur had been made. After Thibaw's accession a series of frontier disturbances caused by the Burmese led the Government of India in 1881 to suggest a joint boundary commission. When this was rejected a British commission proceeded to mark out the boundary. The Burmese were found to be in occupation of a village claimed by Manipur. A Burmese envoy was thereupon sent to Calcutta to discuss the matter. He was given a most friendly reception by Lord Ripon; but just when hopes of a satisfactory settlement were beginning to rise he was suddenly recalled. Thibaw's attitude in fact became so provocative that reinforcements were sent to the Raja of Manipur, and he was authorized to resist any Burmese action by force of arms. There were no further disturbances. But the hoped-for improvement in Anglo-Burmese relations disappeared.

Meanwhile Upper Burma was in a state little short of chaos. Dacoity was rife, the Kachins rebelled, Chinese guerrillas burnt Bhamo, and most of the feudatory Shan sawbwas threw off their allegiance to Ava. There were movements to dethrone Thibaw. The Myingun Prince, who was a strong candidate for the throne, was at Pondicherry. He was invited to lead a rebellion, but the French interned him. In 1884, when a movement in his favour was suspected, the slaughters at Mandalay increased to such a pitch that the British and Chinese mercantile communities at Rangoon demanded a change of government in Upper Burma or annexation, and Dr. Marks, the most prominent Anglican divine there, thundered from his pulpit against Thibaw's misdeeds. But Sir Charles Bernard, the High Commissioner, was opposed to annexation. He thought that the Nyaungyan Prince would prove an acceptable ruler and recommended intervention on his behalf. The Government of India, however, refused to move; it argued that internal misgovernment did not justify intervention. In 1885 the prince died, and with him the hope of establishing a satisfactory king at Mandalay.

Thibaw's sudden withdrawal from the Manipur negotiations was the result of a disastrous decision to play off France against Britain. He knew that Britain had become very uneasy about French activities in Annam and Tongking, and foolishly believed he could force the British to climb down by resuming the negotiations with France that had been broken off during his father's reign. In May 1883 he sent a mission to Europe, ostensibly to collect information about industry and science. When it arrived in Paris the British government learnt that the old question of the import of arms had again been raised.



THE GOLDEN PALACE, MANDALAY

The British ambassador was accordingly instructed to ask Jules Ferry for a guarantee that in the event of a Franco-Burmese treaty being concluded no facilities would be granted for the purchase of arms. He gave full assurances.

The Burmese mission, however, remained in Paris, and as the months passed by British suspicions mounted. Again and again the British ambassador sought from Ferry a clarification of the situation. After a long period of fencing Ferry at last admitted, in July 1884, that the Burmese wanted nothing less than a full political alliance, together with facilities for the purchase of arms. He promised, however, that no such alliance would be concluded.

In the following January, since the Burmese mission was still in Paris, the British ambassador again saw Ferry. He said that the Burmese were causing such difficulties for the Government of India that should Britain be compelled to use force to bring the Court of Ava to a due regard for its obligations it would be most unfortunate if a treaty between Burma and France were the cause for such action. Ferry replied that a purely commercial treaty had just been agreed to, but it contained no political or military commitments. 'A French

consul, he said, was to be stationed at Mandalay, but his exact powers had not yet been settled. He assured the ambassador that the treaty was a very harmless affair.

The announcement in no way allayed British suspicions. In May 1885 Frederic Haas arrived in Mandalay to assume his duties as consul. It soon became clear that very extensive concessions, damaging to British interests, had been agreed to, and that even more were in the air. In July the Secretary of State for India cabled to the viceroy that under the terms of the treaty the French were to establish a bank at Mandalay and to finance the construction of a railway from Mandalay to Toungoo in British Burma. Meanwhile Haas was urging Thibaw to improve his relations with the British and receive again a British Resident. Then, under the cloak of better relations, he should negotiate treaties with France, Germany and Italy, proclaiming his kingdom to be neutral territory. This advice, however, was rejected.

Meanwhile rumour had become very active. The French, it was said, were negotiating to take over the management of the royal monopolies, control the postal system, run river steamers in competition with the Irrawaddy Flotilla Company, obtain a lease of the ruby mines, and open up overland trade with Tongking. But the climax was reached at the beginning of August, when the text of a secret letter, handed by Ferry to the Burmese envoy when the treaty had been signed in Paris in the previous January, leaked out. It contained a guarded promise that as soon as peace and order should be restored in Tongking arms and military stores of all kinds would be delivered to Burma through that country.

When this dramatic disclosure was made Ferry was no longer in power; a revulsion of feeling against his rash policy had forced his resignation in the previous March. France was up against great difficulties in Tongking and had wars with China and in Madagascar on her hands. Hence when Lord Salisbury confronted the French ambassador in London with a copy of Ferry's secret letter and told him plainly that Britain would not agree to the proposed French concessions in Burma the French government repudiated all Haas's acts and in October removed him from his post.

When that happened Thibaw, on the strength of his agreement with France, was fully committed to a course of action against a British firm which was bound to bring his relations with the British government to a crisis. The Bombay Burmah Trading Corporation, with its chief office and timber mills in Rangoon, had for many years worked the

Ningyan teak forests north of Toungoo and somewhat beyond the British-Burma frontier, under a contract with the Mandalay government. Early in his reign, under severe financial stress, Thibaw had adopted the expedient of squeezing the corporation for higher payments. New contracts, involving substantially higher payments, were made in 1880, 1882 and 1883, and inevitably caused a certain amount of confusion. This made it easy for the Court of Ava to trump up a case against the corporation. It was accused of extracting more than twice the number of logs paid for, of bribing the local officials, and of failing to pay its Burmese foresters their due amount. The Toungoo Forest Office was willing for its records to be examined and to produce the acquittances signed by its employees.

The case came before the Hlutdaw, which, on the information that a French syndicate was being formed to take over the forests if the corporation were evicted, proceeded to give an *ex parte* judgement that it had defrauded the king of the equivalent in English money of £73,333 and the foresters of £33,333. The corporation was accordingly fined double the amount of the first sum and ordered to pay the second to the foresters. In default the corporation's timber in the Ningyan forests was to be seized. The case was a false one; its object was not to secure justice, and no real attempt was made to sift the evidence.

The Hlutdaw's decision was published in August 1885. The British government at once asked the Court of Ava to submit the matter to arbitration. No reply was received from Mandalay until the middle of October, when, still hoping for French support, the Burmese government summarily rejected the proposal. For some years the Military Department at Calcutta had had a plan ready for the invasion of Upper Burma should the need arise. The governor-general, Lord Dufferin, therefore was in a position to deliver an ultimatum to the Court of Ava. It was received on 30 October and was due to expire on 10 November. The Court of Ava was caught completely unprepared. The king sent a blustering reply, refusing to reopen the case against the corporation, but stating that if the British government wished to reappoint an agent he might 'come and go as in former times'. To the demand in the ultimatum that he must place the external relations of his government under the control of the Government of India, as in the case of Afghanistan, he made the uncompromising reply that 'friendly relations with France, Italy and other states have been, are being, and will be maintained'.

This was taken as a rejection of the British terms, and the army was



VERANDAH, MANDALAY PALACE

ordered to march on Mandalay. Operations began on 14 November, and a fortnight later, after an almost bloodless campaign, Mandalay was occupied and Thibaw surrendered. Burma neither threatened nor was prepared for war, and it has been argued that French difficulties in Tongking presented Britain with a heaven-sent opportunity to clinch matters with Thibaw. But in view of the French rivalry with Britain for supremacy in the Indo-Chinese peninsula, which was soon to develop to a further stage, involving the valleys of the upper Mekong and the Menam, the British action, in Furnivall's judgement, 'can best be justified as removing at an opportune moment a potential cause of a European war'. The refusal to reopen the Bombay Burmah Corporation case was, in all the circumstances, a sufficient *casus belli*, but the challenging assertion that friendly relations with France, Italy and other states 'have been, are being, and will be maintained', could be met by no other reply than a showdown.

With the king gone the fate of his kingdom remained to be settled. A provisional government headed by a Council of State composed of thirteen ministers was first set up under General Prendergast, the commander-in-chief of the army of occupation. The Government of India would have preferred to place the country under a protectorate, with an approved member of the royal family on the throne. But there

was no suitable candidate. Hence on 1 January 1886 a proclamation was issued annexing the territories formerly governed by King Thibaw to the British dominions. After a further consultation, in February 1886 it was decided that the annexed territory should be directly administered. Burma therefore was united as a province of British India, with Sir Charles Bernard as its Chief Commissioner.

CHAPTER 34

VIETNAM AND THE BEGINNINGS OF FRENCH EXPANSION IN INDO-CHINA, 1820-70

PRINCE CANH, the eldest son of the Emperor Gia-Long, who had accompanied Pigneau de Behaine to the Court of Versailles, died in 1801. His brother, Minh-Mang, who succeeded to the throne in 1820, hated the 'barbarians from the West'. He refused to conclude a commercial treaty with France, or even to receive the letter on the subject which Louis XVIII sent him in 1825. Three French attempts to renew commercial relations with his country were made during his reign: by Bougainville in 1825, by de Kergariou in 1827, and by Admiral Laplace in 1831. All were unceremoniously rejected. In 1826 he refused to receive a French consul and broke official relations with France.

When he died Gia-Long had enjoined upon his successor that there was to be no persecution of the three religions established in his empire—Confucianism, Buddhism, and Christianity. Minh-Mang, however, was a strict Confucian and an admirer of Chinese culture. He revived the eighteenth-century Nguyen policy of persecuting Christianity. There was much opposition among the mandarins to this reversal of his father's policy. Many of them had been friends of the Great Master, as they called Pigneau, and Le Van-Duyet, the Governor of Cochin China, once Grand Eunuch in Gia-Long's palace, was courageous enough to write a letter of protest to the emperor. 'We still have between our teeth', he wrote, 'the rice which the missionaries gave us when we were starving.' His firm stand was successful; the emperor held his hand so far as the six southern provinces were concerned. But Le Van-Duyet died in 1833, and in the following year an edict was issued for a general persecution of Christians. Le Van-Duyet's tomb was even desecrated at Minh-Mang's orders. This outrage provoked a revolt at Gia-dinh. It was cruelly repressed and several missionaries were actually put to death.

Towards the end of his life Minh-Mang seems to have changed his mind regarding the European question and to have sought ways and means of establishing contacts with European states. In November

1839 war had broken out between Britain and China, and it may be that the British occupation of Chusan and their attack on the Taku forts at the mouth of the Pei river made him realize that his rigid isolationist attitude might have dangerous consequences. But he died in January 1841, and his successor, Thieu-Tri (1841-7), revived the policy of persecution with even greater rigour. He was a man of less intelligence than his father and failed to realize that the British acquisition of Hong Kong in the very month of his accession, and the opening up of five Chinese ports to European trade, had introduced a new era in the Far East. The French were no longer willing to submit to the treatment meted out to their missionaries and traders by Minh-Mang.

Thus in February 1843, when five missionaries were awaiting death in a Hué prison, a corvette, the *Héroïne*, under Commandant Lévêque, suddenly appeared before Tourane, in the name of Admiral Cécile, the commander of the French naval division in the China Sea, demanded, and obtained, their release. And in the same year the *Alcmène* delivered yet another condemned missionary. These actions were symptomatic of a new attitude on the part of the European nations and the United States of America that was causing a growing demand for extra-territorial rights. In 1844, for instance, the U.S.A. obtained such rights for its residents in China under the Treaty of Wanghsia, and in the same year by the Treaty of Whampoa France secured from China toleration for Catholics.

In 1845 Admiral Cécile again intervened at Tourane, this time to force the release of Mgr. Lefèvre, the Bishop Apostolic of the western part of Cochin China. Again the emperor gave way, under threat of the bombardment of the city. The bishop was taken to Singapore, where he managed to persuade the master of a Cochin-Chinese ship to smuggle him back into the country. The Straits Settlements Records contain an interesting document¹ giving an account of the sequel to this rash adventure 'pour l'honneur de son pays', as one French account describes it.²

Governor Butterworth, in a letter of 13 March 1847, reported to the Government of India that trading vessels coming from Cochin China had brought notice of new stringent regulations against foreigners there, and that he told the mandarin in charge of them that 'the English sovereign would be displeased', if they were put in force against British subjects. 'The mandarin', he continued, 'at once gave me to understand that the regulations originated in the visit to Turon

¹ Governor's Letters to Bengal, R. 14, 13 March 1847.

² Guy Chastel, *Un Siècle d'Épopée Française en Indochine*, p. 63.

Bay of the American ship *Constitution*, when that vessel fired upon the town and destroyed several of the inhabitants, because the demand of her commander to have a French missionary bishop, then in prison, given up to him, was not complied with. And that the restrictions in question must be viewed as a bit of policy on the part of the king, who was anxious to show his subjects that the insult offered to him had not been passed over with impunity. In proof of this he gave me a letter from the Chief Mandarin in charge of the Marine Department . . . intimating that he had sent, and wished to hand over to me, the very bishop above referred to, who had again made his way to Cochin China, after being released from prison by a French ship sent for the purpose.'

The governor then went on to say that Bishop Lefèvre had called to see him, 'as he had done about one year since, on his release from the Cochin Chinese prison as previously mentioned', and that he had forbidden him 'from any further movement towards Cochin China, more especially as the unfortunate Naquodah,¹ who took the bishop back to that country on the last occasion, had his head chopped off, and every other Cochin Chinese on board was sent into confinement with hard labour'. 'But', he commented, 'these Jesuits are little scrupulous about the means so long as they effect the end in view, and I must add that they are not sparing of themselves.' He was, however, of opinion that on this occasion the bishop would not find a boat to convey him back to Cochin China.

In that year 1847 France attempted to force Thieu-Tri to climb down by staging another naval demonstration at Tourane. Commandant Lapierre, with the *Gloire* and the *Victorieuse*, came with a demand in the name of the French government for guarantees for the safety of French nationals. Thieu-Tri kept him waiting a month for an answer. During that time he assembled a large body of troops at Tourane on the pretext of paying honour to the envoys of France. He invited the officers of the two ships to an entertainment, where they were to be assassinated. Their vessels were then to be completely destroyed by burning. When the invitation was refused the Vietnamese vessels in the port attacked the two ships and tried to set them on fire. In the fight which ensued the French ships destroyed a large number of junks and other vessels and then sailed away.

It was under Thieu-Tri's son and successor, Tu-Duc (1848-83), that matters came finally to a head. A pious and learned Confucian, he was even more devoted than his predecessors to the ideal of sealing

¹ Ship's master.

up his country against all European influence. At first, however, he hesitated before carrying out the policy of violence urged upon him by his mother and the *litterati* but frowned on by two of his most influential servants, the Governors of Tongking and Cochin China. Finally he decided to take the plunge and issued edicts for the dispersal of all Christian communities, the destruction of their villages, and the redistribution of their lands. Men were to be separated from women, and each person was to be branded on the left cheek with the characters 'Ta Dao' (infidel) and on the right with the name of the district to which he or she was banished. Many thousands died of the treatment they received.

At the same time he turned on the European missionaries. In 1851-2 two French priests were put to death. M. de Montigny, the French consul to the governments of Siam and Cambodia, was thereupon ordered to proceed to Hué and lodge a very strong protest. When this was rejected another French warship, the *Catinat*, bombarded the forts at Tourane.

This stiffer attitude towards Europeans coincided with a similar move in China, where Britain, France and the United States were making a concerted effort to obtain a revision of treaties. It was the period when Commissioner Yeh Ming-shen of Canton was flouting every attempt at negotiation and encouraging acts of violence against Europeans. There can be no doubt that Tu-Duc took his cue from China and was too simple-minded to realize that the consequences for his country would be far more serious than those of the blustering Yeh's exhortations to exterminate the English devils for China. In 1856 a French Catholic missionary was tortured and killed for alleged complicity in a rebellious society in Kwangsi province. Minh-Mang's victims had been executed on a similar charge, one may note in passing. In 1857 Tu-Duc had the Spanish Bishop of Tongking, Mgr. Diaz, put to death.

It was a piece of crass stupidity. France under the Third Empire was looking for a pretext for seizing territory in Annam. She already had a strong naval squadron in Chinese waters which, as a result of the murder of her missionary in 1856, was co-operating with the British against Commissioner Yeh of Canton. Spain had a base nearby in the Philippines and was anxious to join with France in dealing with Annam.

In 1857 for the second time de Montigny was sent to Hué. He presented three demands to Tu-Duc: (1) a guarantee of religious liberty for Christians, (2) permission to establish a French commercial

agency at Hué, and (3) sanction for the appointment of a French consul there. His terms were sullenly rejected. In any case his mission was sent merely to justify action that France had already decided on. As soon as Canton had been seized by the Anglo-French task force early in 1858 and the Treaty of Tientsin wrung out of China in June of that year, a Franco-Spanish force under Admiral Rigault de Genouilly made its way to Tourane. It arrived there on 31 August 1858. The forts were soon put out of action and a small occupation force was landed.

Then difficulties began to pile up. The Annamites in evacuating Tourane had stripped it of everything. Supplies were unobtainable. Sickness began to take serious toll of the garrison. It was too weak to attack Hué. After considering the feasibility of a demonstration in Tongking the admiral decided to seize Saigon, the granary of Annam. Tourane accordingly was evacuated, and in February 1859 Saigon was captured.

Further large-scale operations were then held up by the resumption of hostilities in China, which culminated in the occupation of Peking by an Anglo-French army in October 1860. Meanwhile in November 1859 Rigault de Genouilly was replaced by Admiral Page who had received instructions to negotiate with Tu-Duc. The original demands were now increased. There were to be French consuls in three parts of the Vietnamese empire and a chargé d'affaires at Hué. Tu-Duc tried delaying tactics, whereupon Page proceeded to Tourane and destroyed some more forts. He had, however, to go on to assist the French forces in China, leaving a Franco-Spanish garrison of less than 1,000 men at Saigon. For nearly a year (March 1860–February 1861) the small garrison had to hold out unaided against a besieging force of 12,000 Vietnamese.

The China war ended in January 1861, and at once Admiral Charner, with a strong naval squadron and 3,000 troops, left for Saigon. On 25 February, at the battle of Chi-hoa, he defeated the besiegers and relieved the city. This was followed in April by the capture of Mi-tho. Then followed the occupation of Gia-dinh, Thu-dau-mot and part of the provinces of Bien-hoa and Go-cong. In November 1861 Admiral Bonard took over from Charner and in a few months had made himself master of the whole of Lower Cochin China, together with Pulo Condore and all the small islands at the entrances to the Mekong delta.

In May 1862 Tu-Duc sent two envoys to ask for terms. The emperor, they explained, was involved in difficulties in Tongking

and wished to end the struggle in the south. In the following month a draft treaty was signed at Saigon by which Tu-Duc ceded to France three eastern provinces of Cochin China and agreed to pay a heavy indemnity in instalments over ten years. He promised the free exercise of the Catholic religion in his dominions and to open the ports of Tourane, Balat and Kuang-An to French trade.

There was considerable delay in obtaining the ratification of the treaty by the Emperor Napoleon III, since the ship carrying the delegates to France was held up by a severe storm. In the meantime Bonard committed the error of replacing the French Residents, appointed by his predecessor to supervise the native administration in each province, by Vietnamese mandarins. The result was a crop of rebellions everywhere in December 1862. Hence, when the treaty signed by Napoleon III arrived from Paris Tu-Duc at first refused to add his own ratification, and Bonard, who had taken the documents to Hué for its final confirmation, only secured it by threatening to send French aid to the rebels in Tongking.

When the next admiral-governor, Lagrandière, took over the new colony in 1863 the situation was perilous in the extreme. One rebel leader terrorized the province of Bien-hoa; another held the Cambodian frontier. Moreover, Tu-Duc, before ratifying the treaty, had already sent the mandarin who negotiated it, Phan Thanh-Gian, to Paris to plead for the restoration of the ceded territory in return for an increased indemnity. In France herself there was growing opposition to the policy of colonial expansion, while the supporters of the Mexican adventure wanted Indo-China to be abandoned in favour of their pet scheme. Even Napoleon III himself cherished grave doubts of the wisdom of the Far Eastern project. He was won over to it by the unyielding attitude of the *Ministre de la Marine*, Comte de Chasseloup-Laubat, who threatened to resign if Cochin China were relinquished, and by the clumsy attempts of Tu-Duc to evade the commitments he had undertaken.

While Rear-Admiral Lagrandière was engaged on the task of restoring order in his three provinces and settling their administration a further important advance in French influence in Indo-China occurred. King Norodom of Cambodia, who had come to the throne in 1860, had run into serious difficulties in 1861, when his youngest brother, Si Votha, revolted and forced him to take refuge at Battambang. For many years, as we have seen, Cambodia had maintained an uneasy existence between her two more powerful neighbours, Siam and Vietnam. Her kings had attempted to maintain

some semblance of independence by paying homage and tribute to both sides. But there were constant dynastic squabbles which invited intervention.

On this occasion the refugee king made his way to Bangkok, seeking for armed support with which to regain his throne. His application was supported by Mgr. Miche, Vicar Apostolic of Cambodia, who wrote to the French consul at Bangkok to approach the Siamese government in the matter. The Siamese government sent Norodom back to Kampot in a steamer, and in March 1862 he re-entered his capital. Mgr. Miche's *démarche* was frowned on by the French authorities. Their great aim now was for France to assume the rôle of 'protector' of Cambodia. Luckily Siam did not supply armed forces. The situation in Cambodia permitted Norodom to return peaceably. The rebels were badly led, and the king's second brother soon had the situation well in hand. A French gunboat also, which Admiral Charner despatched to Phnom Penh to protect French missionaries there, had helped in bringing about the discomfiture of the rebels, for they took its appearance to indicate French support for the royal cause.

Interest in the Cambodian situation had been shown by Charner as early as March 1861, when he sent one of his officers to tell Norodom that France had decided permanently to occupy Cochin China and was anxious to help Cambodia to maintain her freedom. The king in reply had told the envoy that his kingdom owed its continued existence to the Siamese, who had saved it from Vietnamese dominance. Notwithstanding the king's assurances that in his relations with Siam he was a free man, it appeared that the latter kept a tight hold over him by maintaining a Resident at his capital.

In September 1862 Bonard himself paid Norodom a visit and suggested that through conquering Cochin China France considered that she now had a right to the tribute he had previously paid to Hué. France, it seemed, was much more concerned with pressing her claims than with safeguarding the independence of Cambodia. In April 1853 Bonard took a decisive step towards the establishment of French influence there by sending a naval lieutenant, Doudart de Lagrée, as Resident. He instructed him to make a geographical survey of the country, and to establish close contacts with the king. The new Resident reported to Saigon that the King of Siam was more powerful in Oudong than the King of Cambodia himself.

This news caused Bonard's successor, Lagrandière, to decide that any further delay would give Siam time still further to strengthen

her hold on Cambodia. Accordingly in July 1863 he paid a personal visit to Norodom at Oudong and offered him French protection in order to safeguard his independence against Siam. The king hesitated. He welcomed the offer of French help, for his position was still perilous in the extreme. He distrusted his brother Ang Sor, who had defeated the rebels during his absence. He also feared lest the agitator Po Kombo, who was giving the French trouble on his frontier, might attempt to seize the crown from him. But how would he stand if he threw over both Siam and Vietnam for France, and the French were then to evacuate Cochin China? Lagrandière, however, overcame his scruples on this point and he was persuaded to sign a treaty placing his kingdom under French protection.

The treaty was at once despatched to Paris for Napoleon III's signature. Then the inevitable difficulties arose. The French Minister of Foreign Affairs hesitated to advise ratification; Siam, supported by Britain, had raised the objection that, since Cambodia was her vassal state, communications between Norodom and the French could only be made through her as the intermediary. And while the matter was undecided the Siamese Resident at Oudong prevailed upon the weak king to sign a document not merely recognizing his vassalage to Siam but asserting that his true title should be 'Viceroy of Cambodia'. In return the King of Siam announced that he proposed to go himself to superintend Norodom's coronation and receive his homage. As much of the regalia, including the sacred sword, which was used in the ceremony, had been left in Siamese safe-keeping by Norodom when he returned home after his flight to Bangkok, the position was indeed delicate. But Lagrandière declared that the action proposed by the King of Siam constituted a new claim to sovereignty which had no justification. King Mongkut therefore compromised by insisting that Norodom should go personally to Bangkok to receive his crown.

Norodom decided on 3 March 1864 as the date of his departure for Bangkok. Doudart de Lagrée, on hearing of this decision, threatened to take possession of the capital by force and sent off in haste to Saigon for reinforcements. And when, in spite of this, Norodom started on his way French marines occupied the royal palace at Oudong and hoisted the tricolour. The distracted King changed his mind and returned. He found the treaty establishing a French protectorate over his kingdom awaiting him on his return, duly signed by the Emperor Napoleon. There was nothing to be done but accept the inevitable, and on 17 April 1864 the ratifications were completed.

King Mongkut, pressed by the French government to restore the insignia to Cambodia, agreed to do so on condition that Norodom should be crowned by the representatives of Siam and France. Admiral Lagrandière accepted the condition, and on 3 June 1864 the ceremony took place. Doudart de Lagrée, however, refused to allow the Siamese delegate to place the crown on the king's head, and on the following day the Siamese departed home, but not before he had made a formal statement of his king's claims to suzerainty over Cambodia and to the possession of her two westerly provinces of Battambang and Angkor. A few months later Norodom paid a state visit to Saigon, where he was received by Admiral Lagrandière. Then in April 1865 he went to Kampot to fulfil a promise he had made to pay homage to Mongkut. Such is Maspero's explanation of the incident.¹ Leclère, however, says that he went there in response to an invitation from Mongkut to a conference.² Doudart de Lagrée, having failed to persuade him to reject the invitation, accompanied him. The King of Siam did not turn up.

Meanwhile negotiations were in progress between Paris and Bangkok on the vexed question of the status of Cambodia. They ended in 1867 in a treaty whereby, in return for the surrender by Siam of all rights to suzerainty over the kingdom, France, on behalf of Cambodia, abandoned all claims to the provinces of Battambang and Angkor, usually known in modern times as Siemreap, which, according to the French interpretation of Cambodian history, Siam had held 'irregularly' since 1795. Norodom, who had not been consulted, protested in vain. The French at the time considered it a good bargain.

In 1866 the priest-pretender, who had for long disturbed the border between Cambodia and Cochin China, had gained enough support to make a bid for the throne. The name he took, Pu Kombo, was that of a prince of the Cambodian royal family who had died a few hours after birth. His imposture attracted wide support. He collected a large harem, put to death the Governors of Kratié and Sambor when they refused allegiance, and fortified himself at the village of Choeutéal-phlos in the province of Kanhchor. In June 1866 he defeated a royal army at Ba-phnom, but was himself subsequently defeated. Then for many months he played hide-and-seek with both the Cambodian and French forces sent against him. Every time they defeated him he disappeared, only to reappear a few weeks later and carry on a fresh struggle, until at last in December 1867 he

¹ *L'Indochine*, vol. i, p. 148.

² *Histoire du Cambodge*, p. 456.

was caught and killed by the inhabitants of Kompong-thom, where he had taken refuge.

While this quite serious resistance movement was in progress in Cambodia the French had their hands full with the same kind of unrest in Cochin China. Armed bands came over from the regions of Gocong and the Plaine des Jones into French territory and terrorized the population. The Court of Hué attempted to allay French suspicions of its complicity by appointing Phan Thanh-Gian, the ambassador to Napoleon III in 1862, as viceroy of the three provinces of western Cochin China. But there was no improvement in the situation, and in June 1866 Admiral Lagrandière decided to take possession of them. Within a week, 17-24 June, his troops occupied in succession Vinh-long, Chau-doc and Ha-tien. 'The population received us without fear and without repugnance', records Georges Maspero.¹ The viceroy committed suicide.

The French were now well set for building up a new empire in Indo-China. The next big move, undertaken while they were settling the administration of the territories under their control, was to explore the course of the river Mekong. Hardly anything was known of it save that it flowed down from Tibet. Possession of its delta was a challenge to the French to rival the British, who occupied the delta of the Irrawaddy, in a race for the trade of western China. Phayre's mission to the Court of Mindon Min in 1855 had had as one of its aims that of persuading the king to permit trans-Burma trade with China. The development of a short cut to China by an overland route to Yunnan had interested the Dutch in the seventeenth century. But van Wuysthoff's report on the Mekong, and Burma's refusal of trading facilities at Bhamo, had killed the project. The British had become interested in the idea at the time of the First Burmese War, and surveys had been made from Assam in the north and Moulmein in the south, though without success.²

Mindon was at first positively opposed to the scheme. But the immense pressure exerted by the textile industry in Britain from about 1860³ led to further efforts by Phayre and his successor, Major-General Albert Fytche, which resulted in the establishment of a British Agent at Bhamo in 1868 and further attempts to find a suitable trade route into China. The agitation that finally moved the French authorities

¹ *Op. cit.*, i, p. 149.

² J. L. Christian, *Modern Burma*, pp. 212-25.

³ See on this point Clement Williams, *Through Burma to Western China, being notes of a Journey in 1863 to establish the practicability of a trade route between the Irrawaddy and the Yang-tse-kiang*, London, 1868.

in Saigon to send a surveying expedition up the Mekong in 1866 was largely the work of a young naval officer, Francis Garnier, who had served on Admiral Charner's staff in the China war and afterwards at the relief of Saigon, and in 1863 became district officer in charge of Cholen, a suburb of Saigon. He was inspired by two equally powerful emotions; a passionate desire to explore the unknown and a burning hatred of Britain as a colonizing power—the colossus with rotten feet, as he described her. 'Shake her and she will fall.'¹ As he was considered too young to be entrusted with command of the expedition, it was vested in Doudart de Lagrée.

The expedition, composed of ten Frenchmen and a number of native interpreters, left Saigon on 5 June. On leaving Cambodian territory it was held up by the need for Siamese passes and money, and spent the time studying the ruins of Angkor, with which Doudart de Lagrée had become familiar during his service at Oudong. Their existence had been discovered by a Catholic missionary in 1570, but although the word 'Onco' appears in a number of seventeenth-century maps it was the French naturalist and photographer Henri Mouhot who for the first time drew the attention of the West to their importance in an account of his travels published in the *Tour du Monde* in 1863.² His account of them, however, was that of an amateur enthusiast. It was Doudart de Lagrée's mission which gave the earliest exact data, and this was published in Francis Garnier's book in 1873.

After leaving Angkor the expedition proceeded slowly upstream to the ruins of the city of Vientiane, which were found to be completely overgrown with jungle. Then on to Luang Prabang and the nearby village of Ban Naphao, where Mouhot had died five years earlier and was buried. King Tiantha Koumane treated the members of the mission well, but warned them against pushing on into Yunnan because of the disorders there caused by the Panthay rebellion. He had paid no tribute to China since the revolt had begun in 1855 on the grounds that the roads were impassable, and on that account alone was anxious that the French travellers should not demonstrate the thinness of his pretext.

But at this stage no warnings could relieve Garnier of the obsession that he describes as 'la monomanie du Mekong', and he persuaded Doudart de Lagrée to push on into Chinese territory. There his

¹ Sir Hugh Clifford, *Further India*, p. 135. Clifford gives a picturesque account of his subsequent expedition. His own account of it is entitled *Voyage d'Exploration en Indo-Chine, effectué pendant les années 1866, 1867 et 1868, etc.*, 2 vols., Paris, 1873.

² A year later he published, in English, *Travels in the Central Parts of Indo-China (Siam), Cambodia and Laos during 1858-60*, 2 vols., London, 1864.

leader died, worn out by the fatigues and deprivations of the journey. And when the expedition, now directed by Garnier himself, arrived at Talifu the Chinese authorities courteously but firmly refused to allow it to proceed further. Garnier had, willy-nilly, to renounce his ambition of exploring the sources of the Mekong. It was obvious, too, that the river was utterly useless as a trade route connecting Saigon with Yunnan. That dream was shattered.

A new one, however, began to form, which was to have a notable influence upon the policy of the Third Republic. Garnier and his companions made their way across the Yunnan plateau and down to the Yang-tse, where they procured boats and quickly made their way down to Hankow. They had left Talifu on 4 March 1868. They arrived at Hankow on 27 May. In Yunnan they acquired from Chinese mandarins and French missionaries most valuable information concerning the waterways which linked that province with the Red River of Tongking. French interest, therefore, in the approach to western China was transferred from the Mekong to Tongking. And the Franco-Prussian War of 1870-1 forms a convenient dividing line between two quite distinct phases in French expansion in the Far East.

CHAPTER 35

THE SECOND STAGE OF FRENCH EXPANSION IN INDO-CHINA, 1870-1900

IN May 1868, when he was at Hankow on his return journey from Yunnan-fu, Francis Garnier met a French merchant Jean Dupuis. The discoveries made by the Doudart de Lagrée-Garnier mission interested Dupuis in the possibility of opening up a trade route into Yunnan by means of the Red River (Song-Koi), and he seems almost immediately to have set out for Yunnan. During 1868-9 he was in the province, but, as in Garnier's case, the disturbed state of the country consequent upon the Panthay rebellion (1855-73) prevented him from going beyond Yunnan-fu. In February 1871 he left Yunnan-fu for Hanoi in order to carry out a contract to supply the Chinese army in Yunnan with arms and ammunition. Proceeding southwards, he struck the Song-koi at Mang-hao, and from there managed to navigate it to the sea.

In the following year, notwithstanding much opposition from the Tongking mandarins and the difficulties of the route, he delivered his cargo of military stores to the Yunnan government. Then he purchased a cargo of tin and copper at Yunnan-sen for sale in Hanoi and undertook to bring back a return one of salt from that city. Salt, however, was a monopoly of the mandarins, and they refused to let him have any. Thereupon Dupuis and his followers, a mixed collection of Chinese and Filipinos, proceeded to occupy a part of the city by force and appealed to Saigon for help. The Court of Hué also appealed to Saigon; it claimed that the presence of Dupuis in Tongking was contrary to existing treaty arrangements with France and requested Admiral Dupré, the Governor of Cochin China, to put a stop to his activities.

Tongking was at the time in a deplorable state. After the T'ai P'ing rebellion (1850-64), which had caused devastation over vast areas of China, especially in the south, where anti-Manchu sentiment was strongest, bands of rebels had escaped over the border into northern Tongking and were making a living by terrorizing the local population. The Emperor Tu-Duc, quite unable to cope with them,

had called on the Viceroy of Canton for help, and the latter had sent regular troops, who, instead of carrying out their task, had joined with the insurgents in the game of pillage. All these robber bands, whether regulars or irregulars, came to be known to the French as the Black Flags. Admiral Dupré saw in this state of affairs an admirable opportunity for intervention, and Dupuis's grievance as a heaven-sent excuse. He asked his government for a free hand, but was told to avoid armed intervention. Nevertheless he sent the impulsive Francis Garnier to Hanoi with a small force of 188 French and 24 Cochinchinese troops, and instructions to arbitrate between Dupuis and the mandarins.

Garnier arrived on 5 November 1873. His attempt at arbitration lasted only a few days. Finding the mandarins obdurate, he issued a proclamation declaring the Song-koi open to general commerce. This unwarranted action goaded them into making military preparations, to which Garnier replied on 20 November by seizing the citadel by assault. His reckless audacity succeeded so well that with the additional volunteers he enrolled he was able to gain possession of five strongholds, including Hai-phong and Ninh-binh, and to control the administration of Lower Tongking. The Court of Hué was now ready to negotiate, but the mandarins of Hanoi called on the Black Flags for assistance. They appeared before the city on 21 December 1873, and Garnier was killed while heading a sortie against them. He had impetuously rushed so far ahead of his men that he was ambushed and killed before they could reach him.

Had he lived the French conquest of Tongking would have begun ten years earlier than it did, for he went there determined to force France's hand. Her prestige had become dangerously low in Asia as a result of her overwhelming defeat in the Prussian war of 1870-1, and men such as Garnier believed that the best way to revive it was to restart the movement of expansion that had been interrupted by her debacle in Europe.

The French government, however, was bound to disavow such a rash act of war as the seizure of the citadel at Hanoi, and as soon as he heard of it Admiral Dupré despatched an inspector of native affairs named Philastre to order Garnier to refrain from further acts of aggression and to negotiate a settlement with the Court of Hué. Philastre had been a personal friend of Garnier's, but he had an immense admiration for Chinese culture and had been so profoundly shocked by his friend's coup that he had written to him: '*Le mal est irréparable et pour vous et pour le but que l'on se propose en*

France. Vous vous êtes donc laissé séduire, tromper, et mener par ce Dupuis?'¹

Philastre reached Hanoi on 3 January 1874, and at once ordered the evacuation of all the forts held by the French. He realized to the full the heavy blow this would deal to French prestige, but 'justice above all things' was his motto. Dupuis's vessels were sequestered. Then Philastre proceeded to negotiate a treaty with Tu-Duc. On 15 March 1874 it was signed at Saigon by Admiral Dupré. Tu-Duc recognized French sovereignty over Cochin China. He agreed to receive a French Resident at Hué, to open the ports of Qui-nonh, Tourane and Hanoi to French trade, and conceded to France the right to appoint a consul at each with an escort for his protection. The navigation of the Red River was declared free up to Yunnan. Once again Tu-Duc promised freedom to Christians. In return for all these favours France released him from his obligations with regard to the unpaid balance of the indemnity and agreed to supply him with gun-boats, arms and instructors to enable him to deal more effectively with the Black Flags. A supplementary treaty of commerce was also concluded which granted French vessels and trade more favourable terms than those of other nationalities and provided for the appointment of French officers to key positions in the Vietnamese customs service.

On paper the concessions were considerable, but in his zeal for justice Philastre had overlooked the fact that in Vietnamese eyes his actions were taken to be a sign of weakness on the part of France. Hence as soon as the French forces had left Tongking Tu-Duc renewed the persecutions of Christians, subjected the new French consuls to the greatest indignities, and punished all who had been French partisans during the Garnier adventure. Moreover, as a counterpoise to the French threat he moved closer to China, renewing his declaration of allegiance to the emperor and seeking a fresh investiture as his vassal.

Meanwhile, with the final defeat of the Panthay rebellion in Yunnan, fresh hordes of refugees, chased out by Chinese armies, were swelling the numbers of the insurgents in neighbouring states. Their depredations affected the Laos states just as much as Tongking. There were Black Flags, Yellow Flags and Red Flags, besides professional pirates. Between them they rendered null and void the clause of the 1874 treaty declaring the freedom of the navigation of the Red River.

¹ The letter is quoted in full in C. B. Norman's *Tonkin or France in the East*, London, 1884, pp. 142-3. For a concise account of this period see Georges Maspero (ed.) *L'Indochine*, Paris et Bruxelles, 1930, vol. i, pp. 150-3 and vol. ii, pp. 1-15.

To add to the confusion, a revolt against the Nguyen emperor was stirred up by partisans of the old Le dynasty that had been brought to an end in 1804. Tu-Duc himself played the double game of encouraging banditry as a counterpoise to the French, and of asking for Chinese aid in suppressing it, fondly hoping that should France make a further move she would find herself embroiled with both.

The French were acutely conscious that any move to annex the remainder of the empire of Vietnam was calculated to arouse strong opposition on the part of China. They felt also that Peking would resent the clause in Philastre's treaty opening the Red River to European commerce as constituting an infringement of the Treaty of Tientsin (1858). The French ambassador at Peking was accordingly instructed to do his utmost to lull the suspicions of the Chinese government. But when news arrived of the murder of the Englishman Margary while attempting to explore a trade route from Burma across Yunnan, France decided to go all out for the recognition of the 1874 treaty. She jumped to the conclusion that Britain would use the murder as a means of forcing Peking to open Yunnan to British trade via Burma.

France's attitude towards China stiffened still further when in 1876 it was reported that, without any reference to her, Tu-Duc had despatched an embassy to Peking bearing the customary triennial tribute. Earlier, when the French ambassador had asked the Peking government to recall its troops from Tongking the latter had promised to do so, but in such terms as to show plainly that it regarded Vietnam as its vassal and entirely independent of France. The fact was that France, in spite of the declaration of Tu-Duc's independence in the Philastre treaty, was trying to stake the claim that the real effect of that document was to transfer the protectorate of Vietnam from Peking to Paris. Her representatives on the spot, however, were well aware that any move in this direction was bound to cause an open rupture with China.

But the Tongking situation had to be dealt with, and without assistance Tu-Duc was powerless to suppress the insurgents. He called on China for further assistance, and it was granted. Then in 1880 the Peking government publicly restated China's position. It announced that the insurgents in Tongking had been defeated by the armies she had sent to the aid of her vassal Tu-Duc, whose investiture as such had been granted by the Emperor of China. In response to this Tu-Duc sent an embassy to present his humble gratitude to the emperor.

De Freycinet was now Minister of Foreign Affairs in Paris. He was an advocate of the new expansionist policy that was producing an unparalleled movement of European economic imperialism and bringing vast territories into the colonial empires of the great powers. The choice, as he saw it, was between complete withdrawal from Tongking and further annexation. He was determined to revive French power in the East at the point of the bayonet. France was rapidly recovering from the knock-out blow she had received at the hands of Bismarck. In July 1881 both chambers of her Parliament voted the credits necessary for a renewal of military operations in Tongking.

In the next year the French attack was launched. Their difficulties in Tongking were increasing so rapidly that they had an excellent excuse for armed intervention. On the plea that the insurgent activities were menacing the safety of French subjects in Hanoi, Captain Henri Rivière was sent with an expeditionary force to operate against the bands of Black Flags infesting the Red River. His real object was to begin again the conquest of Tongking which Francis Garnier had essayed in the previous period.

Rivière seized Hanoi in April 1882 and Nam-dinh in March of the following year. But the redoubtable Black Flags in the pay of Tu-Duc again laid siege to Hanoi, and again the French leader was killed in a sortie against them. Jules Ferry, the chief exponent of the views of the 'colonial party', was now Prime Minister of France. He decided that not only must Tongking be conquered but the Court of Hué itself must be brought under French control. A strong expeditionary force was despatched to the East, General Bouet was sent to take command at Hanoi, and Admiral Courbet placed in charge of the fleet. Dr. Harmand, who had been one of Garnier's colleagues, was commissioned to organize the protectorate which was to be established over Annam and Tongking.

Bouet found Hanoi so closely invested by Black Flags that at first he could do little more than stand on the defensive until such time as Courbet's fleet should arrive with reinforcements. On 18 August 1883 Courbet appeared before the mouth of the Hué river and proceeded to attack the forts guarding it. The French gave no quarter, and the capture of the forts involved such fearful loss of life to the defenders that the Vietnamese Foreign Minister came personally under a flag of truce to negotiate. It transpired that Tu-Duc had died in the previous month, and his death had been followed by a dynastic crisis. Prince Ung-Chan, whom he had designated as his successor, had been deposed by the Council of Regency after a reign

of only three days and replaced by Prince Hong-Dat, who had been raised to the throne as the Emperor Hiep-Hoa on 30 July.

An armistice was concluded, under which all forts and war vessels in the neighbourhood of Hué were to be surrendered to the French and a new treaty was to be drawn up immediately. A few days later, on 25 August, this document was signed by Hiep-Hoa and Harmand acting on behalf of France. Under its provisions Vietnam recognized the French protectorate and surrendered control over her external relations to France. French Residents with suitable garrisons were to be appointed to all the chief towns and were to have jurisdiction over the Vietnamese authorities everywhere. The French were to occupy the forts of the Hué river and all forts deemed necessary for the preservation of peace in Tongking. The customs service was to be placed under French administration. All Annamite troops serving in Tongking were to be immediately recalled, while France undertook the task of opening the Red River to commerce, suppressing rebellion and piracy, and repelling all foreign aggression. Vietnam ceded to France the province of Binh-thuan bordering on Cochin China, all her ships of war, and agreed to pay an indemnity to cover the cost of the French occupation. Pending its payment France was to retain all the proceeds of customs dues.

The first result of this action was a formal protest by China. She pointed out that no treaty with Vietnam was valid without the approval of the Peking government. The Quai d'Orsay, however, brushed this aside as a matter of no importance. Reinforcements were hurried to the East and General Bouet was told to act with vigour. China therefore replied with vigour by sending troops from Yunnan to the Vietnamese bases of Son-tay and Bac-ninh and placing orders for warships and ammunition in Europe and America. General Bouet thereupon advanced in the direction of Son Tay as far as Pallen, which he captured from its Chinese and Vietnamese defenders, but could go no further owing to the inundations caused by the enemy. He was up against regulars, but chose to regard them as insurgents, and hence beheaded all his prisoners.

While his operations were held up in this way Bouet suddenly and without warning left for France. The official announcement was that he had gone to report on the state of affairs in Tongking. Later it transpired that he had quarrelled with Harmand, the Civil Commissioner. The management of operations was taken over by Admiral Courbet, and in December 1883 he captured Son-tay from the Chinese. Soon reinforcements were pouring in, and three generals—

Millot, de Négrier, and Brière de Lisle—assumed charge of separate columns as the fighting moved further inland. Bac-ninh was taken in March 1884 and Thai-nguyen soon after. Then while one column cleared the Black River region another in June gained possession of Tuyen-quang.

In that same month a new treaty was signed with the Court of Hué which in some degree modified the harsh terms of the Harmand Treaty. For instance, the province of Binh-thuan, which had been annexed to Cochin China, was restored to Annam. Annam itself remained a protectorate, but France was given the right to occupy militarily any place in it. The administration of Tongking became a French responsibility: the emperor was left with nominal suzerainty only. But the northern Annamite provinces, which had been linked with Tongking by the Harmand treaty, were now restored to Annam.

Meanwhile, with a difficult struggle on their hands in Tongking and considerable unrest in Annam, the French became involved in an undeclared war with China. The capture of the important towns of Son-tay and Bac-ninh, garrisoned by Chinese troops, was regarded by China as an act of war. An attempt, however, to bring about a settlement was made by Li Hung Chang and the peace party at Peking. Commandant Fournier of the French navy, a personal friend of the Chinese statesman, met him in Peking for discussions. On 11 May 1884 they signed a draft convention. France was to guarantee China's southern frontier, and, in case of need, protect it; China in return was to withdraw her troops from Tongking.

The convention satisfied neither side. The Chinese Foreign Office wanted to maintain China's suzerainty over Vietnam and to close the Yunnan frontier to French trade. Worse still, a quarrel developed over the date on which the Chinese troops were to be evacuated, and Colonel Dugeune, the commander of the French troops in the Lang-son area, clashed with a Chinese force at Bac-le and sustained a serious defeat. War, therefore, was resumed. General de Négrier took the field against the Chinese in the Lang-son area, and after much hard fighting captured the place on 13 February 1885.

Admiral Courbet, after an unsuccessful attack on the port of Kelung on the northern coast of Formosa, steamed across to Foochow, where he destroyed the Chinese fleet, as it lay at anchor, and the new arsenal there. Then, returning to the blockade of Formosa, he made attack upon attack on the Kelung forts until at last, in March 1885, he captured them. Soon afterwards he occupied the Pescadores.

By this time both sides were utterly war-weary. The French,

engaged in exhausting guerrilla warfare with the Black Flags, had begun to register some progress. But on 28 March 1885 their forces at Lang-son suffered a terrible defeat at the hands of the Chinese. General de Négrier, while on a cavalry reconnaissance outside the town, was attacked and wounded. His second-in-command, Captain Erbinger, on taking over, decided to evacuate the place. His troops panicked, abandoned all their baggage and guns, and fled to the mountains.

The news of this disaster, telegraphed to Paris, caused such consternation that on 31 March, before the attack of Clemenceau, Jules Ferry's Cabinet fell. At almost the same moment negotiations which were already in progress between China and France resulted in the signing of a peace protocol. On 9 June, after the details of a settlement had been agreed between Li Hung Chang and M. Patenôtre, the French Minister at Peking, the Treaty of Tientsin was signed. Ironically enough, the agreement which it brought into effect was almost identical with the one reached a year earlier between Li and Fournier. France restored Formosa and the Pescadores to China.

Throughout the period since Tu-Duc's death in July 1883 one crisis after another had arisen at the Court of Huế. Hiep-Hoa, who had signed the Harmand Treaty at the point of the bayonet, was murdered by patriots in the following November. He was succeeded by Kien-Phuc, who reigned until July 1884, when he was deposed and replaced by Ham-Nghi. In July of the following year there was further trouble in the palace, and Ham-Nghi fled to the Laos. Thereupon the French intervened and placed their own candidate, Dong-Khanh, on the throne. With him they made a convention whereby they installed Residents in each province of Annam. In January 1886 the tightening-up process went a stage further; two *Résidents Particuliers* were appointed, one for Tongking and the other for Annam, to work under the Resident-General. In the following month a corps of Civil Residents common to both countries was created.

A similar tightening up process had been going on in Cambodia. Thomson, the Governor of Cochin China, made the abuses of the mandarinat the excuse for imposing on King Norodom a convention whereby he agreed to accept such reforms of the administration of his kingdom as the French might consider necessary. He was permitted to retain his Court ceremonies and other prerogatives but had to transfer the real government to the French *Résident Supérieur*, who could ignore the assembly of ministers if he chose. In addition each province of his realm received a Resident, whose task it was to

supervise the hierarchy of native officers and councils forming its administration.

The agreement was signed in June 1884. It created a crop of fresh difficulties at a moment when the French had enough on their hands elsewhere. The population rose in revolt under a prince of the royal house, Si Vaththa. They were already thoroughly discontented through the forcing upon the king of a number of previous conventions dealing with the traffic in arms, the suppression of the capitation tax on Vietnamese, and the collection of opium and alcohol dues. They were determined to prevent the establishment of the new officers. Armed bands broke over the frontier in places and the military escorts of Cochín-Chinese troops provided for the Residents were massacred. The rebellion, which began in January 1885, lasted for eighteen months and caused the French heavy losses. Then Si Vaththa became a hunted man; but not until 1892, when he was at the end of his resources, did he surrender.

While this revolt was in progress the French hold on Cochín China went through a critical period. Drained of troops for service in Tongking, and with the Cambodian situation making large demands on those that were left, Cochín China was threatened with invasion by armed bands of insurgents who had assembled in the Annamite province of Binh-thuan. Then at an awkward moment, when the authorities had only 300 troops at their disposal in the city, a revolt broke out in Saigon also. When this was suppressed the governor called for native volunteers to make up a force for the invasion of Binh-thuan and Phu-yen. In response to this the Tong-doc Tran Ba-Loc, who was loyal to the French régime, left Saigon in July 1886 at the head of a force of partisans, stiffened by a handful of regulars, and treated the two provinces to a dose of such frightfulness that they were 'entirely pacified'. His merciless repression was long remembered. Everywhere indeed in the new French empire unrest and rebellion were constant factors for many years. Not until 1895 was Tongking completely 'pacified'; her discontented elements found a formidable leader in De-Tham, who proved a sore thorn in the flesh to the French.

The administrative arrangements were rounded off by decrees issued in October 1887. These placed the Protectorates of Annam and Tongking in the hands of the Minister of Marine and Colonies in Paris and brought together Cambodia, Cochín China, Annam and Tongking to form the *Union Indochinoise*. The higher administration of this was entrusted to a civilian governor-general and was divided

into five departments under the *Commandant supérieur des troupes*, the *Commandant supérieur de la Marine*, the *Secrétaire général*, the *Chef du Service judiciaire*, and the *Directeur des Douanes et régies*, respectively. Under the direct authority of the governor-general Cochin China had a lieutenant-governor, Annam and Tongking combined a resident-general, and Cambodia a resident-general. Each of these units maintained an autonomous organization and had its separate budget.

CHAPTER 36

SIAM UNDER MONGKUT AND CHULALONGKORN, 1851-1910

MONGKUT, who was the rightful heir to the throne when Rama II died in 1824, was a Buddhist monk when his elder brother, Pra Nang Klao, seized the throne and became Rama III. He was then twenty years old and quite inexperienced in matters of state. Though he had entered a monastery only for the short period that was customary for all young men, he now remained in the order and eventually became Sangkaret Bawaraniwate. In his early years as a monk he became famous for his knowledge of the Pali scriptures, and later for the reformed sect, the D'ammayutika, which he founded. Soon he began to widen the scope of his studies, learning Latin, mathematics and astronomy from the scholarly French missionary Bishop Pallegoix, and English from the American missionaries Caswell, Bradley and House. He became an enthusiast for the study of English, which became his second language; as a king he signed all state papers in roman characters, and his fluent, ungrammatical style makes his letters delicious reading. 'My gracious friend,' he wrote to Sir John Bowring, the British envoy, who came to negotiate a treaty in 1855, 'It give me today most joyful pleasure to learn your Excellency's arrival here. . . . Please allow our respects according to Siamese manners. Your Excellency's residence here was already prepared. We are longly already for acceptance of your Excellency.'¹

These years of study gave Mongkut something which no previous King of Siam had had—a range of contacts beyond the almost prison-like isolation of life in the royal palace. As a monk his pilgrimages and preaching brought him into touch with all sorts and conditions of people, while from his European teachers and books—for he was a voracious reader—he gained information about foreign countries and international relations which was to prove of the utmost value to him and his country. It is perhaps not too much to say that Siam owed to Mongkut more than anyone else the fact that she preserved her

¹ A facsimile of the letter is in Bowring's *The Kingdom and People of Siam*, London, 1857, vol. i, attached to p. 1.

independence when by the end of the nineteenth century all the other states of South-East Asia had come under European control. For he almost alone among his people could see clearly that if China had failed to maintain her isolation against European pressure, Siam must come to terms with the external forces threatening her and begin to accommodate herself to the new world, in which Asian traditionalism appeared outworn and inefficient.

King Nang Klao had sons of his own and intended that the eldest should succeed him. But when he lay dying a meeting of the chief princes of the royal family and the highest officials of the realm invited Mongkut to accept the crown, and after some hesitation he agreed on condition that his brother, Prince Itsarate Rangsan, should be appointed Second King. Prince Itsarate, whose English was perfect, and whose home was built and furnished in European style, never took a prominent part in public affairs; but as an adviser to the government his influence was great. He had more advanced political ideas than his brother and a mind at least as acute.

The introduction of Western ideas and methods, even on a limited scale, caused a double conflict—one between the king and the ruling classes, and the other in the king's own mind, where Western progressive ideas clashed with oriental conservatism, leaving him a mass of contradictions. The picture of him portrayed by the excellent Mrs. Leonowens, the English governess he engaged in 1862 as tutor for the royal children, gives some idea of the contradictions, although the lady was gifted with more imagination than insight in her description of his domestic life.¹ The Siamese memory of him today is certainly not of a revengeful or cruel man, nor of one needlessly suspicious. Judged against the background of his own people, he emerges both morally and intellectually head and shoulders above the level of the Siamese aristocracy of his day. It is not too much to claim that among the benevolent despots of the world he ranks high.

Mongkut opened the door for European influence when in 1855 he concluded the Treaty of Friendship and Commerce with Britain. In their resentment at the treatment they had received both 'Raja' Brooke and the American envoys, who had failed with Pra Nang Klao, had foolishly advised that only warlike demonstrations would move the Siamese. An interesting sidelight on this is the fact that in the negotiations with Sir John Bowring one of the greatest obstacles in

¹ *An English Governess at the Court of Siam*, Boston, U.S.A., 1870. Margaret Landon's *Anna and the King of Siam*, which is based on it, is even more unfair to Mongkut. The fairest estimate of him is in Malcolm Smith's *A Physician at the Court of Siam*, London, 1946.

the way of agreement was Mongkut's fear that Siam's rival Vietnam would assume that he had been intimidated by the British into signing a treaty. Bowring's task was rendered easier by the simple fact that his plenary powers had been conferred on him by Queen Victoria, whose sign manual was affixed to his documents. But his greatest asset came from the fact that he liked and respected the Siamese and won the personal friendship of the king. The overriding fact was that Mongkut was particularly anxious for the friendship of Britain.



RAMA IV (KING MONGKUT) OF SIAM

The treaty, which contained more important concessions than Siam had ever granted to a foreign power, was negotiated in less than a month. It limited the duty payable on goods imported by British merchants to 3 per cent *ad valorem*, permitted the import of opium duty-free but subject to certain necessary restrictions, and laid down that exports were to be subject to duties according to an agreed schedule. British subjects were to be permitted to purchase or rent land near the capital, and no additional charge of any kind might be imposed on them, save with the sanction of both the supreme Siamese authorities—i.e. the First and Second Kings—and the British consul.

Bowring claimed that these provisions 'involved a total revolution in all the financial machinery of the Government'. They must, he thought, bring about a complete change in the whole system of taxation, seeing that they affected a large proportion of the existing sources of revenue and would uproot a great number of long-established privileges and monopolies held by the most influential nobles and the highest functionaries in the state. Both Mongkut and his successor, Chulalongkorn, carried out the treaty faithfully.

The other main concession was the establishment of the extra-territorial system for British subjects. The treaty laid down that a British consul was to reside at Bangkok and exercise civil and criminal jurisdiction over all British subjects in Siam, who were thus made independent of the Siamese courts and answerable to the consul alone. This was not a complete novelty in Siam's relations with European powers; the Dutch had extorted a similar concession, though not in identical terms, from King Narai in the seventeenth century. But by Bowring's time it had long fallen into desuetude. In the days of the great chartered companies of the seventeenth and eighteenth centuries rulers in South-East Asia had preferred that each community of foreign merchants—and this included the Chinese as well—should be under the control of a chief, with whom the ruler could deal directly in all matters concerning them. Mongkut's initial hesitation to accept the system lay mainly in his fear that he would be unable to control the consul, but he accepted Bowring's assurance that only men worthy of his confidence would be appointed.

The conclusion of this treaty was epoch-making. It speedily attracted the attention of other powers, and during the next few years a spate of similar treaties came into being. They were made with France and the United States in 1856, Denmark and the Hanseatic cities in 1858, Portugal in 1859, Holland in 1860, and with Prussia in 1862. In 1868 Sir John Bowring himself was commissioned to conclude treaties on behalf of Siam with Belgium, Italy, and Norway and Sweden. British trade reaped the greatest harvest from this revolutionary change in Siamese policy. Singapore and Hong Kong began to carry on a thriving trade with Siamese ports. The British Bombay-Burmah Corporation secured a preponderating share of the teak industry in the forests of northern Siam. British firms did most of the foreign business in Bangkok, and Britain soon came to have by far the largest capital investment in the country.

Important as these treaties were in introducing new commodities to Siam and providing new contacts, they probably contributed less to

the modernization of the country than Mongkut's policy of employing Europeans to reorganize the government services. They came in as advisers and teachers, but, in the absence of Siamese officers with technical training or the right kind of administrative experience, many of them became heads of departments. In this matter Chulalongkorn went even farther than his father. Most of his foreign advisers were British, since their experience in India and Burma suited them for the conditions of work prevailing in Siam. But he also appointed Belgians and Danes. His General Adviser, who carried through most of his reforms, was Rolin-Jacquemins, a Belgian lawyer of repute, who had been Minister of the Interior at Brussels. One of his most efficient servants, a Dane, was head of the provincial gendarmerie. The Italian Major Gerini, who was in charge of the military cadet school, achieved distinction for his scholarly contributions to Siamese history and archaeology, and later for a pioneer study of the section of Ptolemy's *Geographia* relating to South-East Asia.

With France Mongkut's relations were at first quite cordial, and Napoleon III's envoy was given a splendid reception at Bangkok in 1856. French missionaries were given much freedom to build schools, seminaries and churches, though the king and his Court remained fervently Buddhist. But French trade failed to make much headway in face of British competition, and when France began to expand in Cochin China and her interests clashed with those of Siam in Cambodia Mongkut became decidedly uneasy. The treaty of 1867, whereby Siam surrendered her claims over Cambodia in return for France's recognition of her rights over the old Cambodian provinces of Battambang and Siemreap, and the French exploration of the middle and upper Mekong only served to increase his suspicions concerning the trend of Napoleon III's imperial ambitions, and to strengthen his desire for closer co-operation with Britain.

Mongkut's intense interest in science was the cause of his death in 1868. A total eclipse of the sun was due to occur on 18 August of that year, and as it was to be visible from peninsular Siam a French scientific expedition chose Sam Roi Yot, on the Gulf of Siam 140 miles south of Bangkok, as the spot from which to study it. Mongkut did all he could to make the expedition a success by clearing the jungle and erecting houses for his guests and himself. Sir Harry Ord, the Governor of the Straits Settlements, and his wife attended by special invitation of the king, who also invited all the Europeans in Bangkok to witness the eclipse. It was, he felt, a wonderful opportunity for

demonstrating to his subjects the importance of scientific knowledge. Everything went well, the eclipse was seen under perfect conditions, and the king's joy was unbounded. But it was a malarial spot, and the king went down with fever as soon as he reached home. He died in the following month.

He had promoted the digging of canals, the construction of roads, shipbuilding, and especially the teaching of foreign languages. He had established a mint in the palace, and from 1861 minted flat coins in substitution for the rounded lumps of gold or silver previously in circulation. Was it a coincidence that Mindon of Burma had begun to mint coins in the previous year? He had patronized the printing press introduced by Christian missions, constructed buildings in a European style, and begun the reorganization of the army.

An immense amount still remained to be done. Siam was still in 1868 a backward oriental country, unready in general for such violent changes as the adoption of European models in the various public services must inevitably bring. The situation which faced Chulalongkorn has been summed up thus:

"There was no fixed code of laws; no system of general education; no proper control of revenue and finance; no postal or telegraph service. Debt slavery was not fully abolished; the opium laws were badly administered; there was no medical organization to look after the health of the city. There was no army on modern lines; there was no navy at all; there were no railways and almost no roads. The calendar was out of step with the rest of the world. The list could be extended."¹

Chulalongkorn was only sixteen years old when his father died and he became King Rama V. His education had begun under Mrs. Leonowens, who had never ceased to instil into him her views on the reforms necessary in his country. Later he had been placed under the absolute authority of an English tutor, Robert Morant, but owing to his father's death this discipline lasted only a year and a half. As he was a minor, the government was under a regency until 1873, and he seized the opportunity to travel and study on the spot methods of administration in Java and India. This tour made a deep impression on his mind. He returned home far more enlightened than almost any of his subjects, and at once began to put into operation a series of reforms which in the long run introduced radical changes into every

¹ Malcolm Smith, *op. cit.*, pp. 85-6.

department of the national life. He realized forcibly that if his country were to preserve her independence she must, willy-nilly, put her house in order according to the prevailing European notions, or at least keep up the appearance of doing so.

His first essay in this direction was the dramatic announcement at his coronation in 1873 of the abolition of the practice of prostration in the royal presence. His father had done something towards increasing the monarch's accessibility by abolishing the ancient taboo against looking on the royal face or watching a royal procession. Rama III had left the palace only once a year for a ceremonial visit to the temples of the city. He had travelled by water, but the people had had to shut themselves in their houses out of sight, and the route to be traversed by the royal barge was cleared of all craft. Chulalongkorn often drove about in public and had informal conversations, but he made no attempt to rid himself of the traditional harem life, which tended to isolate him in a sacred city of women and children and servile officials, with its atmosphere poisoned by jealousy.

Like the abolition of prostration, his early reforms sprang from a realization that there were certain abuses which it was not to his interest to tolerate any longer. The ignorance of the aristocracy was one, and he forced them to send their children to the two schools with European curricula which he established at the palace. These produced a few men of outstanding attainments such as Prince Devawongse, the first Siamese Foreign Minister to speak European languages, and Prince Damrong, who as Minister of the Interior introduced European efficiency into his office and transformed the whole system of local administration.

Slavery was another intolerable abuse. Though not as harsh as the plantation system of America, and governed by the precepts of the Laws of Manu, its abolition was an obvious essential of the modernizing process. Mongkut had issued regulations to mitigate the lot of the slave, but Chulalongkorn in 1874 struck a powerful blow at its root by decreeing that thenceforward no one could be born a slave, and that the practice of selling oneself for debt was illegal. There was, however, still much to be done to root it out and check its persistence under other names. Gambling was its chief cause, and it was only the abolition of public gambling-houses and the placing of restrictions on moneylenders that rendered the decree effective. These reforms did not come until the present century.

Along with slavery disappeared the compulsory services of the *Prai* and *Sui* classes in the army and police, and in private labour for the

profit of the Crown. In their case it was the reform of the military system and the introduction of modern forms of taxation that revolutionized their life. The long-term results of these measures have been most striking, especially by contrast with Siam's two neighbours, French Indo-China and British Burma. The Siamese peasantry became, in Graham's words, 'a sturdy and independent class free from the ancient thralldom, owning its own land, depositing money in the savings bank, in fact, acquiring a stake in the country.'¹

The corruption and speculation prevalent among the officials gave Siam the reputation of being one of the worst-governed countries in the world. One of the most pressing needs was to put the country's finances in order. And it was not simply a case of bringing into the Treasury the money that was finding its way into the pockets of extortionate officials, but of controlling expenditure, setting up a proper system of audit and accounts, and reorganizing the Customs and the Inland Revenue. This problem was for long beyond the competence of the government, until in 1896 the services of a financial adviser were obtained from the British government, and after him those of a former Accountant-General of Burma.

Even then it was not until 1901 that the government's first budget was published. Before the fiscal system was modernized it was estimated that from five to six millions sterling were squeezed annually out of the people by tax-gatherers and monopolists, while of this amount only £1,200,000 ultimately reached the Treasury. A favourite money-making device was to collect land taxes without giving receipts, so that the tax could be forcibly collected several times over. Writing in 1902, J. G. D. Campbell was able to say that even Siam's worst enemies would admit that the improvement in the collection of taxes had been enormous, and as a result the people were 'immeasurably better off' than they had been ten years earlier.²

Provincial administration was an equally black spot. Under the old system provinces were largely autonomous; in practice so long as the provincial governors regularly remitted the due amount of revenue to the capital they were left alone. The great evils were the farming of dues, feudal privileges—especially in the matter of forced labour—and general inefficiency. The abuses of local justice were also, from a European point of view, flagrant. In 1892, therefore, the whole system of administration was centralized under the Ministry of the Interior, and the direct collection of practically all the taxes was

¹ *Siam in the Twentieth Century*, London, 1902.

² *Ibid.*, p. 180.

substituted for the old farming system. The reform of local administration was then carried out by Prince Damrong, who introduced the system developed by the British in Burma. The whole kingdom was divided into eighteen *monthons*, each with a resident High Commissioner at its head. These were subdivided into provinces, villages and hamlets. Each hamlet of about twenty families was placed under an elder, and the elders together elected the headman of the whole village.

The reorganization of the administration of justice was mainly due to the efforts of Rolin-Jaequemins, who called in the assistance of a number of Belgian lawyers to advise the judges. He was ably seconded by Prince Rabi as Minister of Justice. Rabi was one of hundreds of young men whom Chulalongkorn sent abroad to learn Western methods. He was educated in England and took his degree at Oxford. One of his achievements as minister was to establish a legal school for the training of Siamese lawyers, for the immediate result of the modernization of the legal system had been to throw the chief legal business into the hands of foreigners. A further result of the judicial reforms was the reform of the prison system and the modernization of the police force. For the last-named task officers were recruited from the Imperial Police Service of India and Burma.

Waterways were the main mode of transport in Siam, and rulers who gave their attention to the improvement of communications concentrated on cutting canals to link up rivers and creeks rather than on roads. Villages were built along the banks of waterways. Provincial towns were simply larger settlements on a maze of waterways with many houses on floating pontoons. When Chulalongkorn came to the throne, Bangkok had hardly any streets and was called the Venice of the East. The best roads were simply bullock-cart tracks usable in the dry season, or mountain tracks for pack animals. Under such conditions the railway age was late in arriving. Chulalongkorn first became aware of the importance of railways through the British efforts to survey routes from Burma to western China. But the first railway in Siam was not completed until 1893. It covered the sixteen miles between Bangkok and Paknam and was built by private enterprise, though with valuable financial help from the king.

France's encroachments upon Siam's eastern frontier in the eighteen-nineties caused so much alarm that the government decided to build a strategic railway from Bangkok to Korat. Chulalongkorn himself cut the first sod in 1892, and a Royal Railway Department was formed to control the work, which was under an English contractor



WAT BENCHAMA BOPHIT, BANGKOK

with experience of similar work in Ceylon and Malaya. Unfortunately the department was under a German who had unsuccessfully tendered for the contract, and he quarrelled so much with his English rival that ultimately in 1896 the government cancelled the contract and completed the work with its own engineers. The first section—from Bangkok to the old capital of Ayut'ia—was only completed in 1897. The remainder of the work was completed before the end of 1900, and in opening the railway Chulalongkorn proudly said that he counted the day one of the most auspicious in his life. A further section carrying the railway to Lopburi, seventy miles north of Bangkok, was opened in 1901. This northern line was gradually extended to Utaradit and Sawankalok in 1909. The first section of the future Peninsula Railway that was ultimately to link up with the Malayan Railways and connect Bangkok with Singapore was begun in 1900 and reached Petchaburi in 1903. The agreement for its extension to the frontier of British Malaya was made in 1909 with the Government of the Federated Malay States.

As in the case of Burma, Siam's education in the past was conducted entirely in the Buddhist monasteries. The missionaries were the first to introduce secular education of a more advanced type. In 1891 Prince Damrong was sent to study educational methods in Europe, and on his return a government Department of Education was set up. This later became the Ministry of Public Instruction. Its initial task was to improve primary education, and it did so by adapting the monastic school buildings to educational needs and providing apparatus. The task of developing secondary and higher education was more difficult owing to the absence of textbooks in the Siamese language. English was considered the best medium for higher education; hence the original provision for state secondary education was for a dual system of schools. One type was to give a course in Siamese for boys proceeding no further; the other was to provide a five-year course in English as a preliminary to the scientific study of a special subject.

In 1899 the Siamese government applied for the loan of a British civil servant to reorganize the educational system, and the Board of Education sent out Mr. J. G. D. Campbell to act as adviser to Prince Damrong for two years. So much effort, however, was being concentrated upon the other departments of state that the Education Department made little progress, and when Campbell left the Siamese service he reported that education was still in a very backward state. Secondary and higher education were almost non-existent outside

Bangkok, and even there school accommodation was inadequate and of a low standard, there was a dearth of qualified teachers, and systematic inspection was only in its earliest beginnings.

Notable advances were made by the establishment during the 'nineties of three government schools entirely controlled by English teachers. One of these was a school for girls, Sunandalaya. This and one of the boys' schools, King's College, were boarding schools for the children of the nobility. The other was a boys' day school for sons of middle-class parents. The curriculum was largely that of the similar class of school in England, and the object was to transplant the English public-school system into Bangkok. When these schools were founded a fairly large number of Siamese boys had received their education at leading English public schools, and among the new generation at the end of the century there were many enthusiasts who believed that the upper classes in their country needed a strong dose of the qualities, such as *esprit de corps*, manliness and honour, which the English system inculcated.

Siam had no university in Chulalongkorn's day, and only a very few Siamese proceeded to British universities. There were, however, departmental schools for training in specialist subjects, law and medical schools, a survey school, and military and naval cadet schools. But until much later Siam had no technical school and no institution for the systematic study of art. The great developments in education were to come after Chulalongkorn's death. His reign saw only the small-scale beginnings of things and the gropings after a policy. The monastic schools catered only for boys, and the hopelessly inadequate sums of money the Education Department had at its disposal crippled its efforts, notwithstanding the immense zeal which two Englishmen on its permanent staff, R. L. (later Sir Robert) Morant, Mrs. Leon-owens's successor as tutor to the royal children, and W. G. Johnson, who reorganized primary education, displayed in combating enormous difficulties.

The recruitment of so large a corps of European advisers was indeed a step of the utmost importance, but it can hardly be said that the best use was made of their abilities and experience. Few Siamese officials gladly co-operated with them. There was what Campbell has called 'a universal horror' of anything of the nature of a permanent European Civil Service in the country.¹ It arose from the fear that such a step might lead to loss of independence. Hence the path of the European adviser was strewn with the subtle forms of obstruction,

¹ *Ibid.*, p. 172.

the technique of which the shrewd Siamese knows so well. But in the light of later developments, and against the background of deeply-ingrained traditionalism, one may assess the achievements of Chulalongkorn's reign as truly remarkable. And if one refuses to attribute to him personally the zeal for reform that his admirers have praised in somewhat exaggerated terms, the fact remains that the real progress that was made was possible only through the exercise of his absolute power.

CHAPTER 37

BRITAIN, FRANCE AND THE SIAMESE QUESTION

(a) *Luang Prabang*

THE French conquest of Cochin China wrought a profound change in Franco-Siamese relations. In the first place it brought Siam's eastwards expansion to a stop. France took the place of Vietnam as the competitor with Siam for dominance over Cambodia, and within the briefest possible time won the contest decisively. King Norodom, who had already accepted Siamese suzerainty, was literally forced by the French in 1863 to accept their protection—a position which, he was soon to find, was tantamount to complete control—and four years later Siam signed a treaty with France accepting the inevitable, though with Battambang and Siemreap as a *quid pro quo*. Siam's attempts to expand southwards and secure a dominant position in Malaya had likewise been stopped by British action to secure the independence of the threatened states. Unlike France in Indo-China, Britain was in no hurry to force her 'protection' on the Malay rulers. The contrast between them as empire-builders, one may venture to comment, was to become even clearer as French expansionist efforts in Indo-China progressed. 'Britain', it has been well said,¹ 'annexed areas where she had interests to protect, whereas France annexed areas where she *wished* to have interests to protect, and so had to shut out competition from the start.'

The French thesis regarding Siam was that her policy was expansionist, and that, finding her ambition thwarted on the east by France and on the west and south by Britain, she naturally began to concentrate her attention upon the Laos states in the north.² Auguste Pavie, who played so important a part in French expansion into these Laos states, seems to have been the first to have expressed this view; his belief was that Siam's advance, checked in one region, would be sure to break out elsewhere. It was a most plausible theory, and extremely convenient propaganda for French empire-builders. For

¹ E. V. G. Kiernan, *British Diplomacy in China, 1880 to 1885*. Cambridge, 1939.

² Le Boulanger: *Histoire du Laos Français*, 4th ed., Paris, 1931. This thesis has been uncritically accepted by Virginia Thompson in *Thailand, the New Siam*, pp. 183-92.

the time was to come when they would be at pains to show that the Siamese suzerainty over the Laos state of Luang Prabang constituted an unwarranted denial of the older and better claims of the empire of Vietnam to its allegiance. The fundamental fallacy in such an argument lay in reading European diplomatic ideas into the relationships between the states of the Indo-Chinese peninsula. But the French did it consciously and deliberately, and with the single-minded aim of exploiting to the full any situation that could be used to their advantage.

In 1827 the Siamese armies under P'ya Bodin had extinguished the Laos kingdom of Vientiane for attempting to assert its independence. When this occurred Vientiane's sister state of Luang Prabang, which had acknowledged the suzerainty of Siam for half a century, became restive, and in 1831, and again in 1832, offered homage to Hué in the hope of gaining independence by playing off the one against the other.¹ Nothing came of this effort, however, for Minh-Mang had too much on his hands in Cochin China and Cambodia to risk serious entanglements elsewhere.²

Souka Seum, who succeeded to the throne of Luang Prabang in 1836, had lived for ten years as a hostage at Bangkok and did not receive Siamese recognition and permission to return until 1839. Annamite sources contain a story that during the interval between his father's death and his own return home a prince of Luang Prabang took advantage of a rebellion against Minh-Mang in Tongking to ravage the the provinces of Thai-nguyen, Cao-bang and Lang-son round about 1836-7, but was finally defeated and burnt alive in the woods in which he took refuge. Souka Seum, who reigned until 1850, was a prudent man who made no attempt to take advantage of Siam's concentration upon Cambodia by pursuing a heroic policy. Throughout his reign his kingdom maintained strict peace and well-being.

His brother, Tiantha Koumane, who succeeded him in 1851, received the French explorer Henri Mouhot in 1861, and it was in the little village of Ban Naphao, not far from his capital, that Mouhot died of fever in October of that year.³ During his reign also other European explorers busied themselves with surveys of his country. There was a Dutchman, Duyshart, who was employed by the Siamese government, and whose papers, never published, were presumably utilized by

¹ See above, chap. 23.

² See above, chap. 24.

³ Mouhot described Luang Prabang as a 'delicious little town' in a charming situation, with only about 8,000 inhabitants. His *Travels in the Central Parts of Indo-China (Siam), Cambodia, and Laos during 1838-60* was published in London in 1864. For shorter accounts of his work see Sir Hugh Clifford's *Further India*, pp. 208-11, and Le Boulanger's *Histoire du Laos Français*, pp. 219-29.

James M'Carthy in the preparation of the detailed map of Siam published by the Royal Geographical Society in 1888. There was also the Doudart de Lagrée-Garnier expedition, which arrived at Luang Prabang in April 1867 on its way to Yunnan.

Garnier's anglophobia had been ablaze at reports that they had been forestalled by a party of English explorers, about forty in number, who had cut in above them from Burma; but near Chieng Kang, as the Frenchmen were pushing on determined to die rather than suffer themselves to be outdone, they met Duyshart journeying downstream, a solitary Dutchman with his native staff, and realized to their immense relief that his activities were the cause of the rumours which had so greatly disturbed their minds. The incident is interesting for the light it throws upon the French outlook in the matter of Indo-China. The term 'Anglo-French rivalry' has been too loosely used in this connection. The rivalry was mainly from the side of the French, who shivered at the thought of an imaginary Englishman already ahead of them in whichever direction they proposed to expand. Their actions again and again forced the British to react in defence of what they regarded as their legitimate interests, as in the case of the march to Mandalay in 1885.

During Tiantha Koumane's reign the Tran Ninh question came to a head again. The kingdom of Chieng-Khouang¹ had been extinguished in 1832 by Minh-Mang and its territories annexed to Vietnam. It was brought into strict servitude by the most brutal methods, and everything possible was done, even to forcing its people to wear Annamite dress, in order to crush out all traces of its long-prized individuality. This played into the hands of Siamese secret agents, who stirred up a revolt in which the Vietnamese governor was killed. After restoring order Vietnam won over Chao Pho, the eldest son of the previous king, Chao Noi², and in 1855 placed him in control of the administration of Chieng-Khouang, with the rank of 'imperial mandatory prince'. This caused Tiantha Koumane to take up the position that the old kingdom had been restored and must therefore resume payment of its ancient tribute to Luang Prabang. After lengthy negotiations, which were rendered easier for Tiantha Koumane by the fact that the Emperor Tu-Duc became deeply involved in trouble with the French, Chao Pho agreed to pay triennial tribute to Luang Prabang, while continuing to pay annual tribute to Vietnam.

¹ The kingdom itself is often referred to by the name of its capital, Chieng-Khouang, or, in many maps, Kiang Kwang.

² See chap. 23.

Tiantha Koumane's last years were rendered happy by the gracious act of King Mongkut in restoring the famous Prabang image of the Buddha to its historic home. It had been carried away from Luang Prabang to Vientiane in 1707, when the division of the old kingdom into two occurred. In 1778 it had been taken away from the latter place by the Siamese general Chulalok, but restored four years later. Then when P'ya Bodin destroyed Vientiane in 1828 it had been brought to Bangkok.

In 1864, five years before Tiantha Koumane's death, refugees began to pour out of western China into Tongking and the various Laos states. Tongking was the first to suffer when they began to organize themselves into armed bands known by the colours of their flags. The turn of Luang Prabang and Tran Ninh was to come early in the reign of Tiantha Koumane's successor, Oun Kham (1872-87).¹ Among the Thai peoples they were known by a word transliterated as 'Ho' or 'Haw' and meaning 'Chinese'. In 1871 a band of some 2,000 Hos, belonging to the Red Flag organization, was driven away from the Black River of Tongking by the Yellow Flags. They thereupon made their way across country into Tran Ninh and built themselves a fortified camp at Tung-Chieng-Kam, some three days' march from the capital. Having defeated the combined forces of Luang Prabang and Tran Ninh, supported by a Vietnamese contingent, they captured Chieng Kham and Chieng Khouang and devastated the country so thoroughly that they soon had to look elsewhere for booty.

They next threatened Luang Prabang, but suddenly turned southwards to Vientiane and Nongkai. Almost simultaneously in 1872 the Siamese government received frantic appeals for help from King Oun Kham and its own Governor of Nongkai. A Siamese army was accordingly sent to co-operate with the Luang Prabang forces. The campaign, successful at first, soon petered out when the Hos retired on their fortified strongholds. The Siamese therefore called off the campaign on receiving a vague recognition of the suzerainty of Bangkok and evacuated the survivors of the local population to Siam.

Luang Prabang was spared for the moment, but complete anarchy reigned on its northern and eastern borders, especially in Dinh-binh-phu and the Sip-song Chu-Thai running along the south-western side of the Black River. Oun Kham, who was powerless to deal with the growing disorder in his own territories, found himself forced to

¹ His reign begins officially only in 1872 when he received investiture from Siam. Tiantha Koumane had died in 1869.

rely more and more on Siamese support, especially when his friend Cam-Sinh, the Chief of the Sip-song Chu-Thai, having driven off the attacks of the Yellow Flags from his own territory, was drawn into the guerrilla warfare which the exploits of Francis Garnier and Henri Rivière had aroused in the delta region of Tongking.

The French advance in Tongking very naturally caused the Siamese to tighten their hold on the Laos country. In 1883, the year in which the French forced Vietnam to become a protectorate, a force of Laotians and Siamese made a further attempt to storm the Ho strongholds in Tran Ninh and were so severely defeated that Chulalongkorn decided to send a large army to occupy all the country to the north and east of Luang Prabang right up to the basin of the Black River. This arrived at its destination in October 1885, and its commander-in-chief, Chao Mun Vai Voronat, appointed two Siamese commissioners to superintend the administration of the kingdom at the side of the ageing Oun Kham.¹

The Siamese expedition had been prepared so secretly that the Comte de Kergaradec, the French representative in Bangkok, only learnt of it after its departure. Le Boulanger asserts that this step was taken on the suggestion of Chulalongkorn's British advisers, because Britain regarded French penetration into the Red River region with jealousy owing to its obvious threat to their plans for commercial penetration into Yunnan.² Graham, however, is much nearer the point in drawing attention to the fact that the 'unofficial advocates' of French colonial expansion were already beginning to advance the theory that the territory held by Siam to the east of the river Mekong, having at one time formed part of Annam, should be restored now that Vietnam was a French protectorate.³

A young British journalist, Mr. (later Sir) James George Scott, who had been with the French forces in Tongking and was shortly to join the Burma Commission, took the matter much further in a book, *France and Tongking*, which he published in 1885.⁴ After stating that 'it was the encroachment of the French on the eastern borders that decided the fate of Upper Burma', he showed that Siam was now threatened by France. 'It cannot be too strongly urged', he wrote, 'that the whole French procedure in regard to Siam is as scientifically

¹ Then between seventy and seventy-five; the date of his birth was somewhere between 1811 and 1816.

² *Op. cit.*, pp. 251-2.

³ *Op. cit.*, I, p. 220.

⁴ Quoted in G. E. Mitton (Lady Scott), *Scott of the Shan Hills*, London, 1936, pp. 47-8.

mapped out as a game of draughts. Every counter-move has been calculated and provided for, and we are no disinterested spectators, we do not want Siam and have no particular hankering for the Shan states but we do want to keep France out of them.' His advice was that a railway connecting Moulmein with Chiengmai, and Chiengmai with Bangkok, would supply all that was wanted. 'Siam would then be connected with us directly, and so much capital would be involved that she would cease to be the safe quarry she is now for sinister French designs. If anything is to be done it must be done at once. In a year or two Siam will be so surrounded she will be unable to stir.' They were strangely prophetic words, but no one heeded them then.

The Siamese action caused the Quai d'Orsáy to issue a warning note to Bangkok and to invite the Hué government to formulate its claims on Luang Prabang. Siam in reply stated that her sole aims in sending an army there were to defend the region against the Hos. Hué claimed the region on the score of payment of tribute since the seventeenth century. France therefore asked Siam to agree to a joint commission to examine the boundaries of Luang Prabang on the spot. On 7 May 1886 a provisional agreement was concluded sanctioning the creation of a French vice-consulate at Luang Prabang—a method of approach to the question which, be it noted, implicitly recognized Siamese authority over the disputed principality.

The French choice for the new post was Auguste Pavie, who was to achieve a great reputation for his scholarly work of exploration in the Mekong valley. He had started his career with a commission in the Marines. In 1868 he had transferred to the Postal and Telegraphic Department of Cochin China. After the Franco-Prussian War he was stationed at Kampot, the Cambodian port on the Gulf of Siam, where he had attracted attention by his study of the old Khmer civilization. In 1880 he had been entrusted with the construction of a telegraph line from Phnom Penh to Bangkok. For the next five years he had busied himself with detailed surveys of Cambodia. The work of Mouhot, Garnier and others had inspired him with a great ambition to follow in their footsteps by exploring the Laos country. His immediate instructions were to explore routes connecting the upper Mekong valley with Tongking and hold himself in readiness to join the frontier commission, if and when it materialized.

The Bangkok government, only too painfully aware of the direction of French policy, kept Pavie waiting six months for his permit, in the hope that Vai Voronat would have time to complete his mission before the Frenchman's arrival.

Meanwhile the Siamese siege of the Ho stronghold of Tung-Chieng-Kam had failed in 1885. In the following year they staged a much stronger effort with reinforcements which achieved no little success. And soon after Pavie arrived in Luang Prabang in February 1887, Vai Voronat appeared in triumph to announce that the whole country had been cleared of the invaders, and with a map showing exactly the territories owing allegiance to King Oun Kham. There was obviously to be no joint frontier commission. Pavie therefore went ahead with preparations for exploring a practicable route from the Mekong into Tongking.

He left at the end of March 1887, but had not gone far before news reached him of an impending attack by armed bands on the capital itself. He at once sent a courier back to warn the Siamese commander-in-chief; but received the reply that while no importance need be attached to the rumour, he would be wise to return to Luang Prabang, as the season was unfavourable for the survey work he had in hand. Accordingly he retraced his steps, only to find on arrival at the capital that Vai Voronat and the Siamese chief commissioner had already left for Bangkok with the main body of the army, a number of Ho hostages and the eldest sons of the king and the Oupahat.

Vai Voronat's easy assumption that his task was completed was soon to be proved mere wishful thinking. For in carrying out the task of pacification he had foolishly alienated the most powerful chief of the T'ai cantons of the Black River region, Cam Sinh of Muong-Lai. The old chief was a firm friend of King Oun Kham and had entrusted him with the upbringing of two of his sons. But he was the enemy of both the French in Tongking and the Siamese. Vai Voronat had therefore completely failed to persuade him to recognize Siamese overlordship. He had then taken the drastic step of kidnapping some of the old chief's sons and carrying them off as hostages.

Now Cam Sinh employed in his service a band of Black Flags. They were commanded by his eldest son, Cam Oum, or Deo-van-Tri, as he was known by the Vietnamese. Early in June, with 600 followers, he appeared at the city of Luang Prabang to demand the release of his brothers. Finding that they were no longer there, he sacked the city. The king, his Siamese adviser and Pavie took refuge at Paklay, near the Siamese border, but Deo-van-Tri made no attempt at conquest.

On receipt of news of the disaster Chulalongkorn invited Oun Kham to Bangkok, where he was received with honour. Vai Voronat, who had received the title of P'ya Surrisak, was ordered to mobilize

another army to restore order in the principality. The captive princes of Muong-Lai were liberated, and one of them was entrusted with a conciliatory message to his father. Late in the year the boundary commission, consisting of Pavie and two French officers together with three Siamese commissioners, was appointed.

Pavie now began to take matters very much into his own hands. Two French columns under Colonel Pernot and Commandant Oudri were engaged on the pacification of the upper region of Tongking bordering on the Sip-song Chu-Thai. Pavie therefore got into touch with Pernot, who was engaged in some stiff fighting with Deo-van-Tri and his Black Flags in the Muong-Lai region. They met in the middle of February 1888 and agreed on a plan of action which involved the annexation of the twelve T'ai cantons to the French empire. And to cut a long story short, Pavie returned to Luang Prabang at the end of March and announced to P'ya Surrissak, who was once more engaged upon the military occupation of the principality, that he intended to recommend the annexation of the T'ai cantons by France on the grounds that they were dependencies of Vietnam. He then made his way to Hanoi, where General Bégin entrusted to him the task of organizing the annexed territory.

In October of the same year he received the submission of the Black Flags, and in the following December P'ya Surrissak made formal surrender of the cantons on behalf of Siam. In January 1889 he was back in Luang Prabang to witness the reinstatement of the aged Oun Kham on his return from Bangkok. Then he began the investigation of France's claims to a further tract of territory, this time in 'Middle Laos'—the cantons of Camkeut and Cammon, once part of the kingdom of Vientiane. But Siamese forces were in control of them, and it was impossible for him to attempt again the methods which had been so successful in the Black River region. In June 1889, therefore, he wound up his first 'mission' and returned to France on furlough. There he strove to convert the Quai d'Orsay to the view that it should aim at extending the boundaries of its Indo-Chinese empire to the river Mekong.

(b) The Mekong Question

Pavie's second 'mission', which he began to organize as soon as he arrived back in France, was planned as a scientific expedition on the big scale not only to study the geography of the Laos country but also 'to investigate land and river routes, create trading depots, collect

specimens, examine existing commercial procedure, and produce a definite statement on the nature and value of the products of the Mekong basin'. In close association with his project a *Syndicat français du Haut-Laos* was formed, which placed fifteen tons of merchandize at the disposal of the mission. The results of the mission's work as set forth in Pavie's monumental *Mission Pavie*¹ were of immense importance as contributions to knowledge. But the ultimate aim of the work was to pave the way for another big annexation of territory by France.

The mission began work in January 1890. The party was split into several groups working separately in Tran Ninh, Cammon and Stung Treng, and with the leader himself in Luang Prabang, where after six months all the members were to meet to co-ordinate their work. Late in the year he made his way down the Mekong to Saigon, and thence to Bangkok, where he hoped to continue the softening process by talks with the government. But the Siamese politely evaded his advances. They were alarmed at the way the French were striving to increase their influence among the Laos people, and at the agitation that was being worked up in France for 'the incontestable rights of Annam' to all the territory east of the Mekong.²

The Siamese suggestion, made at the time when Pavie wound up his first mission in the previous year, had been that the disputed territory should be regarded as neutral until the frontier could be properly delimited; and an agreement to this effect had been made. But both sides then began to accuse each other of infringing it. The French theory was that Siam was encroaching upon territory she had never previously occupied in order to compensate herself for what she had had to surrender in the Black River region. But it reflects too closely the outlook of the French themselves. Actually Siam's actions were capable of the simple explanation that they were entirely defensive. Pavie, however, before the end of the year 1890 was describing them as 'the Siamese invasion' and was urging Governor-General Piquet to instruct French frontier posts to do their best to stop them, while avoiding any clash. During the first half of 1891 he was engaged in the north upon a study of conditions in the Sip-song Pannas. There news reached him that Siam was summoning additional troops to the colours, laying in supplies of arms and constructing fortified posts. On the grounds that these constituted real preparations for war, he broke off his work to return to Paris, declining on his way an

¹ *Mission Pavie: Indochine 1879-1895*, 11 vols., Paris, 1898-1919.

² At this stage only the middle Mekong was in question.



offer by the Bangkok government to discuss the matter. Thus ended his second mission.

The annexation of Upper Burma by Britain at the beginning of the year 1886 involved the large block of Shan states which had paid allegiance to the Court of Ava ever since the sixteenth century. This brought the eastern frontier line under anxious consideration. Military opinion favoured the Salween as the eastern boundary of British Burma, but some of the states which had been subject to the Burmese monarchy stretched across that river, and the two most important trans-Salween states, Kengtung and Kiang Hung, claimed territory east of the Mekong; in fact Kiang Hung's richest part lay on the far side of the river.

But the further question arose: what would become of the trans-Salween territories if Britain declined responsibility for them? China and Siam, it was argued, might be invited to absorb them and thus place a buffer belt between British territory and Tongking. China, however, did not favour such a solution, and Siam, though favourable, was weak; and the fear was that if such a plan were carried out France might then be tempted to push her boundary up to the Salween. It was therefore decided that Britain must accept her full responsibilities, and measures were accordingly taken to secure the allegiance of all the states. The last to be brought under control was Kengtung; Scott was sent there in 1890 and at a durbar presented the sawbwa with his patent of appointment.

Britain had two anxieties in this matter: to avoid a frontier running with French Indo-China, and to reach an amicable agreement with Siam on all frontier questions. There were several delicate questions to be solved with regard to Siam. In 1889, therefore, Britain appointed the Ney Elias Commission to survey the Anglo-Siamese frontier and settle disputes with Siam. No Siamese officials were sent in reply to Britain's invitation for co-operation; but the commission completed its work and Siam accepted its decisions.¹ With France, however, difficulties cropped up.

In 1889 M. Waddington, the French ambassador in London, called on the prime minister, Lord Salisbury, with the suggestion that it would be to the advantage of both countries to declare Siam a buffer state between their respective empires. He thought that in the first instance the frontier between Cochin China and Siam should be fixed and a settlement made of the boundaries of Burma. Regarding

¹ A summary of the work of the commission is given by Sir Charles Crosthwaite in his *The Pacification of Burma*, London, 1912, pp. 219-21.

Luang Prabang, he said, his government proposed to draw a line from a point nearly due east of that place southwards to the Mekong, and below that point to make the river the dividing line between French and Siamese territory until it entered the territory of Cambodia. The boundaries of Siam should be defined up to the Chinese frontier on both the British and the French sides.

Salisbury's immediate reply was sympathetic on the subject of a buffer state. With regard to the other proposals, however, he said he had insufficient evidence on which to express an opinion, but would be grateful for exact details of the proposed frontier line between Cochin China and Siam. After consultation with the India Office Salisbury sent a considered reply to Waddington on 27 August. Britain, he indicated, would welcome measures which would establish a strong independent kingdom of Siam with well-defined boundaries; and he forwarded a map showing the India Office view of her boundaries. The western one was clearly demarcated up to the northern limit of British Burma before the annexation of Thibaw's kingdom. Those on the north and north-west were shown as approximate. He asked for the views of the French government on the subject of the east and north-east ones, saying that as soon as he received them he would be prepared to discuss with Waddington the next step for carrying his proposal into effect. He warned him, however, that Siam's territorial claims could only be settled in communication with her government.

Before we proceed to deal with the next phase of the story two points must be emphasized. In the first place Luang Prabang had been under Siamese suzerainty for a century at least, and in the French official maps in use up to the date of this exchange of views was marked as part of Siam.¹ In the second place the Convention of 7 May 1886, providing for the appointment of a vice-consul there, had implicitly acknowledged the sovereignty of Siam.

Waddington never replied to Salisbury's communication of 27 August 1889. The matter indeed was not taken up again until February 1892. During the interval Pavie was sent on his 'second mission', and there can be no doubt that France's sudden lapse into silence on the Siamese question was a result of the decision to despatch it. Before the next approach was made to the Foreign Office in February 1892, the Quai d'Orsay had taken certain significant steps. It had increased its agencies in Siam by opening semi-commercial,

¹ J. G. D. Campbell, *Siam in the Twentieth Century*, illustrates this point with a sketch-map (p. 293) and a coloured folding map (pp. 328-9).

semi-political bureaux at Utene, Bassac and Stung Treng; it had also appointed Pavie to be resident minister at Bangkok. The reason for these moves is not far to seek. Siam had learnt that France had made approaches to both London and Peking regarding the Mekong question. She had therefore begun to stiffen her attitude considerably and to play for British support. Hence the object of Pavie's new 'mission' was to apply the softening-up process at the centre. And it is no mere coincidence that on 16 February 1892, the day after the announcement of his appointment to Bangkok, Waddington broke the long silence between London and Paris on the Mekong question by suddenly coming forward with a new proposal.

His government, he explained, was concerned to avoid further difficulties with Britain in the matter, and thought that the best method would be for each power to bind itself not to extend its influence beyond the upper Mekong. The implications of this proposal were so unwarrantable that Lord Salisbury proffered the obvious objection that French influence did not extend to the upper Mekong. This evoked from Waddington what can only be described as a deliberately lame explanation of his proposal. It was, he said, of the nature of a prophylactic; he did not intend to imply that the actual sphere of influence of either France or Britain did indeed extend up to the Mekong.

Before the discussion could go further Salisbury's government fell and Gladstone returned to power. Lord Rosebery took over the management of foreign affairs. In due course Waddington in a personal conversation took up the matter of the French proposal. Lord Rosebery accordingly made a considered statement of the British position. It was contained in two notes delivered respectively in December 1892 and April 1893. He explained that through its annexation of the kingdom of Ava the British government had acquired rights in certain districts east of the Mekong. Thus Keng Cheng, a dependency of Kengtung, extended east of that river, as also did the district of Kiang Hung, the northern portion of Kengtung. He went on to say that Britain proposed to limit her frontier to the Mekong by transferring Kiang Hung to China and Keng Cheng to Siam. He warned Waddington that an engagement along the lines suggested by France would cause alarm and suspicion in Siam, and stated categorically that until France explained quite clearly her views regarding Siam's eastern and north-eastern frontiers Britain could not consider the conclusion of a formal agreement.

On this note negotiations broke down a second time, but not

before Waddington, in a conversation with Rosebery in March 1893, had let the cat out of the bag regarding the real nature of French intentions. His government, he said, did not admit that any part of Siam lay on the left bank of the Mekong, since all the country lying on that side belonged to Vietnam. Rosebery's attitude in face of this astounding volte-face was one of cautious diplomatic reserve. The Siamese have never ceased to deplore the weakness which he showed at this moment, when in their view a firmer stand would have saved so much subsequent trouble. There can be little doubt that his failure to pursue a more positive line actually encouraged France to go ahead alone. But the accusation made by French writers that Britain backed down after encouraging Siam to oppose France¹ is a complete travesty of the facts. Throughout this period Britain was urging the Siamese to do nothing likely to precipitate a rupture with France.

Meanwhile 'incidents' had been taking place on the spot, and were being played up as much as possible in France with the object of rousing public opinion in favour of a forward move. To this more disillusioned age they appear rather petty. Two that caused a violent storm in the Chamber of Deputies were the expulsion by the Siamese authorities of two French agents, Champenois and Esquilat, from Oudene without explanation, and the death of Massie, the French agent at Luang Prabang, after leaving the place in despair at the difficulties placed in his way by the Siamese representatives there. His death was due to natural causes; there was no suggestion of foul play. But the Colonial Party was looking for martyrs.

The agitation caused by these incidents led the French government in February 1893 to authorize the Governor-General of Indo-China to take energetic action on the Siamese frontier if immediate reparation were not obtained. In the following month, it will be remembered, Waddington told Lord Rosebery that in the French view all the territory on the left bank of the Mekong belonged by right to Vietnam. At the same time Pavie, under instructions from the Quai d'Orsay, made the same claim to the Foreign Office at Bangkok. The Siamese protested. They offered to refer any doubtful matters

¹ This view has been accepted uncritically by Virginia Thompson in *Thailand, the New Siam*, p. 162. She also (p. 187) gives a completely false picture of the negotiations between France and Britain. The French archives relating to this question have never been thrown open to the public and only a selection of them has been published, *Documents Diplomatiques, Affaires du Siam et du Haut Mékong*, Paris, 1893 and 1896. The British archives are open up to 1902, but no definitive study of the subject has yet been published. There is an unpublished Ph.D. thesis by K.S.M. Murti, *Anglo-French Relations with Siam, 1886-1904*, which was successfully submitted to the University of London in 1952 and is based on a detailed study of the extensive materials in the Public Record Office.

to arbitration. But Pavie demanded the immediate evacuation of all positions held by Siam in the disputed territory.

In April the French followed up their claim by organizing three columns to occupy, by force if necessary, the territory on the Lower Mekong which they claimed. One under Captain Thoreux seized Stung Treng on the Mekong inside the Siamese frontier, and shortly afterwards the island of Khone below the rapids. The second began an advance towards Muong-Phine, and the third went to the Cammon region.

Bangkok, faced by this critical situation, and with an army quite incapable of standing up to the French, continued to offer arbitration, while at the same time making frantic appeals for help to Britain. Lord Rosebery's reply, which he also communicated to the Quai d'Orsay, was eminently correct. He urged the Siamese to avoid anything that might provoke France to resort to war. But it was cold comfort to the harassed Prince Devawongse. And the inevitable frontier incidents occurred. There was an attack on the French position at Khone. The French commander, Thoreux, was taken prisoner and some Vietnamese soldiers killed. The Siamese tried to place the responsibility for it upon the semi-barbarous tribes in the neighbourhood. Then they changed their tone and contended that Captain Thoreux had been in command of an aggressive expedition and his capture was justified. Lord Rosebery, however, supported the French demand for his surrender, and as an act of grace the Siamese handed him over.

The systematic advance of the French columns along the Mekong brought a whole series of incidents. It seems impossible to establish the truth about them; and since their propaganda value to France was high, one naturally distrusts the French version. The French were looking for trouble in order to turn it to their own ends. The most publicized incident was one in which, according to the French account, the Siamese murdered a French official, M. Groscurin, while he was conducting one of their frontier garrisons from an abandoned post back to the Mekong. Subsequent investigation established the fact that the attack had been made by the French party on the Siamese. But long before this was known the French version of the affair caused the agitation in France against Siam to reach such a pitch that the government was able to take the drastic action which was the object of all this manœuvring.

(c) *Paknam and after*

By April 1883 the tension in Bangkok had become so acute that a British gunboat, the *Swift*, was sent there to protect British lives and property in case of trouble. Two months later there were rumours that the French intended to send a naval squadron to close the port. It was feared that if such action were indeed to be taken there would be a mass outbreak of the lower classes of the Chinese population in the city. A further British warship, the *Pallas*, was accordingly despatched from Singapore. A full explanation of these moves was sent to the French government and assurances were given that the British government was doing its utmost to persuade Siam to come to a friendly agreement with France. The French government in return gave Britain an undertaking to report at once to her any movements of its fleet in the neighbourhood of Siam.

A French gunboat, the *Lutin*, was anchored in the Menam off the French legation. Early in July Pavie notified the Siamese government that two more French gunboats were being despatched and would arrive at Paknam on the 13th. He asked for pilots to bring them up to Bangkok. The Siamese government replied that under its treaty with France no warships of any foreign power could proceed further than Paknam without its consent. This was certainly the intention of the clause in the Franco-Siamese treaty of 1856 dealing with the subject, though it may be conceded that its wording was not so clear as in the Anglo-Siamese treaty of the previous year. Pavie, however, brushed aside the Siamese objection and informed them that the *Inconstant* would proceed up to Bangkok, even in face of opposition.

On receiving this information the Siamese began to close the mouth of the river, while Lord Rosebery reminded the French of their promise to keep his government informed of any movements of their fleet and made it clear that the additional British ships sent from Singapore would not go beyond Paknam. In response to this warning the French Foreign Minister, M. Develle, telegraphed Rosebery that the additional French ships would also remain outside the bar at Paknam, and on the morning of 13 July Pavie in Bangkok gave a similar assurance to Prince Devawongse.

On that same day the *Inconstant* and *Comète* arrived at Paknam to find the British warships lying at anchor there. Captain Macleod, the British commander, informed the French that they might expect instructions to wait outside the bar. The French commander, how-

ever, disregarded this advice, and after a twenty minutes' engagement with the Paknam fort, in which both sides suffered casualties, the two warships made their way up the river to Bangkok. The best account of the incident is given by Warrington Smyth in his *Five Years in Siam*.¹ He was an eye-witness. Captain Macleod in reporting the incident declared that the French commander actually received instructions to remain at Paknam before entering the river. Be that as it may, the Siamese committed the serious blunder of firing the first shots in the encounter. By disregarding Rosebery's reiterated advice they had played into the hands of the French. The two ships anchored off the French legation at Bangkok. At this critical moment Prince Devawongse rose to the occasion by congratulating their commander on his skill and daring in forcing an entrance. His admirable suavity and restraint probably saved the situation.

Pavie at once seized the opportunity to demand that the Siamese troops should be withdrawn from the Mekong and all hostilities suspended. Prince Devawongse agreed to the demand, but the French government at home was by no means satisfied. It instructed Pavie to deliver an ultimatum demanding that the whole of the territory on the left bank of the Mekong, including the principality of Luang Prabang, should be ceded to France, that an indemnity of three million francs² should be paid in respect of the casualties inflicted on the French ships, and that the officers responsible for the firing at Paknam and the murderers of Groscurin should be punished. Failing this a blockade of the Menam would be established.

The ultimatum was delivered on 20 July. The Siamese government accepted the second and third demands but offered a compromise in place of the first. Pavie, however, refused to bargain and announced that he would leave Bangkok on the 26th if the demands were not met in toto. It was now Britain's turn to be alarmed. She had optimistically believed that the French dispute with Siam was concerned merely with the frontier on the lower Mekong. Now she saw that if France annexed all the territory covered by the first demand, not only was the question of the integrity of the Siamese dominions involved, but on the upper Mekong the French would come directly into contact with Burma and their claims would clash with British interests in that region.

The British ambassador in Paris was accordingly instructed to obtain from M. Develle a clear statement regarding France's aims. Develle

¹ New York, 1898.

² The exchange rate of the franc was then twenty-five to the £.

replied that since the terms of the ultimatum had been published to the world France could not, in the excited state of her own public opinion, climb down. He assured the ambassador, however, that when Siam had accepted the terms the way would be open for the establishment of a buffer state between the French and British empires. Notwithstanding its previous experience of the value of French promises regarding the Mekong question, the British government accepted the French assurance. Develle indeed promised that France would respect the independence of Siam. Lord Rosebery therefore went so far as to urge the Siamese to accept the French demands.

On 25 July, when the Siamese government had given no sign of acceptance, the French proceeded to blockade the Menam. Two days later Chulalongkorn, who had been in a state of collapse throughout the crisis and had left matters entirely to Prince Devawongse, accepted the terms of the ultimatum unconditionally. On 3 August the blockade was called off, but Chulalongkorn had to agree to further stipulations thrown in as guarantees. Pending the Siamese evacuation of the east bank of the Mekong France was to occupy Chantabun. Moreover, Siam was to withdraw her forces to a distance of twenty-five kilometres from the west bank, and in addition evacuate the provinces of Battambang and Siemreap (Angkor), which had once belonged to Cambodia.

Even then the state of tension was in no way relaxed. When negotiations began for a treaty in which all these concessions were to be embodied France attempted to insert a number of supplementary terms, ostensibly designed as additional guarantees, but, in Lord Rosebery's words, calculated to infringe materially the independence and integrity of Siam, which she had pledged herself to respect. Throughout the negotiations Britain constantly applied pressure on France to modify her demands. Chulalongkorn, however, had hoped for much more positive support and was bitterly disappointed at what he regarded as British neutrality. The Siamese government did its utmost to resist the French demands, and it was not until France had served a further ultimatum upon him that Chulalongkorn, acting on British advice, gave way and on 3 October accepted the treaty.

France had scored a diplomatic triumph over Britain, whose hands were tied by the fear that firmer action on her part would lead to a European war. From the moment when the Siamese fired their first salvo at Paknam the game was in France's hands, and in the opinion of shrewd observers Rosebery went as far as he could consistently with prudence. What Lord Curzon described as 'the fiery Chauvinism

of the Colonial Jingoës of Tongking and Saigon¹ had risen to a dangerous pitch. They were demanding control over Battambang and Siemreap, and further resistance by Siam might have resulted not only in their loss to France but also in a real threat to her independence. Had matters reached such a pass it is an interesting speculation what action Britain would have taken. As it was, Siam owed her salvation not a little to the consistency with which British diplomacy concentrated upon obtaining from France a guarantee of the independence of the basin of the Menam.

After the immediate crisis had passed, Britain's interest was in the creation of the promised buffer state on the upper Mekong. In August 1893 J. G. Scott was recalled from his special work in the Shan states and sent to take charge of the legation at Bangkok so that in due course he might represent Britain on the Buffer State Commission. His opposite number was to be Auguste Pavie. Since the previous year arrangements had been in progress between Britain, China and Siam for the rectification of Burma's eastern frontier. Kiang Hung and Mông Lem had been ceded to China on condition that they were not to be alienated to another country without British permission. When, however, France forced Siam to surrender her territory on the upper Mekong, China broke the treaty by ceding the trans-Mekong state of Kiang Hung to France.

Britain had been about to make a similar arrangement for the transfer to Siam of Keng Cheng with its capital Mông Sing. But now under the Franco-Siamese Treaty of 1893 France claimed the state as being on the left bank of the Mekong. It was in this area that the proposed buffer state was to be formed; Scott and Pavie accordingly arranged to meet at Mông Sing at the end of December 1894. The little state was under a Myosa. He received so many contradictory messages regarding both the actual and the future status of his principality that he finally decided that the way of safety was to hoist the French flag over his *hato*. But when members of the British delegation began to arrive first he took fright and fled. 'It was the wisest thing he could do,' commented Scott.² Scott, who arrived there on Christmas Day to find the French flag flying, promptly had it hauled down. On 1 January 1895, when Pavie turned up, the Union Jack was flying over the *hato*. The fat was then truly in the fire. The petty little affair almost flared up into a first-class international incident. The Buffer State Commission broke up and the negotiations

¹ J. G. D. Campbell, *op. cit.*, p. 311, fn. 1.

² Mitton, *Scott of the Shan Hills*, p. 211.

had to be transferred to Europe. The plan for a buffer state vanished into thin air. Scott and Pavie could not agree on its limits, and on the grounds that under any form of arrangement it would become a dangerous focus of intrigue Scott persuaded the British government to abandon the idea.

The Mông Sing incident and the failure of the Buffer State Commission caused a hysterical outburst in France against Britain very similar to the one that was three years later to be produced by the Fashoda affair. The two countries actually came to the brink of war. In the negotiations which began in June 1895 Britain traded her claims to territory east of the Mekong for a joint guarantee of the independence of the Menam valley. It was a good bargain, since she had never intended to hold on to the trans-Mekong territory. And Lord Salisbury's idea of defining Siam in terms of the Menam valley, though denounced by indignant journalists,¹ did result in an effective guarantee of the independence of the area which contained four-fifths of her population and was economically one of the richest regions in the Indo-Chinese peninsula. Moreover, France was fobbed off with territories which, though large, were economically worthless.

The Anglo-French agreement was signed in January 1896. Mông Sing went to France. Both states guaranteed the independence of the Menam valley and promised to seek no exclusive advantages in Siam. The agreement did not affect the Korat plateau, the old Cambodian provinces of Battambang and Siemreap, or the Malay Peninsula. Salisbury was careful to point out that these were as integral parts of Siam as the Menam valley, but from the point of view of an agreement with France concerning British interests were of no importance.²

It was only with the lapse of time that the soundness of this policy became evident. France indeed soon discovered how worthless were the Mekong territories she had acquired, compared with the Menam valley. Her Colonial Party actually proclaimed, loudly and publicly, that control over the Menam was essential to the economic success of French Indo-China. It was some years before the danger was really averted. There were constant quarrels between France and Siam, and the continued occupation of Chantabun, which was a heavy drain on French colonial finances without any compensating advantages, caused much heart-burning to both sides.

¹ *Ibid.*, p. 166. Scott's comment on the abandonment of Mông Sing was that Lord Salisbury, 'who was, without exception, the worst Foreign Secretary we ever had for matters east of Suez, . . . gave up the whole question.'

² Ninety per cent of Siam's foreign trade was in Britain's hands, and seven-eighths of this was with the Menam valley.

The most dangerous quarrel was over a badly-drafted clause in the treaty of 1893, under which Siam promised to hand over to the French legation at Bangkok all such Annamite, Khmer and Laotian subjects of France as were detained in the country, and allow any deported inhabitants of the Laos states to return home. The French consulate thereupon went ahead with the enrolment of as many 'French protégés' as possible, without any proper investigation of their cases. It then complained to the Siamese government that they were being prevented from receiving the protection of French jurisdiction. The matter caused no little embarrassment to the Siamese, since their navy was manned largely by Khmers. Had it not been for her fear of Britain's possible reaction to any attempt to sabotage the agreement of 1896, this question could easily have afforded France a useful pretext for extinguishing Siam's independence.

Anglo-French bickering over the question of trade with Yunnan gradually died a natural death. In 1897 an agreement permitted the construction of a railway from French Indo-China to Yunnan and provided for its ultimate connection with the Burma Railways. The French built a line linking Tongking with Yunnanfu (Kunming), but went no farther. The British abandoned their surveys beyond Bhamo and Lashio respectively. Between 1894 and 1900 Major H. R. Davies surveyed all possible railway routes into Yunnan and produced an extremely valuable book and map on the subject. He showed that the country to be traversed was exceptionally difficult and the profits of the enterprise doubtful, but advocated construction. By this time, however, it had become quite clear that the best approach to Yunnan was from Tongking. At the turn of the century also Britain had become too preoccupied with the Boer War on the one hand and German ambitions on the other to devote much attention to Indo-Chinese affairs. When, therefore, Lord Curzon as Governor-General of India dubbed the idea of linking up the Burma Railways with Yunnan 'midsummer madness' and vetoed the proposal it was summarily relegated to the limbo of lost illusions.

In April 1904 the conclusion of the Entente Cordiale wound up finally the Franco-British controversy over Siam and left both sides free thereafter to come to terms separately with Bangkok. In that same year France concluded a new treaty with Siam whereby the Laos frontier was modified to her advantage. Siam renounced her sovereignty over Luang Prabang and agreed to a joint commission to deal with the Cambodian frontier. In return France agreed to evacuate Chantabun and reduced her demands in connection with her

'protégés' and the neutral zone. This proved to be a turning-point in the relations between the two countries. In 1907 they made a further agreement whereby Siam surrendered the Cambodian provinces of Battambang and Siemreap. France in return handed back some of the territory surrendered by Siam in 1904 and abandoned all claims to jurisdiction over her Asian subjects.

Britain also began discussions with Siam in 1904. They resulted in the conclusion in 1909 of a treaty by which she surrendered all her extra-territorial rights in return for the abandonment by Siam of her sovereign rights over the Malay states of Kelantan, Trengganu, Kedah, and Perlis. She also granted a loan of four million sterling to Siam for railway construction in the Peninsula. Siam was the gainer on balance by the treaty; her rights over these states were vague, and they had never been a paying proposition.

The story of what Graham appositely terms 'the long-drawn-out series of diplomatic contortions' by which Siam fended off a ravenous enemy at the cost of sacrificing 90,000 square miles of territory is not a pleasant one. It belongs to the most intense period of European competition for colonial possessions and reflects some of its worst features. Siam, it has been said, 'gained morally by this physical loss'¹ in that she became a more compact and homogeneous country. She had certainly not shown her best qualities in exercising dominion over other peoples. The Anglo-French agreement of January 1896 did much to raise Siam's morale; it inaugurated a new period of reform largely influenced by British ideas.

¹ Virginia Thompson, *op. cit.*, p. 163.

PART IV

NATIONALISM AND THE CHALLENGE TO
EUROPEAN DOMINATION



CHAPTER 38

THE RESURGENCE OF SOUTH-EAST ASIA

At the beginning of the twentieth century new factors of far-reaching significance may be discerned in the historical development of South-East Asia. Asia as a whole was becoming aware of itself as never before. A fermentation was in process that in many ways bears a striking resemblance to the European Renaissance of the fifteenth and sixteenth centuries. Only in South-East Asia's case, unlike Europe's, the attack upon traditionalism, the introduction of new ways of thinking and new techniques, and the break-up of the older regimented, feudal social order came as a result of the imposition of alien political and economic domination. By the end of the nineteenth century all her states save Siam had come under European control, and Siam's own political independence, threatened in 1893 by France, was still in jeopardy.

The threat of European dominance had made itself felt from 1511, when Albuquerque conquered Malacca. But the European states of the sixteenth and seventeenth centuries were in no position to establish territorial sway over immense regions so remote from their shores. Nor did they covet it at first. They planted 'factories'. They sought to monopolize commerce, not to exercise political power with all its responsibilities. Their control was maintained by powerful fleets and forts with garrisons. And when, like the Dutch towards the end of the seventeenth century, they gained political control they did not administer territories directly, but through native rulers. There was hardly any interference with native institutions, though in some places considerable interference with economic activities.

The Portuguese were pledged to a crusade against the infidel, but against both Islam and Theravada Buddhism their missionaries had strikingly little success. The Dutch and English made no attempt before the nineteenth century to interfere with the established religions. The French, on the other hand, in the latter half of the seventeenth century launched a grandiose scheme of Catholic missionary enterprise, using Ayut'ia as their base. But Louis XIV's pet project to convert the Far East foundered on the rock of its deeper political

implications. It aroused intense anti-European xenophobia in Siam which was not relaxed until the days of Maha Mongkut. The other states of the mainland also—notably Burma, Annam, and Tongking—developed this same tendency to an increasing degree. They showed the greatest suspicion towards all types of European activity.

The nineteenth century brought a new phase in the European impact, with a far more dangerous threat to the jealously guarded independence of the South-East Asian states. It was a period of rapid Western political and territorial advance, when Britain, France and Holland acquired colonial empires in South-East Asia. The whole situation changed. The great companies of commerce, the directors of European enterprise in the earlier period, disappeared from the scene. Government officials took the place of merchants, territorial revenues of trading profits, and at home control by ministers of state was substituted for that of boards of directors.

There was extensive exploration of natural resources; foreign capital, not all of it European, was invested on an ever-increasing scale; economic development, particularly that of interiors, was rapid—breathlessly so in some cases. The effects upon native life were revolutionary. Producers became dependent upon external markets and the heartbreaking problem of agricultural indebtedness came to assume gigantic proportions. Foreign immigration, notably of Chinese and Indians, on an immense scale caused deep resentments and acute problems. For some time the indigenous peoples of the 'colonial' territories looked on helplessly as their economic subjection became more and more complete. Their growing realization of their plight gave impetus to the movements for national independence which characterized the first half of the twentieth century.

The response of the West to the nationalist challenge was not unsympathetic. As early as the year 1900 the Dutch publicly proclaimed their adoption of the 'New Course', whereby government of the Indies was to be for the Indies. The French defined their function as a *mission civilatrice*. The British, in response to political developments in India, promised to train the native peoples for self-government according to Western democratic methods, and to introduce it by gradual stages. All three powers expanded and liberalized their colonial administration by adopting methods of social welfare similar to those they were developing at home. All three fostered the spread of European education. Save in the case of British Malaya, however, where there was no strong national movement until after the

Second World War, the new policy failed signally to arrest the growing discontent with Western domination.

The national movements which attained such a pitch of intensity in Burma, Indo-China and Indonesia were powerfully influenced by developments elsewhere in Asia. The Boxer Rising of 1899 in China, the emergence of Japan and her spectacular defeat of Russia in 1905, the Chinese revolution of 1911 and the establishment of the Kuomintang Party by Sun Yat-Sen, the increasing dominance of the Swaraj Party in the Indian National Congress, the rise of Mohandas Karamchand Gandhi and the launching of his non-co-operation movement against British rule in India, aroused their enthusiasm with the sight of Asia casting off her chains.

The upsurge of nationalism, however, was at this time by no means confined to Asia. The peace conference at Versailles at the end of the First World War had taken the lid off a boiling cauldron of nationalist claims in Europe itself. In remaking the map of Europe the nation-state was accepted as the guiding principle, though with the rather flimsy safeguard of a League of Nations to restrain what the more penetrating thinkers ominously described as its 'giant egotism'. Nationalism, and the rights of small nations in particular, became the main topic of discussion, and the increasing numbers of Burmese, Vietnamese and Indonesians who reached the higher grades of European education in their own countries or proceeded to famous centres of learning in Europe inevitably imbibed the heady wine of Western political thought.

From their study of Western history they learnt of Britain's constitutional struggles, the American War of Independence, and the French Revolution. They read John Stuart Mill's *Essay on Liberty*; they caught the thrill of Shakespeare's ardent patriotism when they read:

*This England never did, nor never shall
Lie at the proud foot of a conqueror,*

and the flame of freedom scorched their souls. They were the people who became most acutely sensitive to the racial discrimination practised by their Western rulers, for they suffered most from it. It was from their numbers, therefore, that the political agitators, and eventually the national leaders, were recruited. Thus the nationalist movements acquired both means of expression and technique through Western education.

Nationalism, however, was not born of the revolt against European

domination. Its cultural roots go as far back in South-East Asia as in Europe. Notwithstanding the strength of the influences coming from India on the one side and China on the other, the more advanced peoples who absorbed them showed marked individuality very early in their history. The great cultures which flowered so richly, especially in art and architecture, during the Middle Ages—Mon, Khmer, Cham, Javanese, and Burmese—not only reflect that individuality but even in their earliest expression are quite distinct from Indian. And even in the case of Vietnam, where it may be contended with reason that Chinese was the parent culture, the differences are significant, for the Vietnamese struggle for political independence, which came to a successful issue in the tenth century, was also a reaction against the intense sinization systematically enforced by China.

Long before the arrival of the European the peoples mentioned above were producing their own vernacular literatures. Some—notably Burmese, Mon, Javanese, and Balinese—exhibit a great variety of forms and literary qualities of a high order. In Bali's case it is of interest to note that Stutterheim claims that just as in Europe through the stimulus of the Greek and Roman classics the various peoples developed their own national cultures, so out of Hinduism the Balinese created 'a proper, purely national culture'. The same can be said with equal truth of the Burmese, Mon, Khmer, Cham, and T'ai peoples.

It is perhaps questionable how far the great mediaeval states such as Pagan, Angkor, Ayut'ia or Majapahit represented national ideas or aspirations. The dynastic factor played a prominent part in their history. But in the struggle of the Burmese against Shan domination, of the Mons for independence against Burmese rule, and in the wars between Burma and Siam in the sixteenth and eighteenth centuries, national sentiment was evoked and played its part. Naresuen and P'ya Taksin, for instance, were in a real sense national leaders. The struggle between the Chams and the Vietnamese in its later stages seems pretty certainly also to assume a nationalist character. Nationalism as a political sentiment does seem to show itself in these cases; but the subject still awaits systematic investigation, and its discussion here must be considered exploratory only.

There can be no doubt that much of the opposition the European powers had to meet in their territorial expansion during the nineteenth century had a strong nationalist content. Not a few of the rebel leaders of that period are revered today as pioneers in the struggle for freedom. A recent study of Dipo Negoro is worth

examination in this connection. At the beginning of the twentieth century the great majority of people in Burma and Indo-China had been born in the days before the final extinction of independence, and memories remained green of a time before European rule. All the nationalist movements gained some of their driving force from an awareness of a historic past before the European intrusion. It was a sedulously cultivated awareness, as was only to be expected, of a glorified past bearing little resemblance to sober history. And the situation was not without its irony, for it was the European archaeologist and historian who discovered the real achievements of the past and rescued the historic monuments from decay and, in not a few cases, oblivion.

In each country the nationalist movement pursued a largely independent course. There was practically no liaison between the leaders in one country and those in another. Their ties were much closer with left-wing movements in the European countries under whose sway they lived. Moreover, the methods of the British, Dutch and French in dealing with their respective areas differed considerably. Hence it is difficult to draw comparisons between the different movements and dangerous to generalize. Among the peoples themselves there was much divergence of opinion regarding aims and methods. Some were for gradualness, others for revolution. There were sincere patriots who were anxious not to break the political ties with the West. Few indeed advocated the reinstatement of the obsolete or obsolescent monarchies. And, unlike in India, there were extremely few opponents of Western techniques and scientific methods. Traditionalism, however, showed its influence in Buddhist and Islamic revivalism, and in Burma the Young Men's Buddhist Associations and in Indonesia Sarekat Islam played important roles. Buddhism became closely identified with national sentiment in both Burma and Siam, and the patriotism of those who belonged to other religions was impugned. Partly for this reason Communism failed to appeal to the great majority of people. Only in French Indo-China did the Communists gain control over the Vietnamese nationalist movement, and then only because of French intransigence.

CHAPTER 39

BRITISH BURMA, 1886-1942

BRITAIN'S greatest mistake in dealing with Burma was to attach the country to the Indian empire. It was the natural thing to do, seeing that each stage of the conquest was organized and carried out by the Government of India. But its inevitable result was the standardization of Burma's administration according to the Indian model. In Malaya the mistake was avoided because the British forward move there came after the transfer of the Straits Settlements to the Colonial Office. Even as late as 1886 it could have been avoided if, when the whole country came under British rule, the fact had been adequately recognized that its culture, history and outlook gave it an individuality which it was the duty of the conquerors to preserve with all possible care. But as few people knew anything about these things administrative convenience was the overruling consideration.

It used to be said that three generations in Ireland makes an Irishman. It would be equally true of Burma. Moreover, the earliest British administrators found that the only effective way of getting anything done was to do it according to the Burmese method. The Burman judged everything according to the extent to which it conformed to Burmese custom, and the reply, 'It is not our custom', given by the Court of Ava to a proposal made by a British envoy, was final. It was useless to argue further. Hence in Tenasserim after its annexation in 1826, and in Pegu after 1852, although the administrative lay-out conformed to the Indian model, administrative practice tended to conform to Burmese traditional methods. And although in theory the Bengal method of direct rule was employed, in practice indirect rule not unlike the Dutch system in Java prevailed. The life of the ordinary villager went on much as it had under Burmese rule, and very few Burmans lived in towns.

Various factors combined to bring a fundamental change in this state of affairs. In the first place the process of standardization according to the Indian model received considerable impetus from the efforts that had to be made to quell disorder after the annexation of 1886. In the long run, however, the effects of this might not have been

decisive, and the traditional Burmese methods might in time have reasserted themselves, had it not been for the development of increasing specialization in functions and the additional responsibilities which governments of the modern Western type began to undertake during the succeeding period. The old policy of *laissez-faire* was abandoned and new forms of governmental interference, aiming at improved efficiency or social welfare, were invented. And along with them, as a result of immensely improved communications, came greater and ever greater central control—the control of the Rangoon Secretariat over district administration, and the control of the Government of India over provincial administration.

The immediate problem after the annexation was that of disorder. The Burmese army disregarded the order to surrender and melted away into the jungle villages with its arms to carry on guerrilla warfare over a wide area. The *thugyis*, who had been the backbone of the Burmese system of district administration, became the leaders of the resistance movement, and at the head of marauding bands roamed far and wide to prevent the establishment of settled government. No less than five princes of the royal family, each claiming the throne, held out in different regions. And a serious rebellion broke out in Lower Burma. The abolition of the kingship, worthless as Thibaw had proved himself to be, evoked a nation-wide reaction against foreign rule. It took five years of hard campaigning to subdue the country, and at the peak period of the resistance an army of 32,000 troops and 8,500 military police was fully engaged.

For purposes of civil administration Upper Burma, excluding the Shan States and the extensive hill tracts inhabited by non-Burmese peoples, was divided into fourteen districts, each under a Deputy or Assistant Commissioner. So far as revenue and civil justice were concerned, the original intention of Sir Charles Bernard was for these to work through indigenous agencies according to local methods. But Bernard's successor, Sir Charles Crosthwaite, who came with firmly fixed ideas of Indian administration, brought with him a ready-drafted scheme for making the village, as in India, the basic social and political unit. His theory was that the circle headman of the older administration, known as *myothugyis* or *taikthugyis*, had, in the words of a recent study,¹ 'overshadowed and usurped the rightful power of the village headman'. His plan, therefore, was to break up the circle into villages and strengthen the village as an administrative unit, primarily in order to use it for the restoration of law and order. For his

¹ F. S. V. Donnison, *Public Administration in Burma*, London and New York, 1953.

immediate intention was to hold the village community responsible for crimes committed within its tract.

The new policy was set in motion by the Upper Burma Village Regulation of 1887 and the Burma Village Act of 1889, which applied it throughout the country. These two measures imposed statutory duties concerning the maintenance of order and the collection of revenue upon the headman and villages. As a result of their enforcement the *myothugyi* and *taikthugyi* were gradually eliminated. The largest indigenous social and political unit of the previous period was thus destroyed and a stereotyped direct administration imposed, with the village tracts placed under the charge of a civil servant, the *myo-ok* or township officer.

Mr. J. S. Furnivall, who during his long experience as an administrator in Burma not only had a close view of the working of the new system but also made a careful study of the existing indigenous materials relating to the *myothugyi* system,¹ has summed up the effects of the change in a recent work.² In the first place, he writes, the villages had duties imposed upon them without any compensating rights. In the second place, in order to equalize headmen's charges so as to combine adequate emoluments with efficient administration (from the point of view of supervision by the *myo-oks*), a comprehensive scheme of amalgamation was carried through after 1909. The merging of villages which this involved led to a reduction in the number of headmen by over 2,000 and made the 'village' a mere artificial administrative unit. In the third place, with the disappearance of the *myothugyi* the habit of referring serious disputes between adjacent villages to his arbitration 'so as to arrive at a compromise according to known custom' tended to die out and 'the mechanical logic of the law courts' was substituted. His general conclusion is that 'the popular self-government of Burmese times was replaced by a foreign legal system'.

It seems doubtful whether the semi-feudal power of the *myothugyi* can be rightly termed 'popular self-government', though it must be admitted that the *myothugyi* was bound by local custom; he did not give arbitrary decisions. But whether the old Burmese institution was capable of carrying out the new duties necessarily imposed by twentieth-century conditions may also be doubted. The great evil of

¹ The main records are a mass of several thousand documents known as *Sittans*. Furnivall printed a large collection of these in a volume which was apparently never published. It was used by Ma Mya Sein for the researches upon which she based her *Administration of Burma*, Rangoon, 1938.

² *Colonial Policy and Practice*, pp. 74-6.

the new system was that the *myo-ok* as a civil servant was subject to frequent transfer and rarely stayed long enough in one place to learn all that was necessary for good administration, whereas the *myothugyi* was a local man whose ancestors had held the office before him.

Burma's artificial connection with India had other unfortunate results. Her first two Chief Commissioners, Sir Arthur Phayre and Sir Albert Fytche, had spent most of their previous careers in the country; they spoke the language, understood its religion and customs, and Phayre wrote the first standard history of Burma in English. After Fytche's retirement in 1871, however, the office of Chief Commissioner, and thereafter of Lieutenant-Governor, was held by men who had been trained in India and looked forward to returning there on promotion. They never learnt the language and had only a smattering of knowledge of the country.

Moreover, the Indian connection imposed upon British administrators in Burma a negative attitude towards the religion of the country. Now Buddhism was not merely the religion of the people but also the state religion, and had been so ever since the reign of Anawrahta of Pagan (1044-77). Hence the abolition of the monarch raised the important question of the position of the Buddhist organization under the new régime. The men with long service in Burma, especially Colonel (later Sir Edward) Sladen, who had known Mindon intimately, urged that the new government should support the lawful authority of the heads of the Buddhist Church, as the Burmese kings had done. And responsible Burmese leaders added their pressure. The head of the Buddhist ecclesiastical organization, the Thathana-baing, headed a deputation to Sir Frederick Roberts, the commander-in-chief, asking for confirmation of the jurisdiction of the ecclesiastical commission which had operated under the kings.

All he asked for was readily granted, except the one crucial issue of recognition of his own powers and of the ecclesiastical code by which discipline over the monasteries of the order was maintained. The British contended that if they stepped into the king's shoes in this matter it would constitute the kind of interference with religion which the Queen's Declaration of 1858 at the close of the Indian Mutiny had expressly promised that her government would abstain from. Discipline and cohesion had already been lost by the Buddhist Church in Lower Burma as a result of its severance from its headquarters. Now, with the disappearance of the last vestige of ecclesiastical autonomy, went the only effective machinery for regulating admission to the Order and expelling unruly members. The decay of monastic

discipline which resulted led to the rise of an ignorant, disorderly class of monks who neglected the study of the Pali scriptures to preach sedition and create unrest.

The promotion of the Chief Commissioner in 1897 to the rank of Lieutenant-Governor assisted by a Legislative Council of nine nominated members, including five non-officials, was the prelude to, though not the cause of, a considerable expansion in the functions of government and a multiplication of new departments concerned with social welfare. There was also the gradual introduction of a judicial system based upon the British principle of the separation of powers. It began with the establishment of a Chief Court for Lower Burma in 1900 and was followed in 1905 by the creation of a separate judicial service to relieve local executive officers of all their civil and some of their criminal cases. At first, for reasons of economy, the change was not applied to Upper Burma, where Divisional Commissioners sat as sessions judges and Deputy Commissioners tried civil cases in the remoter districts. Moreover, the view was rightly held by many people that the separation of powers below High Court level was not in the interests of good government, and that, at least so far as the Deputy Commissioner was concerned, it was better to concentrate rather than disperse his authority.¹

The increase of specialist departments, which began in 1899 with the creation of a separate department to take over the management of prisons from the Inspector-General of Civil Hospitals, came partly from a new campaign for 'efficiency' inspired by Big Business and partly from concern for social justice, which had been growing throughout the nineteenth century among the more progressive sections of the British people and was to have so powerful an influence on policy in the twentieth. The Dutch felt this humanitarian impulse at the same time and proclaimed the 'New Course' in Indonesia. In Burma it was hurried on partly because the great increase of crime and general lawlessness, which were the ordinary Burman's protest against the new conditions introduced by alien rule, made it necessary to free the hands of the general administrative officers for concentration upon the campaign against the criminal.

In 1900 a Commissioner of Settlements and Land Records was appointed for the more efficient handling of land revenue matters. From 1900 also a closer control over education was instituted and a considerable extension of state education began. In 1904 the Co-operative Credit Department was set up. In 1905 a Chief

¹ F. S. V. Donnison, *op. cit.*, pp. 40-1, has some useful observations on this subject.

Conservator of Forests was appointed and in 1906 a Director of Agriculture. Agricultural, Veterinary and Fishery departments came into being, while in 1908 a Sanitary Commissioner was appointed and a Public Health Department began to function as an organization distinct from its parent, the Medical Department. In Rangoon a large new secretariat came into existence to link up all these departments, and bureaucratic government became the order of the day.

Gladstonian Liberalism sought to foster the political education of the people of India by the gradual introduction of local self-government. As early as 1874, at the instance of the Government of India, nominated Municipal Committees were established in a few Burmese towns. In 1882 the electoral principle was introduced. Little progress, however, was made in self-government. The fact that urban populations were composed of different communities—Burmese, Chinese, and various types of Indian—made common action difficult. Local opinion also was against any line of action which might increase taxation, and was often not in sympathy with the sort of amenities that such committees existed to provide. Hence only in Rangoon, with its relatively large European element and educated Asian community, was the system reasonably successful.

The rural District Committees, first established in 1884 at the instance also of the Government of India, failed rather badly as an experiment in self-government. The local officer had to retain a tight hold over them, and as the great evil of frequent transfer prevented him from gaining a thorough knowledge of his district the general result was inefficiency, and corruption among the subordinate officials.

In 1909 the Minto-Morley reforms in the government of India increased the size of the Burma Legislative Council to a membership of thirty with a non-official majority. It could ask questions, move resolutions and take votes, but no resolution had binding force on the government. Notwithstanding Morley's own strongly expressed desire that the reforms should not lead either directly or indirectly to the introduction of the parliamentary system into India, it seems obvious now that in 1909 Britain did in effect cross the Rubicon, although the principle of popular election was not introduced. This became clear when, under the stress of the First World War, Britain, in order to hold India, made promises of political advancement, with responsible self-government as the ultimate aim.

The Montagu-Chelmsford Report, however, upon which the Government of India Act of 1919 was based, recommended that Burma's case should be reserved for special consideration, since her

people were of a different race, at a different stage of political development, and with altogether different problems. The storm of protest which suddenly arose in Burma when the nature of the alternative proposals for her political development became known took everybody by surprise. Burmese national sentiment was worked up to fever pitch, boycotts were organized, and a vociferous demand for home rule went up.

In 1921, therefore, parliament decided to extend to Burma the dyarchical form of constitution introduced into the other Indian provinces by the Government of India Act of 1919.

A Burma Reforms Committee under the presidency of Sir Frederick Whyte was appointed to work out the details of the new arrangement on the spot; and although the extremists among the Burmese politicians condemned dyarchy as inadequate, Burma became a governor's province in 1923, and subject to the exclusion of the Shan states, Karenni and the Tribal Hills the first steps were taken towards 'the progressive realization of responsible self-government'.

The main features of the new scheme were as follows: the Legislative Council was increased to 103 members, of whom 79 were to be elected on a democratic franchise, 2 were *ex officio* and 22 nominated; the government was entrusted to the governor with an Executive Council of two Members in charge of Reserved Subjects, and two Ministers, responsible to the legislature, in charge of Transferred Subjects. The reserved subjects comprised defence, law and order, finance and revenue. The transferred departments included education public health, forests and excise. The transference of the important Forest Department placed Burma ahead of all the other provinces except Bombay. The franchise was granted to householders without sex disqualification and with eighteen as the minimum age limit.

Why was so wide a franchise qualification introduced, with an age limit below that in any European democracy? Mr. Furnivall's comments on it sum up succinctly the various attempts that have been made to explain so surprising a step.¹ 'The official explanation was that no qualifications of age, property or education could be devised; simplicity welcomed it as evidence of faith in liberal ideals; cynics ascribed it to petulance, "making the best of a bad job" or to astuteness—if the people do not like bureaucracy, let them have democracy in full measure to disillusion them. The kindest explanation is that the government trusted, as it believed, the well-merited affection

¹ *Op. cit.*, p. 160.

of the "conservative element" against the disaffection of a few pernicious agitators.'

In addition Burma was given five seats in the new Indian legislature at New Delhi which dealt with what were known as 'central subjects'. A great increase in self-governing local bodies was also provided for, and the majority of members of both municipal committees and rural district committees were to be elected. Moreover, the wide range of responsibilities entrusted to these bodies, including the maintenance of roads other than main roads, public health, sanitation, the maintenance of hospitals, the health of cattle, the provision and regulation of slaughter-houses, the establishment and control of markets, the operation of ferries and the creation of school boards, gave Burma a very real degree of self-government in local affairs as well as at the centre. The administration of justice was not affected, though at almost the same time a High Court was created to replace the Chief Court of Lower Burma and the Judicial Commissioner in Mandalay, while the separate judicial service was extended in such a way that divisional commissioners no longer held Sessions.

In the Legislative Council right from the start there was a solid nationalist bloc which normally commanded greater voting power than the government. The dominant party was the People's Party, or the 'Twenty-one Party'¹ led by U Ba Pe, a moderate. There was also a small Independent Party, led by Sir J. A. Maung Gyi, which tended to support the government. The extreme nationalists under U Chit Hlaing, the President of the Grand Council of Buddhist Associations (the G.C.B.A.), boycotted the Council.

The electorate was at first apathetic, and personal rivalries among the elected leaders weakened effective combination to control the government. There was therefore no difficulty in obtaining candidates for ministerial posts, even from the opposition. The earliest demands of the dominant party were for improved education to fit Burmans for self-government, rapid Burmanization of the public services, the promotion of indigenous economic development, the curtailment of foreign 'exploitation', and the provision of more money for the 'nation-building' departments and for agricultural credit. There was notable progress in education and public health, but the big economic and racial problems remained as far from a solution as ever. Finance, the crux of the situation, was a reserved subject; and while the transferred departments received their fair share of the allotment of money, the fact that the heads had no responsibility for any additional burden

¹ So called from the number of those who signed its first programme.

imposed on the tax-payer meant that the working out of a comprehensive national policy of reconstruction was supremely difficult.

Nevertheless dyarchy was a real step forward in the political education of both sides. There was, however, what has been described as 'an unsettling air of impermanence'¹ about it, for under the Government of Burma Act of 1921 it was laid down that after ten years a Statutory Commission should be appointed to consider the possibility of a further instalment of reforms. Early on a demand went up for its appointment sooner than the stipulated date, and for full responsible government and separation from India. The desire for separation was natural, for the increasing Indian immigration and economic competition made the Burman fear that his country might one day become a vassal state of an Indian commonwealth governed by Indians.

In 1928 the 'Simon Commission' came to review the working of the reforms introduced in 1923. It reported in favour of separation and a number of constitutional advances. Then suddenly Burmese opinion veered on the separation issue. A loudly-vocal section led by Dr. Ba Maw, a young aspirant to political leadership, proclaimed that if Burma were separated from India her rate of constitutional progress might be slower than India's. The fact that the government and Big Business gave unqualified support to separation aroused the deepest suspicions. Actually one of the chief reasons for the support given in official circles to separation was that India's share of the Burma revenues was considered too large. The central taxes, such as income-tax and customs revenue, were capable of much greater expansion than provincial revenues.

While a special Burma Round Table Conference sat in London between November 1931 and January 1932 to discuss the main lines of a constitution for a Burma separated from India, the agitation in Burma came to a head with the formation of a strong Anti-Separation League, which advocated joining the proposed Indian federation with the option of secession. At a general election held in November 1932 the League won a complete victory. Hardly a single Burmese anti-separationist was in favour of permanent union with India. Hence when Britain made it clear that she was not prepared to give Burma the option of contracting out of the Indian government at will, the League executed a complete *volte-face*, and the Government of India Act of 1935 provided for the separation of the two countries to take effect on 1 April 1937.

¹ Donnison, *op. cit.*, p. 55.

The new constitution of separated Burma, outlined in Part XIV and Schedules X to XV of the Government of India Act, 'was given body in the Government of Burma Act, 1935, and spirit in the Instrument of Instructions from His Majesty to the Government'.¹ The Burma government came directly under the British Parliament, the Secretary of State for India became Secretary of State for India and Burma, and a separate Burma Office was created under an Under-Secretary for Burma. The governor became solely responsible for defence, external and internal, monetary policy, currency and coinage, foreign affairs and the Excluded Areas of the Shan states, Karenni and the Tribal Hills. In all other matters, save certain emergency powers entrusted to his special responsibility, he was bound to act on the advice of his ministers. General administration was entrusted to a cabinet of ministers, limited to ten, under the leadership of a prime minister and responsible to the legislature.

The legislature was bicameral. The upper house was a Senate of thirty-six members, half of whom were elected by the House of Representatives and half nominated by the governor. The House of Representatives contained 132 members, of whom 92 were elected by territorial constituencies and the remainder represented communal and other special interests such as the University of Rangoon, commerce and labour. The franchise was made even wider by including most males over twenty-one and all females over that age who could pass a simple literacy test.

The governor's reserve powers were greater in theory than in practice. The Instrument of Instructions counselled him 'so to exercise his powers as not to enable his Ministers to rely on his special responsibilities in order to relieve themselves of responsibilities which are properly their own'. And wherever possible he was to consult them even in matters left to his special responsibility. It was hoped that his 'special responsibility powers', which included the prevention of grave menace to internal peace, the protection of minorities, and the prevention of unfair discrimination against British subjects or their goods, would as far as possible be held in abeyance.

The Burmese Cabinet and parliament now had almost complete control over internal affairs. The first general election was keenly contested. Dr. Ba Maw was the first prime minister, and he and his colleagues gained office by promising to tackle the serious problems of agrarian distress, corruption and village administration. Their early efforts were not very effective. But the new system had no chance

¹ Donnison, *op. cit.*, p. 73.

to settle down and learn its job, for the peace of the world was already threatened by Nazi Germany and the Japanese penetration into China. And internally political life was vitiated by the personal rivalries of aspirants to power, with the consequent development of splinter parties. Mr. Donnison, who served in Burma under the new system, writes that 'the first reaction of the new Ministers to the increased power conferred on them by the new Act, was to become bolder, less scrupulous, and more cynical, interfering with the administration as a matter of course and even at times tampering with the courts'.

Britain had made an early start compared with the Dutch in tackling the problems of indigenous education in Burma. Phayre as first Commissioner of British Burma aimed at building an educational structure on the basis of the monastic schools, which, as in Siam, provided general elementary education for boys throughout the country. But his scheme went awry, for the first Director of Public Instruction, who had been appointed in 1866, died soon after, and his successor knew no Burmese.

The next plan was to substitute lay schools for monastic ones. Eventually both types were given grants-in-aid and inspected. But the inevitable demand for English, fostered by the demands of government and business offices for clerks, caused attention to be turned to the development of Anglo-Vernacular education. Government schools were founded in the 'seventies and grants were made to the mission schools provided by the Roman Catholics, the Society for the Propagation of the Gospel, and in increasing numbers by the American Baptist Mission. Some of their best pupils took the matriculation examination of Calcutta University.

When in 1880 the whole system was overhauled and provincial examinations instituted, the Calcutta matriculation was the final aim of most secondary schools; but the Rangoon Government Anglo-Vernacular School, founded in 1873, developed a higher department, Rangoon Government College, which in 1884 began to prepare students for the external degrees of Calcutta University. But departmental policy was to encourage voluntary schools rather than found government ones. In 1900 there were sixteen missionary secondary schools and a small Baptist college in Rangoon for the higher education of Karens. The Education Department maintained five normal schools for the training of teachers, and in addition to the Rangoon Government High School and College, a number of technical schools for surveying, elementary engineering, forestry and

midwifery. Throughout the country there were 17,000 vernacular schools, 341 of them for the education of girls.

In the twentieth century the increasing demand for secondary education in English caused the serious neglect of monastic schools and concentration upon the multiplication of secondary schools. This inevitably brought the question of higher education to the forefront, and the first big separation issue arose through the demand that Burma should have its own independent university. This brought the University of Rangoon into existence in 1920 as a teaching and residential institution, blending the work of the two existing institutions of higher education, Government College and the Baptist College, which became its constituent colleges.

The university began its life at a moment of high political tension over the question of dyarchy, and the refusal of the Education Department to countenance an institution after the Calcutta model, granting external degrees and encouraging local affiliated intermediate colleges, combined with a simultaneous quarrel over anglo-vernacular education to bring about a nation-wide boycott of government and missionary educational institutions. An attempt was made by a Council of National Education to create a complete educational system free from government control. National education was to be the key to unlock the door to national independence and self-government.

It was a most impressive movement, but after the introduction of dyarchy and the transfer of education to the control of a Burmese minister it lost its vitality. Efforts at conciliation succeeded, especially when in 1924 a University Amendment Act was passed giving Burmans greater control. The boycott was called off and the more efficient C.N.E. schools qualified for government grants. The university also was given enough money to expand its scope to include medicine, engineering and forestry, as well as to establish a large modern teachers' training department, complete with practice schools. It gave immense stimulus to education and culture throughout the country.¹ Its graduates notably improved the standards of the services to which they were appointed.

But political pressure, often attempted before 1937, became far more effective with the establishment of the new constitution for Burma in

¹ Donnison's complaint (*op. cit.*, p. 70) that 'the courses of study provided were often unrealistic and imperfectly related to the needs of the country', merely reflects the pathetically wrong-headed attitude of the European community towards university education for Asians. Its real crime to them lay in the fact that it was university education and not a superior form of technical education 'related to the needs of the country'.

that year, and inevitably the high standards that had been built up against great difficulties in the earlier period began to deteriorate. The Students' Union also became a happy hunting-ground for the less responsible type of political agitator, and discipline was undermined. The forcing of a new constitution upon the university in 1939 was inspired by not a single honest educational object. The intention was to use it to produce political agitators against the British. Unfortunately, however, far too much attention has been directed to this aspect of the question, so that the real value of the work done by the university during this period has tended to be obscured.¹ The babble of ill-informed criticism is still too loud for a true appraisal of the facts.

¹ A period of residence and work in the university from December 1952 to March 1953 has more than ever convinced the writer that this is the case.

CHAPTER 40

THE DUTCH 'NEW COURSE' AND NATIONALISM IN INDONESIA, 1900-42

By 1900 Dutch opinion on colonial affairs had come to regard liberalism as out of date. It was obvious that the supporters of private enterprise cared little about the interests of the Indonesians, and that the immense power that private capital had come to wield was in the hands of a few great corporations able to take common action in defence of their interests—the 'over-mighty subjects', in truth, of modern times. Dr. Abraham Kuyper, who became prime minister in 1901, was the writer of a pamphlet published in 1880, *Ons Program*, in which he argued that the government must adopt a policy of moral responsibility for native welfare. This idea he incorporated in the 'Speech from the Throne' of that year. Thus was launched what became known as the 'Ethical Policy'.

The first Socialists had by this time entered the Dutch parliament and were loudly proclaiming the doctrine of 'Government of the Indies for the Indies', with their eyes open to the ultimate aim of self-government. But a far deeper impression was made by the Liberal C. Th. van Deventer, who not only drafted a new programme for his party, advocating welfare, decentralization and the greater employment of Indonesians in the administration, but in 1899 caused a sensation by his article *Een Eereschuld* ('A debt of honour'), in which he argued that all the money drawn from the Indies under the *batig saldo* since 1867, when parliament assumed responsibility for the finances of the Indies, should be repaid.

So once more, after a tremendous outpouring of noble sentiment, a programme of 'decentralization' and native welfare was set in motion, with the same almost incredible hesitation that had marked the abandonment of the Culture System. 'Decentralization' was the new gospel. It envisaged the delegation of powers from The Hague to Batavia, from the governor-general to departments and local officers, and from European to Indonesian officers. It also meant the establishment of autonomous organs managing their own affairs in co-operation with the government. In practice, however, the Decentralization Law of 1903 and the decrees of 1904-5 creating local councils

composed of Indonesians, Europeans and Chinese went nothing like as far as the decentralization scheme which Governor-General Mijer had submitted to the home government as far back as 1867. And up to the outbreak of the First World War, which cut off Batavia's communications with The Hague, the governor-general remained completely under the control of the home government.

In 1905 the Deputy Director of the Civil Service, de Graaff, raised the question of the substitution of Indonesians for Europeans and the unification of the two services, in connection with his proposal for a reform of Java's territorial organization which would give local officers greater power. But for the time being it was side-tracked. In 1914, he submitted a wider scheme embracing the reorganization of the whole of the Indies into twelve governments, each with a degree of financial autonomy. This also was shelved, but his plan to give Indonesian officers greater powers—the word actually used was *ontvoogding*, 'emancipation'—was generally approved. Nothing, however, was done until 1921, when it was laid down that certain concessions might be made to regents in recognition of special merit. But the first regent to be 'emancipated' declared that it made no difference whatever to his position, and for another ten years, in the words of Raden Djajadiningrat, 'the European administration remained just as before'.¹

Meanwhile the promoters of the 'ethical policy' had turned to the village as the lever for the improvement of native welfare. Beginning with de Graaff's Village Regulation of 1906, which provided for a Village Government, comprising the headman and village officers, and a Village Gathering competent to regulate village institutions and provide for its requirements, measures were taken to improve agricultural production and veterinary care, to establish village schools, provide sound credit and promote public health. The most elaborate village administration was built up. But it was an instrument for such excessive interference from above that there was hardly any village autonomy left, and the general effect was to turn villages against Dutch rule. The Dutch method has been described by Mr. Furnivall as 'let me help you, let me show you how to do it, *let me do it for you*'.²

The first signs of an awakening national self-consciousness began to show themselves in Java early in the century. Such external

¹ *Indonesische Genootschap*, 1929, p. 83, quoted by J. S. Furnivall in *Netherlands India*, p. 269.

² *Op. cit.*, p. 389.

influences as the Boxer Rising in China, the Filipino revolt against Spain, and the rise of Japan undoubtedly played their part, for they had a marked effect on the minds of little groups of *literati* in the various countries of South-East Asia, who were worried by the inferior status accorded to them under Western domination. It was significant that in 1899 Japan claimed, and received, equal rights with Europeans



RADEN ADJENG KARTINI

in the Netherlands Indies. But in each country the nationalist movement took on a special character of its own.

In Indonesia the predominance of Java, with two-thirds of the total population crowded into one-fifteenth of the total area, was a marked feature of its early stages. Cultural factors here were active, an increased awareness of the value of Javanese culture with its roots deeply in the far-distant past, and a demand for the spread of education, regarding which the Dutch had shown themselves woefully negligent before the twentieth century. A new chapter in the native movement opened with the emergence in 1900 of the gifted Raden Adjeng

Kartini, daughter of the Regent of Japara, as a champion of education for women. Her letters,¹ published in 1911, stimulated the release of a native spiritual energy which led to the foundation of Kartini schools for girls. Both she and Dr. Waidin Sudira Usada, a retired medical officer, who began a campaign for the advancement of Java in 1906, looked to the spread of Western education as the means of salvation.

In 1908 Usada founded the first nationalist association, Budi Utomo ('High Endeavour'), with a membership mainly of intellectuals and Javanese officials. It aimed at organizing schools on a national basis and took its inspiration from the Indian poet Rabindranath Tagore, and to some extent from Mahatma Gandhi. It was followed in 1911 by an association of a very different character, Sarekat Islam, which was an offshoot of an Islamic revival among Sumatrans and Javanese, resulting from an intensification of Christian missionary enterprise. Sarekat Islam made its first appearance, however, as a combination of Javanese *batik* traders against Chinese exploitation. Its four original aims were announced as the promotion of Indonesian commercial enterprise, mutual economic support, the intellectual and material well-being of Indonesians and the true religion of Islam. It rapidly became a popular movement, and within a quarter of a century had a membership of two millions. 'Islam was the bond and symbol of common action against other nationalities', writes Colenbrander.² At its first congress, held at Surabaya in January 1913, its leader, Omar Said Tjokro Aminoto, asserted forcibly that it was not directed against Dutch rule, and that it would pursue its aims in a constitutional manner. Its first nation-wide congress was held in 1916, when representatives of 80 local societies with a membership of 360,000 attended and passed a resolution demanding self-government on the basis of union with the Netherlands.

Meanwhile Socialism had made its appearance not only among Indonesians but also among the Indos, or Dutch Eurasians. The Russian Revolution of 1917 had immediate effects upon the situation in Java. Hendrik Sneevliet formed the Indian Social Democratic Club with revolutionary aims, and Semaun, one of its members, strove to win over Sarekat Islam to Communism. At the National Congress of October 1917 at Batavia Tjokro Aminoto changed his tone to one of hostility to the government, though he still recommended

¹ The Dutch edition is entitled *Door duisternis tot licht. Gedachten over en voor het Javaansche volk*. There is an English edition entitled *Letters of a Javanese Princess* by Raden Adeng Kartini, New York, 1920. She died in 1904 aged twenty-five.

² *Koloniale Geschiedenis*, iii, p. 129.

constitutional action. There was strong disappointment at the postponement of the establishment of the long-promised Volksraad, and with the limitation imposed by the Dutch upon franchise regulations. War was declared on 'sinful capitalism'. But Semaun, who had organized an energetic Communist section (Section B) closely in touch with Moscow, failed to gain control of the movement and broke away to form the Perserikatan Komunis India (P.K.I.), which joined the Third International of Moscow. An outbreak of passive resistance in the Preanger in July 1919, coming after an ugly incident in central Celebes in which the Dutch controller and some officials lost their lives, led to an enquiry, which showed that secret societies belonging to Section B were involved, and it was thereupon dissolved by the government.

The struggle was now between the P.K.I. and Sarekat Islam, and the religious question was the main issue. P.K.I.'s second congress in 1920 decided that Communism was just as much opposed to Pan-Islamism as it was to Western domination. Communism, however, was not a mass movement, and the Communists, though exceptionally energetic and intelligent, were few in number. Hence their tactics were to attempt to steal their influence from the leaders of Sarekat Islam and to win over the trade unions. And Tan Malaka, a Communist leader exiled for inciting a strike of government pawnshop employees, went to Moscow and tried to persuade the Comintern to accept Pan-Islamism.

When the sixth national congress of Sarekat Islam met in October 1921 at Surabaya, Tjokro Aminoto was under arrest because of his connection with underground activities, and Abdul Muis and Hadji Agus Salim, who presided in his place, carried a motion forbidding members of the Sarekat to belong to any other party. This forced the Communists out of the movement. But for five years Sarekat Islam fought a losing fight against the relatively small group of Communists who went ahead organizing Sarekats of their own, supporting strikes and making preparations for revolutionary action in parts of northern and western Java. In 1922, under the influence of young Indonesian graduates from Europe, who were discontented with their status in the government services, Sarekat Islam established relations with the Indian National Congress and adopted the policy of non-co-operation.

The years 1923-6 saw a series of revolutionary attempts. The post-war depression, with its crop of industrial disputes, presented the extremists with excellent opportunities for bringing about the

maximum dislocation of political and economic life in the hope that it would enable them to seize power. Moscow at the time regarded Java as a strategic centre of the highest importance. Through agents in Singapore contact was made between the P.K.I. and the Chinese Communist Party. For the time being the Communists became the most vital force in the Indonesian movement, and lawlessness and intimidation were the order of the day. Against this Sarekat Islam became increasingly hostile and turned more and more to religion as a means of combating Communism.

The P.K.I., with a large following among the trade unions, organized a railway strike in May 1923 which caused the government to amend the penal code by providing heavy penalties for action likely to dislocate economic life. But the policy of repression only encouraged the spread of revolutionary views. In 1925 a strike in the metal industry was forcibly suppressed. In the following year, encouraged by vague promises of assistance from Zinoviev and Bucharin, the Communist leaders tried to start a revolution in West Java and Sumatra. The operations were described as carefully planned and widespread. Nevertheless they were easily suppressed, and before the measures of severe repression taken by the Dutch the whole revolutionary movement collapsed. The Communist Party was banned, Communist meetings prohibited and about 1,300 members of the party interned in New Guinea. Communism was not entirely suppressed, but its leadership of the Indonesian movement was ended and a new phase in the history of that movement began.

The failure of the revolutionary movement left Sarekat Islam as the main organ of nationalism, though by this time a multiplicity of parties had arisen—some local, such as Sarekat-Ambon, Perserikatan-Minahasa and the Sumatranen-Bond; others based upon the division of political parties in Holland; and still others, such as the Indo-European League and various Chinese societies, representing special communal interests. Sarekat Islam now began to pay more attention to education and economic conditions. It put great energy into the foundation of 'wild' schools and co-operative institutions. This kind of work, however, did not satisfy the aspirations of the discontented students of the Indonesian Club in Holland. Through their influence, and under the leadership of Djipto Mangun Kusuma, the leader of the Bandung Study Group, and of Sukarno, a popular young demagogue of incorruptible character, a new political party, Perserikatan Nasional Indonesia, came into being in 1927. It sought to rally all the existing nationalist organizations behind a big non-co-operation

movement on the Gandhi model. But when Sukarno began to show revolutionary tendencies he and two of his helpers were jailed in December 1929, and once more the extremist attempt to capture the nationalist movement failed; as a political force it came to an end for the time being. New leaders interested in social service and social justice came forward. Ki Hadjar Dewantoro ('teacher of all the gods'),¹ to use the pseudonym he adopted as a public man, went ahead with the planning and development of national education, while Dr. Sutomo, who as a young medical student had been associated with Dr. Sudira Usada in founding Budi Utomo, directed the energies of the National Party into various types of constructive activity, and in particular the struggle to free the peasantry from the tyranny of the usurer.

Much of the trouble of these post-war years was the result of disappointment at Dutch unwillingness to effect any real transfer of power. During the First World War, in response to insistent nationalist demands for a greater share in the government, a scheme for a Volksraad was passed by the Netherlands Parliament in 1916, and what has been called an experiment in self-government² held its first meeting in May 1918. Half of its members were elected by local and city councils, and half were appointed by the governor-general. It was in no real sense a representative body, it had a European majority, and its powers were limited to the offering of advice, which the governor-general could not accept without authorization from The Hague. At its first meeting the disappointed deputies rejected a proposal to address a loyal cable to the queen in token of gratitude. And although under the Constitution (*Staatsinrichting*) of 1925 its numbers were raised from forty-eight to sixty-one and it was given an elective majority, Indonesians received only thirty seats and its financial and legislative powers remained very slight, if indeed they can be dignified by the name of 'powers'.

The reformed Volksraad must be seen in relation to the general scheme of decentralization introduced by the Constitution of 1925. A new system of provincial government was devised above the residencies. As a first step Java's twenty-two residencies were in 1929 combined so as to form three provinces, and each under a governor assisted by a partly elected council with a non-European majority. Regency councils also were created, and these, together with the existing town councils, formed the electorates for both the Volksraad

¹ Raden Mas Suwardi Suryaningrat; he belonged to the princely house of Paku Alam.

² Vlekke, *Nusantara*, p. 346.

and the provincial councils. Outside Java, in areas where the political development of the population was considered too backward for any form of self-government, 'governments' without representative councils were established instead of provinces. The new system was a long time in taking shape and was only completed shortly before the Japanese invasion. It represented the utmost concessions the Dutch were prepared to make before the coming of the deluge.

Dutch policy, like Conservative policy in Ireland in the 'nineties, was to 'kill home rule by kindness'. The energy and enthusiasm in the cause of economic and social welfare shown by Dutch administrators was quite outstanding. Their comparative lack of success was due chiefly to the phenomenal rise in the population of Java and the opposition of private interests in both Holland and Indonesia. But the effects of the great depression of the early nineteen-thirties led them to encourage native industry; and when the revival of trade and industry began, a spirit of greater co-operation began also to show itself between Dutch and Indonesians.

But though the political atmosphere was less heated, the Indonesian movement continued to cherish its two aims of economic self-sufficiency and political self-government with unabated fervour. In 1936 the Volksraad passed a motion asking the Netherlands government to call an imperial conference to discuss the method by which self-government should come into effect, and to fix a time-limit. It was characteristic of Dutch policy that no real response to this request was made until July 1941, when Queen Wilhelmina and her government were refugees in London. Under such a chastening experience it was only natural that she should promise to hold such a conference immediately after the war. But without undue scepticism the doubt may be expressed whether in 1941 the Dutch government had the serious intention of ever granting Indonesia real self-government.

Like the French in Indo-China, the Dutch were not enthusiasts for native education beyond the elementary stage. Fear of stimulating popular discontent made them slow in providing secondary and higher education. The pressure exerted by Sarekat Islam practically forced them to improve the Dutch-vernacular schools and thereby create a demand for more advanced education. In response to this M.U.L.O. (More Extended Lower Instruction) Schools were founded, and in 1919 General Middle Schools, which provided courses in Western languages, mathematics, science and oriental literature leading up to university entrance. But the rate of progress in the provision of schools of this type was too slow for the nationalists, who tried to fill

in the gaps by establishing 'wild' schools literally by the thousand. The inefficiency of most of these, coupled with the fact that many of them were used for the purpose of spreading political discontent, compelled the government to take them more and more under its control. Hence, when provincial councils were created, education was not one of the subjects transferred to them.

From 1907 onwards immense efforts were put into the foundation of village schools. The practice was for the village, or group of villages, to build the school, often with materials provided free of cost by the government, and to contribute ninety guilders annually towards its upkeep. The government provided the teachers and textbooks. Parents were expected to pay a few cents a month, but were usually exempted, since pressure had to be brought on many of them to send their children. By 1930 there were more than $1\frac{1}{2}$ million at these schools. But they were so closely controlled that they were organs of the central government rather than of the village communities. Perhaps the most paternal feature of the whole system was its extremely efficient provision of reading matter not only for the children but for popular consumption as a whole.

The extremely tardy development of higher education must be understood in the light of the few opportunities that existed outside government service for Indonesians with specialist qualifications. In their early years few Indonesians qualified for entrance to the Bandung Technical College opened in 1919, the Law College in 1924, the Medical College in 1926, and the government institutions teaching agriculture and forestry. In 1941, when the University of Batavia (now the University of Indonesia) was formed, its enrolment of Indonesian students was small. The instruction given at these institutions maintained the very best traditions of Dutch scholarship, but from a British point of view it was instruction rather than education. There were no hostels for students coming from a long distance, and no community life such as similar British institutions fostered.

Notwithstanding the great strides taken by the Dutch to extend education in Indonesia under the 'New Course', the annual budget allotment, compared with the Philippines, was very small. Moreover, the provision of education failed to keep pace with the rise of population, and the number of illiterates was actually greater in 1940 than it had been at the beginning of the century.

CHAPTER 41

FRENCH ADMINISTRATION AND NATIONALISM IN INDO-CHINA

THE fashioning of what has been appropriately described as 'the neat hierarchy of French colonial administration modelled on the Napoleonic pattern'¹ was largely the work of Paul Doumer, who held the office of governor-general from 1897 to 1902. He unified the corps of civilian services, reconstituted the administration of Tongking, and organized the government of the newly-acquired Laos territories. In Tongking he wiped out the last vestiges of autonomy by abolishing the offices of viceroy, Tong-doc and Tuan-phu, and transforming what was theoretically a protectorate into what became for all practical purposes a directly administered colony. The Laos territories became an 'autonomous protectorate' under a *résident supérieur* responsible to the governor-general. From Doumer's regime, writes Georges Lamarre,² dates *l'Indochine actuelle*.

Two of Doumer's pre-war successors strove to liberalize the administration by native collaboration. Paul Beau (1902-7) re-established the Tong-doc and Tuan-phu in Tongking and set up an indigenous consultative chamber there. He also created provincial councils and schools for the training of native officials. Albert Sarraut (1911-14) went further in the same direction by introducing the method of 'association', whereby more natives were recruited into the subordinate services and public instruction was reorganized so as to increase the supply of native candidates for government service and improve its quality. He also established further consultative chambers of natives in the protectorates similar to the Tongking one. But the rigid structure built by Doumer survived all attempts to check excessive centralization. In any case colonial self-government was never the aim of French policy; assimilation rather than association was its keynote.

Theoretically the governor-general had quasi-absolute powers; but he was under the close supervision of the Directorate of Control

¹ Charles A. Micaud in *The New World of Southeast Asia*, p. 227.

² In Georges Maspero (ed.) *L'Indochine*, ii, p. 18.

in the Ministry of Colonies, which periodically sent out Inspectors of Colonies to investigate his administration. And as he was not a professional colonial administrator but usually a politician unacquainted with the internal problems of the territories he was called upon to govern, his function was to pass on the dictates of his superiors to the experienced permanent officials who served under him.

The governor-general was assisted by a Grand Council of Economic and Financial Interests. This was composed of high-ranking French and Indo-Chinese officials together with representatives of the Colonial Council of Cochin China and of the Chambers of Commerce and Agriculture. It was a purely advisory body and could deal only with matters brought before it by the governor-general; but the general budget of the colony and those of its various divisions had to be submitted to it. The bulk of the legislation for Indo-China was enacted by the French parliament or took the form of decrees issued by the Ministry of Colonies.

Technically Cochin China was the only one of the five divisions to rank as a colony and to be under direct control. Annam, Cambodia, Laos and Tongking were all protectorates. Cochin China's government was in the hands of a governor, assisted by a Privy Council and a Colonial Council. The former approximated to an Executive Council, the latter to a Legislative Council, in a British colony. The colony of Cochin China was divided into major districts named provinces with a French administrative officer at the head of each. Notwithstanding the policy of 'association' enunciated by Albert Sarraut, the percentage of native subordinate officials in the French service was much lower than in the case of the Dutch and British regimes in South-East Asia. In Burma, for instance, while in 1900 Europeans occupied nearly all the posts in the 'covenanted' civil service, the vast majority of the administrative posts were outside this in the 'provincial' services, and with a very few exceptions were filled by Burmese or Indians. After the introduction of dyarchy in 1923, Burmese and Indians were recruited in increasing numbers into the highest grade of the administrative and police services.

In Annam, Cambodia and Laos the kings and their Courts, together with their hierarchy of mandarins, continued to exist alongside the French administration. The real control, however, in each protectorate was in the hands of a *résident supérieur*, assisted by a Privy Council and a Protectorate Council with composition and powers similar to those of their counterparts in Cochin China. Each protectorate was

divided into provinces under Residents, who were Frenchmen. In a protectorate, however, the exercise of power was less direct than in Cochin China. The actual administration was carried out by the native officials under the guidance of their French opposite numbers, who never intervened directly unless it became absolutely necessary. The mandarins therefore were in no sense figureheads, but French control was absolute. *Mutatis mutandis* the system was not unlike the Dutch method of indirect rule in Indonesia. But in both cases the distinction between direct and indirect rule was a legal rather than a practical one.

The façade of native administration was imposing; it was also useful in making foreign rule somewhat less unpalatable. The Consultative Native Assembly, which assisted the *résident supérieur*, is an excellent example of the system of camouflage used by the French. Most of its members were elected, but by a narrow group of officials and others of trusted loyalty. Even then it could not debate political subjects, while on other matters it could express its views only if the *résident supérieur* agreed to a debate. The budget estimates of the protectorate were laid before it, but merely as a matter of form.

In Cochin China the chief aim of French educational policy was at first simply to train interpreters. Franco-vernacular schools were accordingly opened in the larger centres. When it was found that they were channels to promotion the sons of notables flocked to them. A scheme drawn up in 1879 to promote the official policy of 'assimilation' provided for secular elementary schools to be established in every canton and village; but it made little progress, while left to themselves the village schools of the traditional type were gradually disappearing and leaving an unfilled gap. In the protectorates the native systems continued to function and Western education made very slow progress. A few Franco-vernacular schools were established at provincial capitals for training native subordinates; their standards were very low. As in the case of the other colonial territories in South-East Asia, Vietnamese nationalism seems to have been the special product of the Franco-vernacular schools. In 1900 it was complained that in Cochin China the curves of crime and of European education rose concurrently.¹

Paul Beau founded the modern educational system by creating in 1906 the *Conseil de Perfectionnement de l'Enseignement Indigène* to reorganize public instruction. It was to be based on the village

¹ J. S. Furnivall, *Educational Progress in Southeastern Asia*, p. 40, quoting Jules Harmand, *Domination et Colonisation*, 1910, p. 264.

elementary school teaching literacy by the use of either Chinese characters or *quoc-ngu*.¹ The best pupils were to go to Franco-vernacular primary² and secondary schools; the rest might proceed to a primary vernacular school at the headquarters of the canton, where French was optional, or in a few cases to a secondary vernacular school. This system was introduced first into Annam and Tongking, and later, in 1909-10, into Cochin China. But by 1913 there were only 12,103 pupils in the government primary schools; in Annam and Tongking private education was preferred. In Cambodia and Laos the monastic schools remained the sole purveyors of elementary education.

Cultural assimilation became still more the aim of French policy during the First World War. In 1915 the traditional competitive examinations for the mandarinat in Tongking were abolished. Sarraut, during his second term of office (1917-19), followed this up by introducing a scheme under which the state was to take over all primary instruction and make the study of French universal. This project, however, proved too expensive and had to be abandoned. Hence the division into vernacular and Franco-vernacular schools was restored in 1924; but so slow was the actual progress in providing state schools in the villages that in 1926 where there was no state school a village was allowed to provide its own.

Generally speaking, the French were not interested in vernacular education; they aimed at injecting larger and ever larger doses of French culture. There was a curious inconsistency about their policy in this matter, for a comparatively small coterie of French scholars carried out remarkable researches into the languages and literatures, the history and archaeology of the East, and made the École Française d'Extrême Orient, established at Hanoi in 1899, the finest centre of oriental studies in the world. No praise can be too high for the work it has done in discovering, caring for and restoring Indo-Chinese historical monuments, and in particular revealing to the world the glories of Khmer and Cham art and architecture.

The policy of assimilation had strangely different results from those it was intended to produce. It has been said that the bitterest opponents of the French were those who knew the language best. When Paul Beau, as a concession to nationalism, founded the University of

¹ The system of romanization invented by Catholic missionaries in the seventeenth century.

² The term 'primary' in this connection represents the stage above 'elementary' and must not be interpreted according to its present meaning in the English system of education.

Hanoi in 1907, there was such an outburst of nationalistic assertiveness among the students that in the following year it was closed, and not reopened until Sarraut's second term as governor-general.

The nationalist movement in Indo-China was almost entirely confined to the Vietnamese.¹ They were the most numerous of all the peoples of the area, and by 1945 constituted about 75 per cent of a population roughly estimated at 25 millions. They had a tradition of nationalism dating from their long struggle for independence against China. Though their civilization remained predominantly Chinese in character, after independence was achieved in 939, it was no less their own, and in their expansion southwards into the territories previously held by the Chams and the Khmers—i.e. central and southern Annam and Cochin China—they substituted it for the Indianized culture they found in those areas.

The French established themselves in both Cochin China and Tongking by conquest. In each case it was a long protracted struggle, and when at last forced to give in the Vietnamese never lost the hope that one day the hated foreigner would have to withdraw. Banditry was never stamped out; there were constant plots, which the French put down with heartless severity. The French colonists blamed the liberal policy of Beau and Sarraut and demanded protection. Japan's victory over Russia in 1905 created a wave of unrest, which came to a head in the Gilbert Chieu conspiracy in the following year. The Young Annamites protested against the Franco-Russian alliance. The intelligentsia, influenced by the writings of Chinese reformers such as K'ang Yu Wei, who advocated the study of Western culture, turned to the study of the French philosophical writers, notably Montesquieu and Rousseau, and flocked to the University of Hanoi when it was founded in 1907. But French measures of repression, including the rounding up of suspects and their imprisonment on Pulo Condore, and the closing of the university, brought what may be considered the first phase of the twentieth-century nationalist movement to an end.

Sarraut's liberal policy during his first tenure of office helped to keep Indo-China relatively quiet during World War I. But France made generous promises which she was not prepared to redeem after the war. She also injured Vietnamese susceptibilities by forcibly recruiting no less than 100,000 of them for war service in Europe.

¹ See Virginia Thompson's survey in Emerson, Mills and Thompson, *Government and Nationalism in Southeast Asia*, pp. 198-210; see also Philippe Devillers, *Histoire du Viet-Nam de 1940 à 1952*, chaps. ii and iii.

Many of these on their return home brought back subversive ideas. The political prisoners, who had been interned on Pulo Condore, were also stimulated to renewed activities after the war by contacts with Siamese and Chinese revolutionaries. The post-war period therefore saw the rise of political parties. The élite were stirred by the doctrine of self-determination proclaimed by the victorious Allies. Some also took their inspiration from the Indian *swaraj* movement, while others imbibed the teachings of the Cantonese Communists. There was a Constitutionalist Party, led by Bui Quang-chieu, which advocated reform along democratic lines, and a Tongkingese Party, led by Pham Quynh, with a similar programme. The government turned down a programme of mild reform submitted by Pham Quynh. It was then the turn of the extremists to steal the limelight from the moderates.

In 1925 the Revolutionary Party of Young Annam was founded. But the mutual jealousies of its leaders paralysed it, and when its Communist members seceded in 1929 it soon came to grief; for the secessionists informed the police against their former comrades and the party was suppressed. A Tongkingese party calling itself the Nationalist Annamite Party came into being through Kuomintang contacts. Half of its members were in government service. It had a very limited following but hoped for foreign aid. It sought also to win over the Vietnamese battalions in the army. In January 1929 it made an unsuccessful attempt to assassinate Governor Pasquier, and in the following month killed Bazin, the head of the Labour Bureau. Its terrorist activities brought the police so hot on its trail that it was forced to launch a rebellion with inadequate preparations. This began with the abortive Yenbay mutiny of February 1930, and there were outbreaks of violence in many places. The French reacted with the most tremendous severity. Every kind of manifestation, even unarmed demonstrations, was broken up by force, and so many of its leaders were arrested that the party dissolved.

The ferocity of the suppression of the extremist outbreaks of 1930 forced Communism underground. The small party, which numbered some 1,500 members in 1931, was ably led by Nguyen-Ai-Quoc, better known as Ho Chi Minh. He had joined the Communist Party in France before the First World War. After the armistice he went to Russia, where he studied revolutionary technique. Then in Canton he founded the Association of Revolutionary Annamite Youth. It was composed of revolutionaries who went there for training at the Wampoa Academy. His aim was the nationalist one of winning

Vietnamese independence. On his own showing¹ this was to be accomplished through a democratic bourgeois regime; Communism was to be introduced at a later stage. He drew up a programme which appealed to intellectuals and peasants alike. It included the reduction of fiscal burdens, the redistribution of land among the peasantry, and the abolition of the conscription of labourers and native soldiers for service abroad.

Self-effacing as a leader, he was a strict disciplinarian. Where other leaders and their parties failed, his firm, intelligent leadership succeeded; and although he was arrested by the British in Hong Kong and imprisoned for three years, his movement persisted against all attempts by the French to extirpate it. In 1939 it became Viet Minh, or the League for the Independence of Vietnam. During the period of the Japanese occupation it was to become the spearhead of the nationalist movement. Thus while in the pre-war period Vietnamese nationalism as a movement was ineffective, and weakened by personal or local jealousies and rivalries, it was to find new life under the direction of a leader of inflexible will and tireless energy. The pity was that French intransigence caused it to fall under Communist leadership. The Vietnamese, with their deep attachment to property and the patriarchal family system, are not natural recruits to Communism.

¹ Nguyen-Ai-Quoc, *Le procès de la colonisation française*, Paris, 1926.

THE ECONOMIC ASPECT OF EUROPEAN DOMINATION

ECONOMIC imperialism provided the main stimulus to the extension of European domination over the lands and islands of South-East Asia. Europe's insatiable hunger for markets and for tropical products went through a number of distinct phases between 1500 and 1900. The most acute one coincided with the revolution in human life begun by the railway, steamship and electric telegraph, and intensified by the motor car, aeroplane and wireless. European industry became more and more dependent upon products that South-East Asia could supply in abundance, such as oil, rubber and various metals, while Europe's growing population made ever greater demands on the rice, coffee, tea and sugar of the area.

After 1870 the process of opening up interiors* was carried on with rapidly increasing momentum. It was the age of science, and before the advance of applied science all the barriers that had previously prevented European exploitation of interiors were rapidly broken down. Thus traditional systems of economic life which for centuries had resisted the European impact, and in which subsistence agriculture, cottage industries and barter were dominating features, disappeared with startling suddenness, to be succeeded by new conditions under which crops, financed by money advances, were grown for a world market, and the cultivator's home market was flooded with manufactured European goods to the detriment of his own native handicrafts. This happened on a vast scale in the rice-growing areas of South-East Asia and it had effects of fundamental importance in every country affected.

(a) British Burma

Before the British acquisition of the province of Pegu in 1852 Burma had never exported rice. Merchant vessels might take away with them no more than they required for food until their next port of call. Arakan, on the other hand, grew rice for export in the seventeenth century, and when it came into British hands in the nineteenth

century the growing Indian demand caused its rice cultivation to flourish. The Irrawaddy delta region, however, was a land mainly of swamp and jungle which had never recovered from the effects of the Burmese policy towards the Mons in the late sixteenth century. Its sparse population grew paddy almost entirely for its own needs, and when these were met any surplus crops for which there was no demand might be left unreaped. Moreover, the immediate effect of the second Anglo-Burmese war of 1852 was a movement of population into Upper Burma.

The Indian Mutiny of 1857-8 seems to have caused the first upward tendency in the production of rice in the delta. Rangoon, rapidly developing its facilities as a port, could handle an increase of trade, and immigrants came down from Upper Burma to take up rice cultivation. The expansion of the acreage under rice in Lower Burma was striking. The figure for 1845 is 354,000 acres, while for 1860 it is 1,333,000. The American Civil War of 1861-5, which cut off Carolina's rice exports to Europe, caused Britain to look to Burma to make up the deficiency, and by 1870 the acreage figure had risen to 1,735,000. The opening of the Suez Canal in 1869 caused rice cultivation to go ahead at an even faster rate. During the next fifteen years no less than a million acres more came under rice, and the expansion continued without a break up to the great world slump in 1930, when the figure for both Upper and Lower Burma had risen to 12,370,000. It was the most spectacular development of her economic history. At the end of the century Burma exported $2\frac{1}{2}$ million tons of paddy; by 1940 her total production was 4.94 million tons.

There was a wild scramble for land. But the task of clearing it involved hiring labour, for it was in most cases overgrown with heavy jungle, and it took more than one harvest before the cost of cultivation was recovered by the cultivator. As there were hardly any Burmese with capital to spare, Indian money-lenders of the *chettyar* caste stepped into the breach and provided cultivators not only with all the money they needed at a conservative estimate, but up to the limit of the security. The European exporters also adopted the practice of giving out advances to ensure supplies. Under normal conditions in the early days the cultivator could keep his head above water. But he operated so near the danger level that a fall in world prices, the failure of the monsoon rains, his own illness, or the death of his cattle, might cause him to be sold up, and his land would pass to another; for such was the demand for land that it was easy to find another purchaser.

By 1895 land in the delta was constantly changing hands. At first

one peasant proprietor would be supplanted by another. But speculation more and more took a hand in the business: traders and brokers interested in the export business bought land in order to control supplies of paddy; Indian and Chinese merchants in the towns bought it as an investment for their surplus money. Thus, as time went on, an increasing number of cultivators did not own their holdings, and peasant proprietorship began to break down. In 1930, when the great world depression broke in full force on Burma, although only 27 per cent of the occupied land was recorded as in the ownership of non-agricultural landlords, the difficulty of finding purchasers able to take over holdings at anything like the full value of the outstanding loans revealed the fact that practically half the cultivated land in Lower Burma belonged to non-agricultural absentee landlords. The total agricultural indebtedness was estimated at £40 million.

Worse still, from the point of view of the Burmese, was the fact that the demand for labour during the years of rapid expansion had attracted increasing numbers of Indian immigrants. With a much lower standard of living than the Burmese, they were able to undercut them in competition for land tenancy. Thus between 1915 and 1930 native owners lost no less than 1,300,000 acres of delta land through debt. At the same time the small Burmese rice-millers were being driven out of business by the multiplication of large steam-driven mills employing Indian coolie labour, the development of steam navigation on the river and creeks in place of the native craft was forcing many Burmese out of their traditional occupations, and cheap Indian labour was driving them from the wharves.

At the beginning of the twentieth century Indians were arriving in Burma at the rate of 250,000 a year. The number rose each year until in 1927 it reached the peak figure of 480,000. The majority came over only for seasonal occupations on the land and returned home afterwards, or stayed only a year or two. But enough remained for each decennial census to show a marked increase in the proportion of Indians to the total population. The fact that Burma was a province of the Indian empire made it well-nigh impossible for the government to take effective safeguarding measures such as the Dutch took in 1870 when they made it illegal for an Indonesian to alienate his land to a foreigner. The result, therefore, was a dangerous development of communal discord.

This flared up in 1930 in a frightful outbreak of anti-Indian riots in Rangoon, when the Burmese, having been used to break an Indian dockyard strike, objected to being dismissed and in three days'

fighting killed 120 Indians and wounded 900. The agrarian unrest also showed itself at the end of the same year when a formidable rebellion broke out in the Tharrawaddy district under a leader called Saya San and spread rapidly over most of the delta. Saya San was the usual type of *minlaung* (pretender to the throne) that Burma has often produced in times of unrest; he sought to overthrow the British regime, but most of his adherents were concerned mainly with the recovery of their lands from Indian money-lenders and tenants.

Early in the eighteen-eighties the government became concerned for the defence of the peasant cultivator against the private money-lender. In 1882 and 1883 legislative Acts were passed to provide cultivators with loans at much lower rates of interest than those charged by the *chettis*. But the conditions imposed were too stringent, and the *chettis* knew far better than government officers how to manage the improvident Burmese.

Then early in the twentieth century the co-operative movement was inaugurated as a further measure for combating the evil. A co-operative department was established to foster the development of co-operative societies of cultivators financed by land banks. Thousands of these societies were formed in the first flush of enthusiasm for the movement. Most of them failed, and when the great depression began in 1930 the two most important land banks, the Burma Provincial Co-operative Bank of Mandalay and Dawson's Bank, with its headquarters at Pyapon in the delta, ran into serious difficulties. The government therefore revived the co-operative movement, and in 1935 passed a measure making it possible for foreclosed land to be returned to its original owners on payment of its actual market value spread over a period of fifteen years. This was followed in 1936 by a Debt Conciliation Act, which established boards for scaling down debts and accumulated interest.

In 1937, when Burma was separated from India and given almost complete control over her internal affairs, one of the first acts of her new legislature was to pass, against strong *chettigar* opposition, a Burma Tenancy Bill for the protection of tenants. Settlement reports had long stressed the fact that throughout Lower Burma, and in some parts of Upper Burma, after subtracting rent, debt charges and cost of cultivation, most tenants had insufficient money left from the sale of their produce to maintain a livelihood. The Bill was based upon the findings of a committee set up to investigate the matter. But, according to Furnivall, the measure was 'not very wisely conceived',¹ and before

¹ *Colonial Policy and Practice*, pp. 193-4.

the still unsolved agrarian problem could be dealt with more effectively the Japanese invasion took place.

Before the spectacular development of rice production in Burma during the last quarter of the nineteenth century her chief article of export was teak. The annexation of Pegu in 1852 led to the first important steps for the preservation of her forests. This began with a survey by Dr. Dietrich Brandis of the valuable forests in the Tharrawaddy-Prome area and the Toungoo district. He laid the foundation of the Burma Forest Department. The annexation of Upper Burma in 1886 brought further forest areas within the scope of European exploitation and conservation. A Forest Service of three grades of officers came into being which ultimately disposed of a departmental personnel of 2,000. The commercial output between 1919 and 1924 averaged over 500,000 tons annually and only slightly less between 1925 and 1940. India took three-quarters of this. Besides teak the forests produced other hardwoods, notably *pyinkado* (iron wood), which was used for railway sleepers in Burma and India. There were also many minor forest products, such as bamboo, cutch, lac, firewood used in steamers, mills and railway engines, and charcoal in universal use for cooking. It was estimated that the Burma forests could yield 787,000 tons of paper pulp per annum, but before the Second World War little had been done in this connection. The forests provided as much as 20 per cent of the state revenue.

The absence of suitable coal operated against attempts to industrialize Burma. The petroleum wells of the Yenangyaung region had been worked for many generations by hereditary Burmese owners when Britain took over Upper Burma. The Burmah Oil Company, the parent of the Anglo-Iranian Company, was founded in 1886. At first it bought oil from the native drillers and confined itself to refining and distribution. Expansion began in the present century, when modern methods of drilling were introduced and large-scale production began. A line of oilfields was opened up from Indaw on the Upper Chindwin through Sabe and Singu to Yenangyaung, and in 1908 a pipeline of 275 miles was built from the oilfields on the Irrawaddy to Syriam, the site of the refineries. Production by 1940 had risen to 270 million imperial gallons, which was .5 per cent of world production. By that time other oil companies had joined in, but the B.O.C. controlled three-quarters of the industry. Practically its whole output was absorbed by India and Burma.

Other large-scale industrial undertakings developed by British capital and technical skill in Burma were the great lead-silver Bawdwin

mine in the Northern Shan States, worked by the Burma Corporation; the Mawchi mine in Karenni, which produced half the tin and tungsten in Burma; and other tin and tungsten mines in Tenasserim.

Before the British conquest Burma's main communications were by her great rivers and innumerable creeks. These were the first to be developed by British enterprise, and the Irrawaddy Flotilla Company, founded in 1865, operated a fleet which in the present century included some of the largest shallow-draught steamers in the world. They served the Irrawaddy up to Bhamo, the Chindwin up to Homa-lin, and the chief delta towns. Roads came late. By 1918 there were only 2,000 miles of metalled roads in the country. Then came a big expansion, and twenty years later there were 6,000 miles of all-weather roads plus another 5,000 to 6,000 miles that could be used by motor traffic in dry weather. Railways came after the opening of the Suez Canal. They were built for the areas not served by water transport. Before the end of the nineteenth century Prome, Mandalay and Myitkyina were connected with Rangoon. Later lines were built through the Northern Shan States to Lashio and through the Southern Shan States to Shwenyaung, near Taunggyi. In all there were 2,060 miles in 1941.

Burma was developed by foreign capital. Indians, Chinese and Europeans owned all the large factories and industrial concerns, the greater part of Burma's public debt was foreign-held, and Indian *chettis* in 1930 had an investment of 750 million rupees in the delta rice-lands. In 1939 foreign investments totalled £155.25 million—three times as much as in 1914. The European corporations owned just over £47 million of this, the *chettis* £56 million, the Chinese £2.8 million, and the government and municipal obligations amounted to £45 million. The Burma Railways were built by the Government of India. Little of the capital cost had been repaid when Burma separated from India in 1937 and took over the debt to the extent of 344.5 million rupees.

(b) French Indo-China

French Indo-China contained two ancient centres of rice cultivation, the deltas of the Red River of Tongking and of the Mekong in Cochin China. French policy was rigidly protectionist. In French eyes the function of a colony was to supply the mother country with raw materials and products which did not compete with her own. The economy of French Indo-China therefore came to depend almost completely on the interests of France. Most of the population

remained cultivators and were overcrowded in the two rice-producing areas. If native industries survived, it was largely because the majority of the people were too poor to buy French imported goods.

The Vietnamese were industrious farmers, good fishermen and skilful workers; the Cambodians tended to be indifferent and inactive; while the T'ai preferred hunting and fishing. The population problem in the crowded areas was very serious. Land in the hands of the peasantry was parcelled out in minute holdings. In Tongking the entire farming population cultivated only 40 per cent of the total rice area as smallholdings. Sixty per cent of the farmers owned less than one acre of land; 63 per cent of the tax-payers owned less than half an acre or were landless. In Cochin China holdings were larger but smallholdings only accounted for 45 per cent of the total cultivated area.

Before the French occupation inequalities in landed wealth were counterbalanced by the joint communal responsibilities of the villages, and people without rice-fields of their own could cultivate the communal lands. French administration favoured the establishment of large estates and European plantations. In Cochin China concentration of land in this way went so far that the landed class came to control over 80 per cent of the rice-fields, with 200,000 families employed in share-cropping. The share-cropper worked for a French landlord, who loaned him buffaloes, food and tools, and supplies of seeds and manure. The landlord usually demanded exorbitant interest on his capital, and the share-cropping tenant, discouraged and restless, often disappeared after having squandered his advance payments. The large estates were normally formed through the purchase of forfeited land or land on which loans at exorbitant interest rates had been made. By various methods encroachments upon communal land took place until far too little was left, and when with the great slump of 1930 many great land-owners became insolvent there was no redistribution of land to the needy population. French policy preferred the stabilization and consolidation of large estates to the redistribution of land.

The landlord-tenant relationship was feudal. The share-cropper paid his landlord 40 per cent of the crop, and in addition had to render onerous gifts and services. When a landlord furnished credit to a tenant it was usually at the rate of 50 per cent for a period of from eight months to one year. The system did not promote improved methods of cultivation, since the landlord came to rely more on the interest to be derived from his capital than on the productive capacity

of his fields. Hence estates were usually divided into minute farms and leased to tenants for primitive, traditional cultivation.

Among the peasant proprietors the same problems of indebtedness were to be found as in Burma. Chinese middle-men monopolized the purchase of rice. Annamite and *chettys* money-lenders were ready to lend money at rates of interest up to 120 per cent per annum. French legislation to limit the rates of interest failed. Beginning in Cochin China in 1913 mutual agricultural credit institutions were set up. But as they could lend only on land security their activities rarely reached the level of the tenants. They strengthened the landlord by helping him to lend to tenants and farmers at higher rates than those on which he borrowed the money.

A *Crédit Populaire* system was established in 1926 and reorganized in 1933 under the name *Crédit Mutuel Agricole*, but it did not operate in Cochin China. It made loans to agricultural co-operatives, whose activities included not only paddy but a great variety of products such as tung, castor oil, maize, tobacco, tea, sugar, coffee, mulberry, sticklac and palm sugar. They collected their members' crops and sold them, and attempted to educate them in the use of selected seeds, manure, etc. But in most cases the peasant was too poor to buy the fertilizers and other improvements recommended to him, and in any case the movement never got much beyond the experimental stage.

The general picture was that of an upper class with an agricultural proletariat densely packed into two areas in which too much labour was employed on the land. The evils of overpopulation and undernourishment were aggravated by the improvements in sanitary and medical control, which caused a great increase of population—greater, in fact, than the increase in rice production. There was a constant reduction in the purchasing power of the peasant. Rice, the diet of almost the whole population, formed half the total exports of the country and was subject to the same risks—failure of the rains and fluctuation of the world price—as elsewhere.

The French attempts to attract people away from the deltas to work on inland plantations, notably rubber, failed, notwithstanding the better living conditions on them. The Vietnamese do not like moving away from the place where their ancestor cult is carried on. Moreover, the hinterland areas were malaria-ridden, there were difficulties of transport; and the government had no comprehensive development plan. The fundamental weakness of French economic administration is well shown by the contrast between Indo-China and Java in rubber production. In the former large plantations owned by Frenchmen

and financed by the *Société Financière des Caoutchoucs* monopolized the whole production. In Java 50 per cent of the rubber was produced by natives on their own lands.

French economic expansion in Indo-China was financed by two methods: by money raised internally through taxation and by loans entirely subscribed in France. So successfully did the French resist the investment of non-French European capital in their close preserve that in 1938 they owned 95 per cent of the European capital invested in business enterprises and all the capital invested in government securities. There was, however, a large Chinese investment, which accounted for 80 million dollars (American) out of a total investment in business enterprises of 382 million dollars. Government securities added 82 million dollars to make a grand total of 464 million dollars.

No statistics exist for French investments in Indo-China before 1924. Mines first attracted French capital. The coal industry attracted 8-9 million francs by the beginning of the century. Tin mining began in 1901-2 with 2 million francs capital, zinc in 1906 with a similar amount. An Artificial Portland Cement Company was founded in 1899 with a capital of 1½ million francs. Other ventures which attracted capital early in the century were the distillation of alcohol from rice, electrical works for urban consumption, the Yunnan Railway Company, which swallowed up 102 million piastres between 1901 and 1911, breweries, and tobacco and match factories. The big French metallurgical companies also had branches in the colony.

From 1910 onwards much capital was invested in timber extraction and rubber planting. At the end of the First World War a far more comprehensive programme was set in motion. The depreciation of the franc caused a great deal of French money to seek security in the piastre, and between 1924 and 1930 some 2,870 million francs were invested in the colony. The effect of the great slump, therefore, was very serious, and through failures or reductions in capital losses estimated at 1,255 million francs were incurred. When after 1936 the flow of capital investment was resumed it was far below the pre-slump level.

As time passed the economic ties between Indo-China and France grew progressively stronger. Between 1911 and 1920 an average of 19.6 per cent of Indo-China's exports went to France; in 1938 the amount was 53 per cent. Between 1911 and 1920 Indo-China's imports from France averaged 29.6 per cent of the total; between 1931 and 1938 they averaged 57.1 per cent. The French textile industry had a powerful influence over colonial policy; Indo-China's imports of French

fabrics preponderated over those of other countries. The French metal industry also found a profitable market for its products in the colony. These two industries together accounted for two-thirds of French exports to Indo-China.

Before the competition of French manufactured articles native industries deteriorated. They might have disappeared had not the great mass of the people been too poor to buy the imported articles. Cotton and silk continued to be woven on primitive looms. Wood-working, stone-cutting, pottery and basketry also survived as native crafts, but on a reduced scale, since the peasant craftsmen could not afford to buy much raw material. France's economic aim for the native, it has been said, was to raise his standard of living to enable him to buy more French goods and to afford more employment to the French merchant marine.

(c) The Netherlands Indies

In 1900 in the Netherlands Indies production for the foreign market was almost wholly agricultural—rubber, tea, coffee, copra, quinine, tobacco, sugar—and almost wholly Dutch. The native contribution was negligible; it was carried on almost entirely for home consumption, and rice predominated over all other crops. Java's great problem, like that of the Red River and Mekong deltas, was overpopulation, but it affected the whole island, so that it could only be relieved by migration to other islands or the Malay Peninsula. The population of Java and Madura increased from 28.74 millions in 1900 to an estimated 49 millions in 1941, and in the latter year its annual rate of increase was in the region of 700,000. No other comparable area in the world supported so large a population with so great a rate of increase. There was a grim race between the increase of the population and the expansion of production.

In 1905 the Department of Agriculture, later a branch of the Department of Economic Affairs, was formed and was charged with the special task of devising measures for the permanent improvement of native agriculture. Native production, mainly of food crops, was multiplied by clearing new ground, by improvements in irrigation, improved technical methods and a vast increase in secondary crops. In 1918 the General Agricultural Experimental Station was established. The Department of Agriculture also began to develop special sections, notably one dealing with Agricultural Economy and another known as the Agricultural Information Service, whose

expert *Landbouwconsulent*, its local officer, must be consulted with regard to the probable effect on native interests before land could be leased to Europeans.

But notwithstanding these excellent administrative measures the food margin dwindled and production failed to keep pace with population increase. Between 1929 and 1938 while population increased by 15 per cent the increase of cultivation was only 3.5 per cent, and the limit for expansion was already passed. Deforestation had reduced the forest area to 23 per cent, where 30 per cent was considered essential to protect the island's water supply, while signs of soil exhaustion through over-use were showing themselves. One difficulty lay in the fact that individual holdings were too small for efficient cultivation. The average at the beginning of the century was only $2\frac{1}{2}$ acres per family, and it tended to diminish. This minute subdivision of the cultivated area was nothing so bad as in the congested areas of French Indo-China, but it meant that on the native lands agriculture was overmanned and underequipped.

By the Agrarian Law of 1870 the Dutch had prevented the formation of a landlord class such as was found elsewhere in South-East Asia, but the substitution of a cash economy forced the native population to live on credit. This was supplied mostly by Chinese pawn-brokers and Arab money-lenders at excessively high monthly rates of interest. In 1898 de Wolff van Westerrode was put on special duty to work out plans for state pawnshops and agricultural credit banks. State pawnshops were established in 1900, and four years later the beginnings of a popular credit system introduced in the form of 'paddy banks' and village cash banks. Civil servants were instructed to regard the formation of these banks as one of their foremost duties. By 1912 Java had 12,000 paddy banks and 1,161 village banks, and the village co-operatives were run by the headmen under official supervision.

But as elsewhere the co-operative movement languished. The private money-lender allowed rash borrowing and his working expenses were lower. The private money market continued at rates from 10 to 15 per cent monthly, while, to make matters worse, the earnings of the peasant through sale of his produce were reduced by the operations of middle-men, whose share of the market price averaged 50 per cent. The hard-pressed cultivator was often forced to lease his land to a European plantation company, and again the government had to step in to protect him by fixing minimum rentals and limiting the amount of village land that might be leased and the

length of leases. Many migrated to work on the tobacco, sugar and tea plantations of Sumatra and the rubber plantations of Malaya, but when these were hit by the great depression in 1930 thousands of people returned to overcrowded Java.



RICE CULTIVATION IN JAVA

The effects of the great depression were not so severe on the Indonesians as on the Europeans, owing to the former's concentration on the cultivation of rice instead of export crops. But intense suffering was caused to those connected with the sugar industry. After the

winding up of the Culture System sugar production had developed on estates composed of land rented from villagers. The slump caused the area under sugar to be reduced from 200,000 to 28,000 hectares,¹ ground rent fell from a total of 25 million guilders to one of 3.8 million, while wages dropped from just under 84 million guilders to 7.27 million. The industry never recovered. When production began again to expand, countries such as India, China and Japan, which had relied on Javanese supplies, had started to produce their own sugar. But the Dutch adopted a 'crisis policy' with all kinds of measures to stimulate native industry, stabilize the price of rice and promote native welfare. And Sarekat Islam, the main organ of the nationalist movement, threw its energies into the task of founding 'wild'² schools and 'wild' co-operative institutions. The general renaissance of national life was reflected in a remarkable development of native agriculture. Judged by European standards the Javanese peasant's earnings remained pitifully low, since all the economic benefits introduced by the Dutch after 1900 were neutralized by the immense increase of the population. Furnivall's carefully considered opinion is that his standard of comfort was at least as high as in Burma outside the rice plains.

In Indonesia in 1900 the wholesale business and banking were mainly in Dutch hands, with the Chinese as middlemen and money-lenders. Natives were restricted to petty retail trade. The freedom accorded late in the day to European enterprise led to an increase in the numbers of non-Dutch settlers, especially after 1905. By 1930 these were 7,195 Japanese, 6,867 Germans, and 2,414 British settlers in Indonesia. Foreign (i.e. non-Dutch) capital was invested mainly in oil and rubber. British investment in tea plantations in about 1900 represented the first introduction of foreign capital on a large scale. From 1905 the British began to invest in rubber, and by 1912 half the rubber companies in Java were in British hands. The development of tobacco in the Deli region of Sumatra attracted British, Swiss and German capital. By 1913 the Dutch capital investment in east Sumatra was only 109 million guilders out of a total of 206 million. Dutch capital dominated the sugar industry. Just before the great slump the foreign capital invested in crops other than sugar was just over 40 per cent of the whole. At the time the total amount of foreign (including Dutch) capital invested in the Netherlands Indies was estimated at 5,000 million guilders. The deflation caused by the

¹ A hectare is just under 2½ acres (2.4711 acres).

² wild = based on voluntary effort, outside the government system.

great slump reduced this amount considerably, and in 1939 the total foreign capital was estimated at 2,875 million guilders. Of this amount about 75 per cent was Dutch, 13.5 per cent British, and 2.5 per cent American. In addition, foreign investors, mainly Dutch, held about 2,000 million guilders' worth of Indies government bonds.

The development of the Outer Settlements in the twentieth century was in marked contrast with their neglect until late in the nineteenth. Sumatra developed large rubber estates inland from Palembang and Jambi. After the conquest of Acheh the oil-wells of the north-east coast were exploited, and by 1940 Sumatra was yielding annually some 5 million tons of crude oil. The rich alluvial tin deposits in the islands of Banka and Billiton attracted an influx of Chinese labour and by 1940 were producing 44,000 tons of ore annually. Smelting was carried out on Banka, but most of the ore went to Singapore until the construction of the large Arnhem smelter in Holland. Bauxite was extracted on the island of Riau, and by 1938 275,000 tons were produced annually. British oil production in Brunei stimulated the Dutch to develop their section of Borneo. Samarinda provided one of the largest oilfields in Indonesia, and by 1940 was producing 12½ million barrels annually for refining at Balikpapan. Gold, nickel, iron and petroleum were discovered in Celebes, but before the Second World War were not worked to any extent.

(d) Malaya

Malaya had no problems of population pressure. Her chief agrarian problem was that of the Malay continuing with subsistence farming and refusing to supply labour for the expanding rubber and tin industries. Only 15.5 per cent of the land had been taken under crop by 1940, and more than half of that was planted with rubber. The average Malay holding was only about 2½ acres, but it was enough for the normal family, for the Malay did not rely solely on his rice; he grew much garden produce besides coconut and areca palms and fruit trees. He was also a fisherman and trapper.

At the beginning of the century, therefore, since the Malay was not interested in producing rice beyond his own needs, Malaya produced only one-third of the rice it needed. The remainder was purchased from Siam and Burma. After the First World War, and again after the great slump, as a result of government encouragement more rice was produced, but the ratio of local production to total consumption remained unchanged. The root of the evil was again agricultural

indebtedness—in this case to Chinese and Indian money-lenders. The government's answer to the problem was, as elsewhere, to sponsor co-operatives. A small beginning was made in this direction in 1907, but the big effort to launch a co-operative movement was in 1922, when a Co-operative Societies Department was set up at Kuala Lumpur.

Malay individualism, however, was a great obstacle, as also a propensity for plunging into debt for a family celebration such as a wedding. The co-operative movement therefore languished. When after the great slump the government tried to induce the peasant to cultivate more rice by protecting him against the price-fixing methods of the Chinese millers, he was far too dependent upon credit from Indian or Chinese shopkeepers to respond. The danger that he would become a landless farm worker was real. He could not come to terms with the foreign industrial and capitalist system that had taken root in his country. 'If money comes into a Malay's hands', wrote C. F. Strickland in reporting on the Malayan co-operative movement in 1928, 'he spends it, regardless of the time when he will need it urgently.'¹

The original object in founding rural co-operative societies in Malaya was to free the cultivator from his burden of debt. After the great slump it was felt that better methods of production and sale were necessary. New types of societies therefore were devised and achieved some success. They were general purposes societies, which promoted all kinds of co-operative effort, and 'better-living' societies, which sought to stir up a public opinion against extravagant expenditure and granted loans merely to tide the cultivator over the period between sowing and harvest.

At the beginning of the twentieth century labour in Malaya was predominantly Chinese and Indian. The Chinese came to work in the tin mines; then later, with the extension of rubber cultivation, Indian coolies came to work on the estates. A brief statement of the rise in their numbers will give some idea of the problem this has created. (See following page.)

There was a strong Chinese community in Malacca under Dutch rule. When Penang was founded by Francis Light in 1786 many Chinese were attracted there from Malacca. Singapore from its foundation in 1819 attracted large numbers of Chinese. They came from Dutch territory and also by direct immigration from China. By 1941 Penang and Singapore were predominantly Chinese. In the

¹ L. A. Mills, *British Rule in Eastern Asia*, p. 282.

	1911 census	1921 census	1931 census	1941 census
Malays	1,437,000	1,651,000	1,962,000	2,278,000
Chinese	916,000	1,174,000	1,709,000	2,379,000
Indians	267,000	471,000	624,000	744,000

Malay states the chief Chinese community before the nineteenth century was in Johore, where they went in order to be out of the way of the Dutch. The influx of Chinese into the mining areas began from about 1830 and became a flood from about 1850. Their secret societies supplied practically their sole social organization. It was the rivalry in the Larut area of Perak between the Cantonese Ghee Hins and the Hakka Hai Sans which led to the earliest British intervention to establish a protectorate over a Malay state.

Under the protectorate system the economic development of Malaya was mainly in Chinese hands. Europeans began to come into tin mining from 1882, but the Chinese remained for long the chief miners. They were also market gardeners, artisans, shopkeepers, contractors, financiers and revenue farmers. When rubber planting began they became in a few cases large-scale planters. Their importance was such that there were usually two Chinese representatives on each of the state councils in the Federation.

At first they regarded Malaya as a place in which to make money so as to return home as soon as possible. In the twentieth century, however, there was a growing number of Straits-born Chinese who regarded Malaya as their home. By the time of the Japanese invasion in the Second World War about one-third of the Chinese in Malaya had severed all connections with China save cultural ones. The immigrants brought political problems; there were underground organizations first of the Kuomintang and later of the Communist Party. When the Japanese invaded China in the 'thirties they were strong advocates of direct action. They formed boycotting groups which raided shops selling Japanese goods.

They established many schools, in which the written vernacular,

the Kuo Yu, or National Language, replaced the literary language. Their teachers were nearly all China-born and taught Chinese nationalism in an extreme form which was hostile to the governments of Malaya. Their textbooks were imported from China and were full of subversive matter. The whole tone of the curriculum was unfavourable to the cultivation of a sense of Malayan nationality.

The British had first to deal with the activities of the secret societies, which from time to time caused serious disturbances. For a long time they lacked the precise information on which to take effective action. It was for this reason that the Chinese Protectorate was established in 1877 in the Straits settlements. From 1883 onwards its scope was gradually extended to look after the interests of Chinese labourers. In 1884 a Secretary for Chinese Affairs was appointed, but as the first holder of the post regarded the secret societies as harmless 'friendly societies' performing the same useful functions as these organizations did in contemporary Britain, little headway was made for some time in coping with the Chinese problem.

In the matter of the labourers special laws had to be passed to deal with the appalling abuses of the 'contract' system and the ingenious devices of contractors and employers to 'squeeze' labourers. It was difficult, however, to enforce their provisions because of the Chinese preference for piece-work, in which there was scope for trickery in calculation. In 1937 some 80 per cent in the mines of the Federation were on piece-work. The payment of wages, housing and health were subject to government inspection. At the end of 1936 there were serious strikes because the drastic reductions in wages made during the depression had not been restored. The government intervened in the dispute and negotiated a settlement which provided for an increase of wages. In 1937 an Advisory Committee on Chinese Labour was set up for the whole of Malaya.

Up to 1930 no restrictions were placed upon Chinese immigration. But owing to the slump 167,903 unemployed labourers returned to China. The Secretariat for Chinese Affairs, the name given to the Chinese protectorates when they were later merged in 1934, repatriated no less than 13,000 destitute labourers. As, however, 242,149 fresh Chinese immigrants arrived in that year the policy of immigration restriction was adopted. During 1931, 1932 and 1933 control was maintained by a quota system, under which the monthly number of arrivals was gradually reduced to 1,000. In 1934, when conditions began to improve, the number was raised, but the old system of unrestricted immigration was not restored.

The problem of Indian immigration was not so serious as in Burma, but the numbers coming in—mainly for labour in the rubber plantations—rose steeply with the rubber boom of 1907, and as the Malay and Chinese population was also rising steeply the Indian population tended to remain at about 14 per cent of the whole. In 1907 the demand for Indian labour was so great that an Indian Immigration Fund was established to finance recruitment, and free passages from India were granted to all labourers who applied for them. This enabled the abuses of the older *kangany* system to be abolished. The *kangany* was a recruiting agent employed by Malay planters to recruit labourers by advancing them their passage money and recovering it from them out of their wages on the estate. In 1922 the Government of India further regulated the system by passing an Emigration Act under which officials were stationed in India and Malaya to control immigration. The great slump caused assisted immigration to be suspended, but by 1934 the recovery enabled the system of controlled immigration to be re-established. Nationalist opinion in India, which had caused the Government of India to intervene in 1922, was still critical of the treatment of Indian immigrants, and in 1936 Srinivasa Sastri, who had already investigated the position of Indians in South Africa, was appointed by the Government of India to examine the condition of Indian labour in Malaya. He reported very favourably and advised that there was no justification for preventing Indian labour from going to Malaya. But he suggested that the *kangany* system should be discontinued, and in 1938 it was abolished.

Meanwhile great strides had been taken by the Labour and Health Departments at Kuala Lumpur in improving housing and health conditions on the estates. In the early days the death-rate from malaria had been very high, but Malaya was one of the first tropical dependencies to take advantage of the discoveries of Sir Ronald Ross and other pioneers of tropical medicine. In 1910 the Estate Health Branch of the Medical Department was established, and in ten years the annual death-rate among estate labourers was reduced from 62.9 per 1,000 to 18.57. In 1937 the death-rate among Indian labourers in Malaya was only 7.11 per 1,000. It is noteworthy that the European estates had a much better health record than the Asian-owned ones. As in the case of the great majority of Chinese, the chief problem in connection with the Indians in Malaya lay in their political affiliations with their mother country.

Out of all this immigration a serious problem was already taking shape during the period between the two world wars. The 1941

census showed that the Malays were outnumbered by the Chinese. Before the British period they had been in an overwhelming majority. Actually they outnumbered the Chinese in the Malay states, since it was Singapore with its 77 per cent Chinese population that tipped the scale. Excluding Singapore, the respective percentages were Malays 49 and Chinese 38, with Indians making up most of the remainder. But the Malay population itself was not wholly indigenous, since for many years there had been a modest but growing migration of Javanese and other Indonesians from the Netherlands East Indies.

Naturally the Malays regarded themselves as the people of the country and the rest as aliens. But there was little idea of Malaya as a political unit, since the ordinary Malay peasant's loyalty was to his sultan, and Malays from other states were foreigners to him. Moreover, the great majority of Chinese and Indians who came to Malaya regarded it as a place of temporary exile. Chiang Kai-shek's government did its best to inculcate that all Chinese living abroad were citizens of China, even if their families for several generations had been British citizens. The Indians also were deeply impregnated with their own nationalism. But in any case the Malays as Moslems, able to be raised to a high pitch of fanaticism, though normally easy-going, nourished a latent hostility against both races as heathen; there was practically no intermarriage, and harmony was maintained only through the close co-operation of the sultans and the British. Most of the Malays were head over heels in debt to the Chinese, but at the same time their leaders demanded that in the administration of the country no Chinese should be placed in authority over Malays. Had there been a strong Malay nationalist movement things must certainly have come to a head. But before the Japanese invasion the Malays were the most unpolitically-minded people in South-East Asia. That blissful state of mind, however, was not to survive the occupation period.

The history of Singapore since its early development as a free-trade entrepot and the centre of British trade in the area from Sumatra to New Guinea and from Java to China was one of growing prosperity and economic importance coupled with a shrinking trade area. Much of its China trade was transferred to Hong Kong after 1842. Its important trade with Indo-China was cut off by the French conquest, which resulted in the imposition of heavy duties in foreign trade and the establishment of direct steamship services between the colony and France. The somewhat belated establishment of Dutch steamship services between the principal ports of the Netherlands Indies

and their overseas markets considerably changed Singapore's relations with that area. In the present century Port Swettenham began to draw much of the trade of the Federation.

But Singapore remained the collecting and distributing centre of the Malay Peninsula, central Sumatra and Borneo, and the immense extension of rubber cultivation in Malaya and Sumatra has more than compensated for the contraction of its trading area. Its trade with Java, Siam and Indo-China still remained important. The continuous improvement of its port facilities was one of the chief reasons for the maintenance of its position, as also the fact that it is extremely well placed on the principal trade route between Europe and the Far East. For instance, with oil becoming increasingly important it proved to be the most convenient centre for the distribution of the oil produced in Sumatra, Dutch Borneo and Sarawak. Its total trade reached the 2,000 million dollars¹ mark before the Second World War.

The economic development of Malaya was closely bound up with tin and rubber. Before 1900 tin mining had been carried on almost entirely by the Chinese. After 1900 the industry was revolutionized by British capital and direction, the installation of machinery and the application of scientific methods. Smelting was started as early as 1887 by the Straits Trading Company, and an American attempt at the end of the century to transfer all smelting to the United States and thereby gain complete control over Malayan tin production was frustrated by an export duty on tin ore. As a result Singapore became the biggest centre of tin smelting in the world, receiving ore for smelting from Siam, French Indo-China, Burma, Australia, China, and Central and South Africa.

Tin production rose steadily in Malaya until 1926, when the peak price of £284 7s 7d. a long ton was reached. Then overproduction brought the price down to £120. The difficulty lay partly in the fact that the United States had become the largest consumer of tin in the world and her demand tended to fluctuate violently. The Tin Producers Association, which represented the mines in the four richest areas—Malaya, Bolivia, the Netherlands East Indies, and Nigeria—worked out a restriction scheme, and in 1931 this came into force under the International Tin Committee. The weak point in the scheme was that it left out minor producers such as Siam, French Indo-China and the Congo, with the result that they had to be brought into the scheme on their own terms. From 1933 the demand

¹ The Straits dollar is worth 2s. 4d.

began to increase, and to keep the price stable the International Tin Committee adopted the practice of manipulating a buffer stock of 15,000 tons. In 1938, the last normal year before the war, Malaya produced 29 per cent of the world's tin, her potential output being 100,000 tons a year.

The great development of Malaya as one of the chief world producers of rubber did not begin until 1905. Hence until the post-war slump in 1920 its cultivation was extended by Europeans, Chinese, and Malays. Malaya's export of 196,000 tons of rubber in 1920 was 53 per cent of the world total. Rubber production greatly increased Malaya's prosperity and was the chief cause of the fact that between 1901 and 1921 her population doubled—though, as we have seen, this was largely through immigration of non-Malays. To cope with the problems raised by this rapid expansion of cultivation the Department of Agriculture at Kuala Lumpur had to develop new branches for carrying out research and experimentation.

The slump of 1920 was due to overproduction, extravagance and the post-war depression in Europe. The price of rubber fell from 2s. per lb. in 1920 to 6d. in 1922. Britain thereupon set up the Stevenson Committee of Inquiry, which advised that a restriction scheme should be worked out with the co-operation of the Dutch and Ceylon. The Dutch, however, refused, because they were encouraging their Javanese smallholders to plant rubber. Malaya and Ceylon therefore, on the strength of the fact that they produced 70 per cent of the world production, decided to go on alone. This was a great mistake, as the tin producers were to discover later on. After six years' trial the scheme had to be abandoned owing to Dutch competition and the vast increase of native smallholders.

Then came the great depression, when the price dropped to 2½d. per lb. The situation during 1931-3 was far more serious than during 1920-2. The big estates were forced to reconsider the whole question of costs of production. Again also international co-operation had to be sought, and as a result of agreement in May 1934 between the producing countries the International Rubber Regulation Committee came into being to control research and restriction. In 1935 the price rose to 6d. per lb, and as a result of the improved methods they had been forced to adopt to tide over the crisis this yielded the big estates a profit. The armaments race and the immense development of the American motor-car industry then caused the price to rise; but again, as in the case of tin, it fluctuated too much according to conditions in the United States. The Rubber Regulation Committee then tried

to stabilize the price at 9d. per lb., but had to abandon the effort because the demand in the manufacturing countries was found to be beyond its control. In 1938 Malaya had 3,302,170 acres under rubber and produced 41 per cent of the world supply. Of her acreage, 2,026,348 acres were owned by the big estates and 1,275,822 by smallholders, chiefly Malays. Her total production was 361,000 long tons, but the total export was 527,000 tons. This was because much of the rubber produced in Siam, Sumatra and Borneo was sent to Singapore, where it was graded and shipped overseas.

One lesson learnt from the great slump was the need to encourage additional cultures to rice and rubber. The oil palm was found to be an attractive alternative to rubber. But it had to be cultivated on large estates, for it had no interest for the smallholder. Although palm oil is more nutritious than coconut oil, the Malay refused to include it in his diet. Coconut production was mainly carried on in small holdings, but large estates for the production of copra began to develop. The production of oil was carried out mainly by power-driven mills along the western coast.

The British have never imposed any restrictions on foreign investment in Malaya. Before the Second World War American companies owned large rubber plantations, much Australian capital was invested in tin, and the Japanese controlled all the iron mines. The iron mines were in Johore and Trengganu and in 1938 produced ore worth £858,000. Western investments in Malaya reached a total of just over £40 millions in 1914. In 1930 they stood at £116.5 millions. British investments accounted for some 70 per cent of the whole. Chinese investments in 1937 totalled well over £41 millions.

The great criticism of economic imperialism, or 'colonialism', as it is now ineptly termed, was that the foreign capitalist drained profits away for the benefit of shareholders overseas instead of ploughing them back into the country. This theory, loudly asserted by political discontents, is plausible, but on close examination the facts are not capable of quite so simple an explanation. The imperial powers provided a vast amount of capital and technical skill, without which the development of the 'colonial' territories to their present economic importance could never have taken place. They revolutionized health conditions and delivered great masses of people from the decimating or enfeebling dominion of frightful diseases. Their research in tropical agriculture and their scientific investigation into other matters of fundamental importance laid the sure foundations on which

prosperity and higher standards of life could be built up. Investigation of their fabulous profits, so far as it has gone, has tended to show that, as in all fables, imagination considerably outstripped reality, and that the critics of 'colonialism' have not taken into account the heavy losses that have occurred from time to time. And in most cases foreign investors contributed the major part of the state revenues. On the facts, as they are at present available, the sober historian dare not commit himself to the sweeping generalizations that are the weapons in political warfare.

It has been estimated that before the Second World War Europe's annual imports from the United States amounted to some 500 million dollars more than her exports in return, and that the greater part of the funds needed to balance this account was provided by the South-East Asian trade. The total foreign investment in South-East Asia, including the Philippines, was about 4,370 million dollars. The respective shares in the capital invested in business enterprises were as follows:

European (principally Dutch in Indonesia and French in Indo-China)	1,943 million dollars
British	860 " "
Chinese	640 " "
United States	330 " "
Japanese	60 " "

The undertakings in which these sums were invested provided Europe and America with important foodstuffs and vital raw materials for industry. Through the Straits of Malacca and Sunda ran trade routes of the highest importance to the great commercial powers. Singapore had fulfilled Raffles's expectations that it would become another Malta. The London Imperial Conference of 1921 decided to make it a first-class naval base, and in 1938 the work was completed at a cost of £20 million.

CHAPTER 43

SIAM IN TRANSITION, 1910-42

THE title of the chapter is borrowed from Professor K. P. Landon's book¹ dealing with the revolution of 1932, which, besides substituting a form of constitutional government for the old Chakri absolutism, considerably hastened the process of adjusting Siam to modern world conditions begun under Chulalongkorn. Chulalongkorn had thirty-four sons and forty-three daughters. In the early days of his reign the sons were sent to English public schools, universities or technical institutions. Quite a number showed exceptional ability. Some became specialists in law, agriculture or engineering. Others received training in the British, German, Russian and Danish armies, and the British navy. Their father wrote a little pamphlet of advice for their benefit during their sojourn abroad.

Prince Maha Vajiravudh, who succeeded his father in 1910, was one of those who had received this training, going to Cambridge University and serving for a time with the British army. As the nearest direct heir according to the Chakri rules of succession, the title of heir-apparent was conferred on him shortly before his return to Siam in 1902. During his long stay abroad he had almost lost contact with his family, and on his return he gathered about him as his associates a band of young men who were not members of the royal family. When he became king he discontinued his father's practice of seeking the advice of the more distinguished members of his family. His brothers and uncles were rarely consulted, and in order to counteract their influence he not only appointed his favourites to important positions in the government but also founded the 'Wild Tiger Scout Corps', in which volunteers from amongst the civil officials were enrolled on a quasi-military basis, under the personal leadership of the king as Chief Scout-General.

Vajiravudh was, however, unconquerably shy and lacking in real gifts of leadership. He was a lover of art and the theatre and wrote or translated plays in polished T'ai. But the appointment of his

¹ Kenneth Perry Landon, *Siam in Transition*, London, 1939. See also his contribution on Siam to L. A. Mills and Associates, *The New World of Southeast Asia*, pp. 246-72.

satellites to sinecures and the unparalleled corruption that resulted made his clique disliked and caused him much unpopularity. Throughout his reign there was subdued discontent in the country. There were even two attempts to dethrone him. The first, in 1912, was an assassination plot, nipped in the bud by his able brother, the Prince of Pitsanulok. It was due to discontent in the army and navy at the creation of the Wild Tiger Corps. The Bangkok troops were apparently ready to mutiny and march on the palace. But the censorship was so rigorous that even now the details are not known. Some sixty army officers were arrested. The second, in 1917, was also a military plot, caused by dislike of the king's pro-Allied sympathies on the part of the pro-German section of the army.

He has been somewhat unaccountably called democratic.¹ On the contrary, his attempts at tightening the royal absolutism were a contributing factor in bringing about the constitutional crisis of 1932. The Cabinet of ministers set up by Chulalongkorn rarely met. Ministers consulted the king individually and made individual decisions. There was thus no co-ordination. And the king's predilection for reviving old ceremonial, together with the increasing elaboration of state functions, betrayed an inordinate enjoyment of the pomp and circumstance of his office.

He had a great sense of the dramatic and he consciously fostered national pride. He realized the great value of the Boy Scout movement for such a purpose, and through his encouragement—one might almost say 'at his order'—the schools of Siam became Scout-minded and produced innumerable companies of 'Tiger's Whelps', as they were called, for they were affiliated to the 'Wild Tigers'. And as in the contemporaneous national movements in Burma and Indonesia, so in Siam religion was called in as the great unifying force. There is a curious parallel between Siam and Burma in this matter, for in both nationalist propaganda asserted that only a Buddhist could be a true patriot. Japan's victory over Russia in 1905 had a stimulating effect upon Siam's national sentiment, and it seems likely that in his efforts to carry the process of modernization further Vajiravudh was fully aware of the methods by which Japan had made herself strong enough to defeat a great European power.

Compared with his father, Vajiravudh accomplished few important administrative reforms. His social reforms, however, had far-reaching consequences. They were introduced largely in order to bring Siam into line with Western ideas and practices and thereby

¹ Virginia Thompson, *Thailand: The New Siam*, p. 49.

secure her acceptance into the comity of nations. This is the explanation of the recodification of law which was begun in Vajiravudh's reign, and particularly of the draft law of monogamy which, at the king's instance, was included in it. It did not spring from a single-minded desire to emancipate women. One of his deepest concerns was to obtain the abolition of the extra-territoriality rules affecting Europeans in his country, and he realized that to bring Siam's legal system into closer conformity with accepted European notions was an essential requirement of such a policy.

Some of his social reforms were undoubtedly due to ideas he had imbibed during his long period of education in England. His edict in 1916 ordering all his subjects to adopt patronymics may certainly be ascribed to this, as also his introduction of compulsory vaccination. It was also largely through his influence that women adopted European hair styles and the skirt in place of short hair *en brosse* and the *panung*, or waist-cloth with the end pulled between their legs and tucked in at the front. Other useful measures in the same spirit were the adoption of the Gregorian calendar, the introduction of compulsory elementary education (in 1921), the foundation of the Chulalongkorn University (in 1917), and the institution of the Red Cross Society. He was an enthusiast for football and athletics. Football in particular became, with his active support, immensely popular throughout the country, and he himself organized cup-ties. His own personal contribution to education was the foundation in Bangkok of the famous Vajiravudh School, a boarding school for boys modelled closely on the English public-school pattern and under a Siamese headmaster who was a product of Sanderson's Oundle.

Next to social reform foreign policy absorbed most of Vajiravudh's attention during his early years. When the First World War broke out in 1914 his personal sympathies were with the Allies. But anti-French sentiment was still very strong among the Siamese people, and there was a powerful pro-German section in the army. It was, however, certainly not to Siam's advantage that she should be a centre from which German intrigue radiated into the adjacent territories belonging to Britain and France. In July 1917 therefore, in consequence of Germany's contemptuous rejection of a Siamese protest against her methods of submarine warfare, Vajiravudh took the plunge and declared war. In the following year a small Siamese expeditionary force was sent to France. Siam gained much by joining the winning side. German shipping to the value of several millions sterling came into her hands as booty, and she was able to free her railway system

from the control that Germany had managed to obtain over it in the pre-war period. Better still, she secured membership of the League of Nations, and in 1922 the United States made a fresh treaty abandoning all her extra-territorial rights in Siam.

Vajiravudh had always disliked the heavy work imposed upon him by having to attend to daily matters of government routine. He left much of the detailed work to his uncle, Prince Devawongse, who had been his father's closest companion and was for some thirty years Minister of Foreign Affairs. Dr. Malcolm Smith tells us that next to the king he was the most powerful man in the country.¹ He was a man of great intelligence and devotion to duty and performed notable services in the cause of Siam's independence and progress. After his death in 1923 the king relied mainly on Chao P'ya Yomarej, whose meteoric rise from an obscure post in the household of one of Chulalongkorn's brothers to become Minister of the Interior was the measure of his remarkable ability.

When Vajiravudh died in 1925 he left no son to succeed him. He had been a bachelor throughout most of his reign, to the great disappointment of his mother, Queen Saowapa, who died in 1919. When at last he did marry, in 1922, he failed to produce a male heir before his death and was succeeded by Prince Prajadhipok, his youngest brother. Prajadhipok had never expected or desired to become king. He was the seventy-sixth child of his father and his last son. His uncle, Prince Vajirayan, the Supreme Patriarch of the Buddhist Church, had tried to persuade him to devote his life to religion so as to qualify to become his successor, but after serving four months in 1917 as a novice he left the monastery in shattered health and abandoned the idea. He was a modest young man of liberal outlook and with a high sense of responsibility.

The most pressing problem facing him at his accession was the need for economy in public expenditure. Vajiravudh's extravagance had played havoc with the state finances. Prajadhipok therefore dismissed many of his brother's favourites, reduced the Civil List and Royal Household expenditure drastically, and cut down the Royal Corps of Pages from 3,000 to 300. These measures, combined with increased customs returns resulting from new commercial treaties and prosperous foreign trade, enabled the Treasury to balance its budgets without the necessity to negotiate foreign loans or raise taxation. He also set up a Supreme Council, composed of five of the most important princes, as an advisory body, and revived the Cabinet. In 1927, in order to obtain

¹ *Op. cit.*, p. 121.

advice from a wider circle of advisers, he created a large Privy Council, with a committee of forty to report to him on any matters he might submit to them.

The early years of his reign saw many interesting developments such as the establishment of a wireless service, the preparation of the Dom Muang airport for international air service, and the foundation of the Royal Institute of Literature, Architecture and Fine Arts, with its excellent National Library and Museum. The tical was linked with gold by a new Currency Act in 1928. Public Health laws were passed and the qualifications for the medical profession made more stringent. An Act for the Control of Commercial Undertakings of Public Utility was passed to increase governmental control over insurance and banking, and in 1930 Dr. Karl Zimmerman of Harvard University made an economic survey of the kingdom.

The great slump, the more acute effects of which began to be felt in that year, hit Siam in some ways less hard than other countries in South-East Asia. The bottom fell out of the rice market, and Britain's abandonment of the gold standard, which affected Siam's chief competitor in rice exports, Burma, forced Siam herself to abandon it in May 1932 after long hesitation. The consequent improvement in her export trade, especially to the silver controlled markets, ultimately benefited the cultivator and caused some criticism of the government for not acting earlier. But there was no serious unrest in the agricultural areas. The country lacked big industries; hence there was no large mass of unemployed. Foreign commerce was in foreign hands exclusively. The chief effects, therefore, of the depression were to strengthen the nationalist demand for the removal of foreign control over the country's economic life.

The government, however, got into serious financial difficulties. In March 1931 the Minister of Finance had to announce a budget deficit of 11 million ticals. As Siam failed in her attempts to raise foreign loans in Paris and New York, she was forced to introduce drastic economies involving salary cuts, which hit the junior official class very hard. They were already discontented because the road to middle-class promotion was blocked by the solid princely phalanx which monopolized all the key positions. Many of them had adopted democratic ideas through education in Europe and had become impatient with the working of the old-fashioned royal absolutism. At the same time, during the king's absence abroad for medical treatment in 1931 serious rivalry developed in the Supreme Council between the Minister of War, Prince Bovaradej, and the Minister of Commerce,

Prince Purachatra, over a question of economy. In October 1931 this produced a first-class political crisis which shook public confidence in that princely dominated institution.

This was not all the discontent, since there were those of the official class who had lost their jobs through Prajadhipok's drastic pruning of the Civil Service, and to them must be added a group of army officers resentful of the salary cuts and hostile to princely influence. In 1932 these discontented elements found a leader in Luang Pradist Manudharm, better known by his personal name of Pridi Banomyong, a brilliant young lawyer trained in Paris and Professor of Law at the Chulalongkorn University. He drafted a constitution and with military help took control over Bangkok and carried out a bloodless revolution on 24 June 1932.

The public took no part in the *coup* save as spectators. The king, who was away from the capital at the time, returned two days later and at once accepted the provisional constitution. By it he lost all his prerogatives save the right of pardon, the princes were excluded from ministerial posts and the army, and the People's Party, as Pridi and his supporters named themselves, took over the management of the government. They nominated a Senate of seventy members, which proceeded to appoint an Executive Council with power to promulgate laws and control ministers. The Senate was to be replaced by an elected Assembly after a lapse of six months, and there was to be universal suffrage after ten years.

The new government was therefore a party dictatorship. But Pridi and his lieutenants did not take over the actual government. They chose P'ya Manopakorn as President of the Executive Council. He had played no part in the revolution but had been a good President of the Court of Appeal. His appointment, like that of the President of the Senate, a previous Minister of Education, was an attempt to appease conservative opinion. From the point of view of the revolutionaries the arrangement was not a success. P'ya Manopakorn's policy was, on his own admission, a continuation of the pre-revolution regime's retrenchment policy. No one was satisfied, there was an atmosphere of alarm, and when the Communists and their Chinese supporters tried to cash in on the situation the government adopted a policy of repression.

The conservative influence in the government showed itself quite clearly in December 1932 when the new constitution, on which a special committee had been at work since the revolution, was promulgated. The committee had worked in close collaboration with the

king, and the result was a document in which the royal powers were considerably greater than had originally been announced. Legislative competence, control over finance, and the power to interpret the constitution were vested in a unicameral Assembly of 156 members, of which, as a temporary measure, the king was to appoint half. Elections were to be held every four years. Candidates for seats must be Siamese of at least twenty-three years of age, resident in their constituencies, and able to fulfil certain educational requirements. The law of citizenship was redefined so as to include the right to vote among the privileges of the citizen. Ministers were to be responsible to the Assembly, but if a vote of confidence were moved the voting must not take place on the day of the discussion. The king secured three important powers. He could dissolve the Assembly without Cabinet approval, but a new election must be held within three months. He was given the right to veto legislation, but the Assembly could override his veto by a second vote. He could also enact emergency decrees so long as they were countersigned by the minister responsible.

The restrictions on the princes of the royal family were also relaxed. While they were prohibited from sitting as deputies or holding office as ministers, they were permitted to act as advisers and hold diplomatic posts. As a safeguard against party dictatorship a political party was forbidden to issue orders to any of its members with seats in the Assembly. In 1933 a further step was taken at the king's request. The People's Party was dissolved as a political party and became a social club. This was an astute piece of political engineering. The king had rejected a petition by a number of army officers and high officials to form a Nationalist Party and in consequence was able to bring pressure to bear on the People's Party. Apparently the petition had been presented solely with that intention.

P'ya Manopakorn now sought to free his government from the control of Pridi and his group. An unpublished scheme of national economy prepared by Pridi was declared to be Communistic, and by a well-prepared *coup* he was forced into exile. Then the government stole his thunder by announcing a national policy to exploit the national resources and promising assignments of vacant land to the unemployed. But P'ya Manopakorn went too far by securing a prorogation of the Assembly and assuming a more and more dictatorial attitude.

The rising alarm and the prime minister's preparation for another purge led four army leaders, with P'ya Bahol at their head, to offer

their resignations. All had been colleagues of Pridi in the revolution of the previous year. When their resignations were accepted they planned another *coup d'état*, and on 20 June 1933 carried it through successfully. P'ya Manopakorn resigned and his place was taken by P'ya Bahol. A new Council composed of his followers was appointed and the Assembly recalled. The government publicly proclaimed that it was anti-Communist and would defend the constitution. The king, who had been conveniently absent from the capital for the *coup d'état*, returned and in the first radio speech ever made by a Siamese monarch to his people urged that peace and unity should be maintained.

In September Pridi, who had become the darling of the people, was permitted to return and was given an enthusiastic reception. A commission was appointed to investigate the charges of Communism that had been made against him, and in March 1934 its report completely cleared him. Meanwhile in October 1933 the government was faced by a serious military revolt led by the king's cousin, Prince Bovaradej. The rebel forces occupied the Dom Muang airport and demanded the resignation of P'ya Bahol and his associates. But the premier's popularity with the army ensured the loyalty of the troops guarding the capital, and when Luang P'ibun Songgram, in command of the government forces, recaptured Don Muang the rebel leaders fled to Saigon and the revolt collapsed.

Throughout the crisis the king had maintained a neutral attitude. It became known that he had been aware of what was brewing and that most of the royal princes had given moral and financial support to the rebels. He was never able to regain the confidence of his people, and in January 1934 went abroad on the plea that he must have specialist treatment for his eyesight, which was indeed causing him serious anxiety. The aristocracy also did not recover its position. On the other hand, the new middle-class movement became divided by the growing rivalry between P'ibun Songgram, who had risen to prominence by restoring order at the time of the military revolt, and Pridi. P'ibun was the leader of a group that was militarist and nationalist, while Pridi led a section in which the civilian element predominated. Only the strong personality of the prime minister, whom everybody liked for his humane temperament, held the government together.

In November 1933 a general election was held in order that the government might seek to counteract the influence of the rebel sympathizers by intensive propaganda. Less than a tenth of the electorate voted and comparatively few candidates offered themselves

for election. Pridi's following apparently secured a majority of the seats. Pridi was all for a radical economic policy, but there were signs of unrest which caused much alarm, and P'ibun's campaign against what he called the Communistic element in the government caused much wariness of embarking on any fundamental changes. In September 1934 a crisis occurred when the Assembly threw out a measure for ratifying a rubber agreement with Britain. The Cabinet resigned, but P'ya Bahol's popularity was so great that he returned to office with a reconstructed ministry which won a vote of confidence with a secure majority.

Soon afterwards another crisis blew up which involved the king's abdication. He vetoed a Bill which sought to abolish the need for his signature to be appended to a death sentence, and when the Assembly objected he threatened to abdicate unless his conditions, involving the resignation of the Assembly and a new general election, were accepted. Attempts at a compromise failed and in March 1935 he announced his abdication. His nephew, Prince Ananda Mahidol, a ten-year-old schoolboy in Switzerland, was proclaimed king and a Regency Council of three members was appointed to act during his minority. Prajadhipok and his wife were in England when this crisis occurred, and he announced his intention of residing there in future with the title of Prince of Sukhodaya.

During the succeeding period P'ibun's influence continued to grow, especially after Pridi's departure on a foreign tour in the middle of 1935. The State Council was constantly weakened by quarrels between its members, and as more and more posts in the civil administration were given to army officers the government showed signs of a trend towards a military dictatorship which seriously alarmed the Assembly. P'ya Bahol's administration survived another general election in 1937; but the new Assembly was determined to assert its will, and in December 1938 passed against the government an amendment to its procedure to compel a more detailed explanation of the budget. This brought the resignation of the Council and P'ya Bahol announced his retirement.

The new government was headed by P'ibun, with Pridi as Minister of Finance. Its prevailing note was an intensified nationalism. Pridi's new Revenue Code, passed in March 1939, was an attempt to lighten the burden of the peasant and free him from dependence upon the money-lender. Much heavier taxation was levied on the commercial class, represented mainly by the Chinese and partly by European firms. It was followed by stringent regulations to check

Chinese immigration and reserve for Siamese nationals a number of occupations previously monopolized by Chinese. The government went so far as to close hundreds of Chinese schools, suppress Chinese newspapers, deport thousands of opium addicts and even arrest some of the leaders of the Chinese community. The reason given was that the terrorist activities of the Chinese secret societies constituted a menace to public order.

European interests were hit by these measures, since they employed Chinese labour in mining and forestry. Leases for the teak industry, which was under British management, were renewed on less favourable terms and more forest areas were reserved for Siamese enterprise. An attempt was made to take over local shipping by buying vessels to be operated by a state company and by legislation ruling that the capital of foreign shipping firms must be at least 70 per cent Siamese, all vessels must be registered as Siamese and their crews 75 per cent Siamese. State subsidies were given to private Siamese firms, technical, commercial and agricultural schools were founded, and many Siamese students sent abroad for technical training.

Other interesting manifestations of the new chauvinism were the change in the official name for the country from Siam to Thailand in June 1939. The Siamese had always proudly referred to their country as *Muang Thai*, 'the land of the free', and it was now decreed that foreigners also should use this name.¹ P'ibun also started a campaign to inculcate Western manners and social practices, and a series of pamphlets was issued to explain government policy in this connection. Both sexes were required to wear European shoes and hats in public, and a Westernized version of dress was prescribed. Efforts were also made to stop the practice of chewing betel. The education system was brought under the strictest control. All schools had to adopt the curricula, textbooks and examinations rigidly prescribed by the Ministry of Education, and all teachers had to be registered. The movement to equate Buddhism with patriotism was fostered, and there were many conversions from Christianity. It was made clear that non-Buddhists in government service were liable to lose their posts or their hopes of promotion. The rule was also laid down that no official might marry an alien without special permission.

In foreign affairs efforts were made to win concessions from the Western powers by threatening to co-operate with Japan. Much closer economic relations were formed with that country, and Japanese

¹ In September 1945 it was changed back to Siam, but in 1948 the name Thailand became again its official designation.

goods began to flood the Siamese market. Siamese irredentism was stirred up, particularly against French Indo-China, and demands were made for the restoration of the Cambodian and Laos territories, which France had forced Siam to yield in the earlier period.

The outbreak of the Second World War in 1939 and the consequent concentration of Britain and France upon the German menace enabled P'ibun with Japanese assistance—it was officially called 'mediation'—to regain much territory. After the Japanese landings in Indo-China a Thai-Japanese pact was signed in December 1940, and in the following March the French ceded the Cambodian provinces of Battambang and Siemreap, together with the Laotian territory to the west of the river Mekong.

Instead of playing off Japan against the Western Powers, P'ibun had now sold himself to the Japanese. He and a small group of high-placed officials adopted a policy of full co-operation with Japan, the natural result of which was the declaration of war by Siam against Britain and the United States on 25 January 1942.

CHAPTER 44

THE JAPANESE IMPACT

WHEN in November 1936 Germany and Japan signed the Anti-Comintern Pact and in July of the following year Japan's second big offensive began in China, another Russo-Japanese war seemed only a matter of time. In the summer of 1938 there was open warfare near the junction of the borders of Manchuria, Korea and Siberia, and a state of severe tension in Soviet-Japanese relations. Both sides were making huge concentrations of troops in Manchuria and Siberia.

Then in September 1938 came the Munich agreement. Its effects upon Japanese policy were immediate. She decided that the weakness displayed by Britain and France in face of the dictators indicated that she could get away with a policy of expansion in South-East Asia. Britain had the largest financial stake in China, and Japan was already heartened by the extent to which her determined advance there had resulted in British measures of appeasement. Her hope, therefore, was that she could achieve her aims without full-scale hostilities. That was why in the spring of 1939 she refused the invitation to join her Anti-Comintern partners in a military pact.

Japan's southwards push began in the very month after Munich, when she seized Canton and isolated Hong Kong from the mainland. This was the prelude to the seizure of strategic points in the South China Sea, Hainan Island off the coast of French Indo-China on 10 February 1939, and the Sinnan Islands, including Spratley, on 30 March. Thus she sought to overcome the serious disadvantage under which she had laboured through having no naval base nearer Singapore than Formosa. Hainan brought her within 1,300 miles of it. Spratley Island took her 700 miles nearer still.

The big danger in the game that she was playing was from the United States, where her actions had already aroused so much apprehension that in the previous January the American fleet had been transferred from the Atlantic to the Pacific. But Germany and Russia signed their Non-Aggression Pact on 21 August, and within a fortnight another great war began in Europe. Japan was worried by the possible implications of the pact; but she calculated that while there

was danger of becoming involved in a war across the Atlantic America would do everything possible to avoid one in the Pacific. She decided, therefore, to commit herself fully to the South-East Asian gamble.

Her next move, in November 1939, was a big thrust into Kwangsi province to capture the city of Nanning and cut China's strategic road connection with French Indo-China. This left China with only the newly opened Burma Road and the Hanoi-Kunming railway for outlets to the sea, and Japan could threaten both from the air. French Indo-China now became her major objective. On 9 April 1940 Hitler's *blitzkrieg* began. Only just over a week later Arita, the Japanese Foreign Minister, made some significant references to the future of French Indo-China and the Netherlands Indies in the event of a German victory. These evoked a sharp reply from Cordell Hull, the American Secretary of State. But France and Holland fell, and their possessions in South-East Asia were left with quite inadequate defences against a possible Japanese attack.

In the same month that France fell, June 1940, Japan signed a treaty of friendship with P'ibun Songgram's government in Thailand. She was now well placed to bring that country under control by means of her technique of infiltration, pressure and menaces. Incidentally she had her eye on the new naval base which Thailand was building at Singora. But it was to French Indo-China that she now turned; the time had come to clinch matters.

In August 1940 the Konoye Cabinet demanded special concessions there. The Vichy régime, under pressure from Berlin, signed an agreement granting Japan permission to use Indo-China's ports, cities and airports for troop movements. In the following month a treaty was signed between Vichy and Tokyo which permitted Japanese forces to occupy the northern part of Indo-China as far south as Hanoi. In the same month Japan burnt her boats by forming a military alliance with the Axis. The treaty was worded in such a way as to warn America against interference in either Europe or the Pacific. In face of this American isolationism died a sudden death, and Washington began to prepare for the worst.

Japan's next concern was to reach a neutrality agreement with Russia and at the same time hold America off by negotiations. Meanwhile she played upon P'ibun Songgram's revisionist ambitions by permitting a mock Thai offensive on the Cambodian and Laos frontiers and then in January 1941 stepping in with an offer of 'mediation'. Vichy was forced to hand over the Cambodian provinces of Battambang and Siemreap and the Laos territory on the west bank of the

Mekong, which Siam had lost at the time of the Paknam incident in 1893. In April 1941 Japan's hoped-for Neutrality Pact with Russia was safely concluded. In that same month American, British, Dutch, Australian and New Zealand officers met in Singapore for staff conversations.

Then came a sudden check to Japan's plans for a southward drive; on 22 June 1941 Hitler began his surprise attack on Russia. Japan now hesitated, for a war on two fronts was something she was extremely anxious to avoid. It soon appeared, however, that luck was still on her side; for the overwhelming and rapid German successes against Russia made it obvious that she could resume her southwards course. During July her troops occupied the whole of French Indo-China. But by now America's attitude had hardened and her military preparations were a serious deterrent to a further step.

Japan therefore redoubled her efforts to lull the suspicions of the White House and the State Department. For some months negotiations were carried on amid growing tension. Both sides had become convinced that war was inevitable. On 6 December 1941 as a final despairing peace effort President Roosevelt sent a personal telegram to the Emperor of Japan. On the following day Japan made her surprise attack on Pearl Harbour and inflicted upon America one of the most disastrous defeats she has ever sustained. Her Pacific fleet was put out of action and Japan was free to go ahead with the conquest of South-East Asia.

She planned a short and decisive war. She was in a hurry, for she believed that a German victory in Europe was certain, and she wanted to reach her objectives before America could revive her power in the Pacific. After Pearl Harbour, therefore, her offensive went ahead with breathless speed. On the following day her troops landed in Thailand, and after a token resistance P'ibun's government capitulated and agreed to declare war on the Allies. Before the end of December the American bases of Guam and Wake and the British settlement of Hong Kong had fallen. Simultaneously with these moves the Japanese began the invasion of the Philippines. Only three days after Pearl Harbour two British capital ships, the *Prince of Wales* and the *Repulse*, on their way from Singapore to prevent a Japanese landing in north Malaya, were sunk by aeroplanes based on Indo-China. Japan now had overwhelming naval supremacy in the Pacific and East Asiatic waters.

The main Japanese army now moved down the Malay Peninsula towards Singapore, while another force of specially trained veteran

troops invaded Burma. In all these spheres—the Philippines, Malaya, and Burma—the invaders possessed decisive ground and air superiority. While these campaigns were in progress other forces were landed in Bali and Sumatra in preparation for the invasion of Java. Singapore fell on 15 February 1942. The Burma invasion began in the third week of January with two thrusts from Siamese territory into Tenasserim. The British made their first stand on the Salween river around Moulmein. Thence they were driven westwards along the coast road through Thaton, and across the Sittang to Pegu. A second defeat there led to the evacuation of Rangoon on 7 March and a retreat on Prome.

By this time Java was in the throes of invasion, and on 9 March organized resistance ended there. Meanwhile the British forces in Burma were fighting a rearguard action up the Irrawaddy valley, while Chinese troops coming in by the Burma Road strove to co-operate with them by holding a line stretching across from Pinyinana to Allammyo. In the Philippines the American and Filipino armies had been forced back to the Bataan peninsula, while others held out at Corregidor in Manila Bay. In both places they fought a grim battle against superior forces for some months.

In Burma the Japanese foiled the Anglo-Chinese attempt to establish a line by driving a wedge between them. The British thereupon fell back up the Chindwin valley towards Manipur. Stilwell, the American general commanding the Chinese, hoped to make a stand in northern Burma, but the Japanese prevented this by piercing the Shan hills and defeating the Chinese at Loilem. Stilwell's forces then disintegrated. He himself with a mixed band of Americans, British, Burmese and Chinese trekked off towards India, crossing the Chindwin at Homalin. The remainder pushed off along the Burma Road into China. By the end of April the whole of the Irrawaddy valley was in Japanese hands. By that time the war in the Philippines was in its last stages. Bataan had surrendered on 9 April. Corregidor was to surrender on 6 May. Five months after Pearl Harbour the Japanese had conquered most of their 'Greater East Asia co-prosperity sphere'.

Before her invasion of South-East Asia Japan had failed to stimulate any nationalist rising against the Western Powers. Indonesia was, for its economic resources, the region she most coveted. She had tried to persuade the Dutch, after the German conquest of Holland, to play the same part in Indonesia as the French in Indo-China. In September 1940 Ichizo Kobayashi, the Japanese Minister of

Commerce and Industry, had gone to Batavia to obtain full Dutch co-operation in the co-prosperity plan. His hope was that Britain would be forced to capitulate to Germany, and that he would then be able to 'persuade' the Dutch to accept a Japanese 'protectorate' over their Indonesian empire.

But Britain did not fall. Kobayashi therefore could not present his ultimatum, and Dr. H. J. van Mook proved a doughty antagonist in argument. When Kobayashi's successor, Kenkichi Yoshizawa, arrived in January 1931 it soon became evident that the Dutch would not 'co-operate'. Japan's great object had been to prevent the destruction of Indonesia's oil industry and the carrying out of other scorched-earth practices which would deny her the supplies of raw materials she so much needed. Even when she knew she would have to fight for Java her first plan had been to by-pass the Dutch East Indies and occupy Australia. Apparently it was the stubbornness with which the Dutch prepared to defend their empire that caused her to change her plan.

The Indonesians had no desire to exchange Dutch for Japanese rule. The excessive demands made by Yoshizawa in his talks with van Mook showed them the hollowness of the co-prosperity proposals. He asked for nothing less than unlimited Japanese immigration into all the islands outside Java, and complete freedom of action in the commerce and industrial development of Indonesia. Even the left-wing Gerindo group of the old Partai Indonesia proclaimed that the Greater East India idea had the one aim of depriving other peoples of their freedom through the same forms of domination as the Japanese had used in Manchuria, China and Indo-China. When the Dutch asked for 18,000 volunteers for Home and City Guards, 100,000 presented themselves.

Nowhere were the invading Japanese materially assisted by national movements. In Malaya there was no fifth column and no authenticated case of Malays firing on British troops. The stories to that effect arose from the fact that in their infiltration tactics the Japanese dressed as Malays. Only one battalion of the Malay Regiment was equipped and trained, and it fought with the utmost gallantry. Over a thousand Chinese helped in the defence of Singapore, but there was no equipment with which to arm them. As in Burma, the defence of the country was the responsibility of the British army, and very little had been done to recruit and train native forces.

The Burmese as a whole gave no support to the Japanese invasion. Some rebellious groups, organized by student nationalists of the

Thakin Party trained in Japan, provided the Japanese with guides and topographical intelligence. The criminal classes from the gaols ran wild, looted their own people and murdered Indian refugees. But the mass of the people looked on with dismay. The Burma Defence Force was loyal, but it contained only 472 Burmese against 3,197 Karens, Chins and Kachins. The non-Burmese peoples gave every assistance to the retreating British, and the Karens in particular suffered horribly for their loyalty.

The amazing Japanese success and the rapidity with which it was achieved did irreparable harm to Western prestige. 'Asia for the Asians' was the general theme of Japanese propaganda, and she sought the complete eradication of Western influence and culture. To the Buddhist countries of the mainland her propaganda made much play with the fact that she also was a Buddhist country, although the differences between their Theravada and her Zen Buddhism of the Northern school were irreconcilable. Her relations with the Mahomedan peoples were less easy. In Indonesia she loudly proclaimed a 'Three A Movement' with three slogans: 'Japan the Leader of Asia', 'Japan the Protector of Asia', and 'Japan the Light of Asia', but it had to be abandoned for lack of support. The Japanese in Asia, like the Germans in Europe, showed a genius for alienating any people over whom they established control. In Malaya they relied on stirring up Malay hostility against the Chinese, and with some success, but they failed to arouse Malay hatred against the British, notwithstanding the extent to which their defeat had shattered their prestige.

In Burma's case practically the whole British element in the administration, and much of the Indian, escaped to India. The Burmese members, together with those belonging to the non-Burmese indigenous races, remained behind at their posts, as indeed they had been expected to do. The Japanese retained the administration in operation with few changes. Their method of ensuring that their requirements were fulfilled was to appoint political commissars to work along with the civil administrators. Much of the work had to be carried on in English, since Burmese and Japanese were for the most part ignorant of each other's languages.

Much the same thing, *mutatis mutandis*, happened to the British administration in Malaya and the Dutch in Indonesia, save that in both cases the European members of the administrative corps were interned in prison camps. In all three cases the Europeans had to be replaced by generally inadequately trained, and often hostile, Burmese, Malays and Indonesians. And as the military dominated every form of

activity and knew little or nothing of civil administration, misery and confusion resulted and an inevitable deterioration of economic conditions. Everywhere the Japanese attacked those parts of the administration where the European tradition was strongest.

The police came under the direction of the Kempeitai, and probably no one will ever know the full extent of the terrorism carried on against the native populations. Thousands of Chinese were massacred soon after the surrender of Singapore, especially those who had anything to do with the China Relief Fund. Rape was a real scourge in occupied Malaya. The Japanese, writes Victor Purcell, 'conducted rape on the grand scale'. The requisitions for forced labour were perhaps the worst form of tyranny. Thousands were used on the construction of the infamous 'death railway' connecting southern Burma with Bangkok through Kanburi. Thousands of Indonesians also were shipped to work for the Japanese forces in New Guinea and the northern Moluccas. The European and Eurasian prisoners of war were treated with unparalleled harshness. The immense European cemeteries situated near the Burma-Thailand railway are today grim reminders of the inefficiency and callous brutality which caused so many to be worked or starved to death.

There were resistance groups everywhere, for the dense jungle and mountainous areas lent themselves to this form of activity. They were often led by European officers, left behind by the retreating armies or parachuted in. In Malaya the Chinese Communists were the main-spring of the underground movement, though Kuomintang Chinese and Malays also played a part. As time went on they came to number nearly 7,000 men and women together with about 300 British, most of whom were dropped by parachute. The epic story of their struggle has been told by Lieutenant-Colonel Spencer Chapman, the T. E. Lawrence of the Malayan jungle.¹ They gradually disrupted rail traffic, and in 1945 were ready to paralyse the Japanese system of communications when the British army attacked.

In Burma a Karen resistance movement led by British officers was stamped out with appalling atrocities. But a large part of the Burmese Thakin Party, disgusted by the behaviour of the Japanese, also went underground, and by the end of 1943 were leading a small but well-organized resistance movement. In their case also the Communists were the leading spirits. In French Indo-China the Viet Minh League, under the leadership of Ho Chi Minh, became the spearhead of the resistance after the collapse of a number of nationalist risings.

¹ *The Jungle is Neutral.*

In the last stage of the conflict they received American weapons and technical aid which enabled them to clear the Japanese out of several provinces of northern Tongking. In Cochin China Ho Chi Minh's guerrillas assisted the Resistance Committee which maintained touch with the Allies.

In Indonesia at the outset the nationalist leaders had, apparently by agreement, divided into two groups. One, headed by Sukarno and Hatta, co-operated with the Japanese as a means of furthering the nationalist cause. The other, headed by Sjahrir and Sjarifuddin, went underground to organize a resistance movement, in which they kept in touch with their comrades on the Japanese side.

In Thailand Pridi, who resigned his position as Minister of Finance when P'ibun capitulated to the Japanese, tried unsuccessfully to establish an independent government in the north. He was then made regent, and under cover of his privileged position organized an underground movement in secret touch with the Free Thai Movement in the United States and Britain. Allied forces working through his underground prepared airfields and imported arms ready for an attack on the Japanese, which never came off owing to the suddenness of their collapse in 1945. Members of the underground movement did much to help European prisoners of war working on the 'death railway'.

The Japanese success in overrunning territories had been greater than even they had bargained for. Tokyo therefore revised its plans to include the conquest of further territories than had originally been envisaged. In the central Pacific more island groups were added to the list, in the hope of preventing the American navy from establishing bases near to Asia. In Burma the Japanese began to build up their strength for an attack on India. The original plan for a movement by sea had to be abandoned—partly because of trouble with the Indian National Army, which had been recruited in Malaya and refused to move without clear assurances that India's future independence would be guaranteed.

To meet this the Allies had at first no co-ordinated plan. In the dry weather of 1942-3 a British attempt to seize northern Arakan failed disastrously. The Americans, anxious to relieve the pressure on Chungking, were all for reopening the land route to China and a drive to secure Myitkyina. The British were at first sceptical of the wisdom of a north Burma offensive, but finally agreed to the plan. The Americans thereupon began feverishly to construct the Ledo Road, and at the same time to supply Chungking with Lend-Lease materials by air over the Himalayan 'Hump'.

Meanwhile in the Pacific the Japanese rashness in over-extending their line of advance brought them into difficulties. At the Battle of Midway in June 1942 the American fleet sank the four aircraft-carriers accompanying a superior Japanese fleet and forced it to flee. This action has been taken as the turning of the tide in the Pacific war.¹ It was followed by a limited counter-offensive against northern New Guinea and the Solomons. In 1943 the Allies were preparing for a widespread offensive in the Pacific, with Japan itself as the ultimate goal. A co-ordinated plan also emerged for a campaign in Burma envisaging a drive by Stilwell's force for Myitkyina and a push across the Chindwin from Manipur by the main Allied army that was being built up in India.

In face of this threat the Japanese began to lose their confidence. They decided that everything must be done to win over the peoples of the occupied countries and enlist them to resist Allied attacks. Their method was to set up puppet régimes with the semblance of independence. On 1 August 1943 Burma became 'independent' under the presidency of the former premier Dr. Ba Maw, who took the title of 'Adipadi', the Pali equivalent of *Führer*. There was no talk of reviving the Constitution of 1937, and in any case real control was in the hands of Dr. Gotara Ogawa, formerly a Cabinet minister in Tokyo, who became 'Supreme Adviser' to the Burmese government. A similar régime was established in the Philippines on 15 October 1943 under Jose P. Laurel.

As Indonesia seemed unlikely to be threatened by an early Allied attack, the Japanese moved more slowly there. But the Indonesians were promised a share in their government, and in September 1943 a Central Advisory Council was established in Java under Sukarno, with Mohammed Hatta as his deputy. Advisory councils were also set up in the various residencies and cities. Sukarno's position, however, was less that of an adviser than of a mouthpiece for the interpretation and recommendation of Japanese policy to the general public.² At Singapore a Malayan Consultative Council was brought into being.

But these were all mere play-acting and failed to disguise the hollowness of Japanese promises and propaganda. Of all the occupied

¹ On this subject see *The Campaigns of the Pacific War*, Washington, 1946, *Battle Report, Pacific War*, published by the U.S. Navy, and the detailed operational histories under the direction of S. E. Morison.

² Dr. H. J. van Mook, *The Stakes of Democracy in South-East Asia*, London, 1950, p. 151. The book contains an illuminating chapter on the Japanese treatment of Indonesia.

countries Burma suffered worst at the hands of the Japanese. Many of her towns had been reduced to ashes by Japanese air-raids during the invasion. Her oil-wells, mines equipment and river transport were destroyed by the retreating British so as to be useless to the enemy. Allied air-raids kept her railways out of action. The Japanese systematically looted the country of machinery, scientific apparatus and even furniture. All her normal external markets were lost. The complete stoppage of her rice export through the failure of the Japanese to take it led to mere subsistence farming. The south suffered from a glut of rice while the north starved. Lower Burma was almost completely deprived of the cooking oil which only the dry zone could supply.

The inability of the Japanese to export Burma rice and import urgently needed consumer goods caused the greatest distress, which was further aggravated by the chaos and uncontrollable inflation caused by the Japanese currency policy. The peasantry lost a large proportion of their indispensable cattle through military requisition for food and an epidemic of rinderpest. Malaria control measures ceased and the people suffered heavily from the disease. There were epidemics of smallpox, cholera and bubonic plague, against which the Japanese had to take drastic preventive measures. Hence in 1944 the extremists, who had assisted the Japanese invasion and were in positions of political control, were secretly engaged in organizing a nation-wide Anti-Fascist People's Freedom League, which only awaited a favourable opportunity to come out openly against the oppressor.

In Malaya there was the same neglect of health measures with a consequent increase in malaria and other diseases, accompanied by a sharp rise in the death-rate. All this was particularly noticeable because the public health administration of Singapore and Malaya had been unsurpassed anywhere in Asia. The Japanese looted the hospitals of their modern up-to-date equipment and stores. The schools also were thoroughly looted and some of the native teachers executed. Famine and malnutrition in the towns were even worse than in Burma, since pre-war Malaya had imported two-thirds of its rice, and the Japanese failed to import enough from the rice-producing areas they controlled. There was also the same appalling shortage of consumer goods, and the same inflation through the uncontrolled issue of paper money. The great dredges in the European-run tin mines had been destroyed or put out of action during the British retreat in 1941-2, and there had been widespread destruction of buildings and machinery on the rubber estates.

Dr. van Mook has summed up the effects of Japanese misrule in Indonesia in a statement which for vigour and conciseness cannot be improved upon: 'Those who suffered most were the common people. Japanese economy was frightful, Japanese administration a farce. The country had been subdivided from the beginning into three almost watertight compartments: two, Java and Sumatra, under army commanders, and a third, the rest, under the navy. But as food and other commodities became scarce even the traffic between districts and islands was prohibited in order to facilitate pillaging by the military. The system of finance consisted of a number of printing presses, turning out crude government notes; inflation acquired disastrous proportions. Trade and export production were dead, because Indonesia was cut off from the world markets and Japan, her shipping going under the blows of allied submarines and aircraft, preferred to fetch the products she needed from Indo-China, a thousand miles nearer home. She remained interested only in oil, nickel and bauxite. Estates and factories rusted and decayed; plantations were uprooted to increase the food acreage; means of communication that broke down were no longer repaired; the import goods were gone or hoarded; clothing became almost unobtainable. This meant unemployment for hundreds of thousands; it meant poverty, poverty, poverty, for all but a few henchmen of the Japanese and a number of black marketeers.'¹

So far as the war was concerned, the year 1943 was mainly one of Allied build-up, planning and try-outs. In the Pacific theatre plans were made for two lines of attack converging upon the Japanese homeland. They envisaged by-passing Japanese island bases where air control could be achieved. One route was via New Guinea to the Philippines and thence to the southern islands of Japan. The other was through the island groups of the central Pacific, the Gilberts and Marshalls to the Japanese strongholds in the Marianas. These in American hands were to be utilized as bases for widespread B-29 bombing attacks, which would include the Japanese cities in their scope.

In Burma Wingate's small 'Chindit' force of British, Burmese and Gurkhas marched across from Tonhe on the Chindwin to carry out a campaign of sabotage and destruction on the Mandalay-Myitkyina railway in co-operation with a planned push in that direction from the north by Stilwell's forces. Unfortunately this operation had to be cancelled, and the Chindit effort lost much of its purpose save as a

¹ *Op. cit.*, pp. 154-5.

magnificent demonstration of heroism. At the Quebec Conference in August 1943 a big step forward was taken by the formation of the South-East Asia Command, with Mountbatten as Supreme Commander and Stilwell as Deputy Chief. Operation Capital for the recovery of Burma from the north was then worked out. At the end of the year a second British attempt on northern Arakan was made, but was stopped by a Japanese counter-attack early in 1944.

China as a theatre of war was mainly inactive in 1943. America made great efforts, by diplomacy and military aid, to keep Chinese resistance alive. As the Burma Road was closed, supplies had to be flown in from India 'over the Hump'. The American airmen responsible for this perilous undertaking showed a gallantry beyond praise, although the trickle of supplies they managed to take to Chungking was inadequate to stimulate offensive action against the Japanese by Chiang Kai-shek. He was far more concerned with his struggle with the Communists in Yenan than with an energetic anti-Japanese policy. One rather overdue act of diplomatic 'encouragement' was the abandonment by Britain and the United States of their extra-territorial rights in China. Their example was followed in due course by other European states possessing such rights.

By the beginning of 1944 the Japanese had begun to realize something of the magnitude of the Allied preparations for a counter-offensive. In the central Pacific and New Guinea during that year they were fully extended trying unsuccessfully to stem the Allied advance. But in two other spheres they undertook major offensive operations in efforts to disrupt their opponents' plans. In both north and south China they struck hard to prevent the offensive that Stilwell was doing his utmost to persuade Chiang Kai-shek to launch, and to secure complete control over the main arterial Peiping-Hankow-Canton railway, which was their land link between Korea and Singapore.

Their offensive caused a quarrel between Stilwell and Chiang Kai-shek over the military reforms which the former urged were necessary in order to meet the threat and oppose the Japanese more effectively. Chiang protested to Washington, and in the middle of the Burma campaign 'Vinegar Joe' was relieved of his command. As the year progressed it became only too obvious that the Allies must ignore China in their strategic arrangements for crushing Japan. In November, however, Hurley, the United States ambassador at Chungking, made a somewhat *gauche* and completely abortive attempt to bring about a compromise between Chiang Kai-shek and the Communists.

The other sphere in which the Japanese launched a major offensive in 1944 was the Burma-India border. In March they began a very formidable movement into Manipur and Assam. It was not an all-out effort to conquer India. It came two years too late for that, when the Allies were gathering strength and Japan herself was fully extended in the Pacific. Her great gamble had depended for its ultimate success on Germany winning the war. But in 1944 Germany was losing the war. The Japanese movement against India therefore was undertaken merely to cause the postponement of the inevitable counter-attack from that quarter.

The first objective of the invaders was Imphal, the capture of which would afford them a stepping-off ground for a push into Bengal. They hoped also to isolate Stilwell when he was poised in the north for his drive southwards towards Myitkyina, and again render fruitless a further operation by Wingate's Chindits. When the attack began Stilwell's forces were moving towards the Hukawng valley, and a far more powerful Chindit force than the earlier one, this time airborne, was attempting to soften up Japanese resistance to their advance.

For some months the situation on the Indian frontier was critical, with the Japanese besieging Imphal and striking at Kohima in a desperate attempt to reach Dimapur Junction on the Assam Railway, along which most of Stilwell's supplies had to pass. It was a veritable bloodbath, but by the end of June the Japanese were firmly held and the road between Kohima and Imphal had been cleared.

This was the turn of the tide. Inside northern Burma Stilwell's group, with the co-operation of the Chindits, was relentlessly pressing towards Myitkyina, which fell at the end of August. But Wingate had been killed in an air accident at the beginning of the campaign, and after the capture of Myitkyina Stilwell was relieved of his command. By this time the Japanese defeat at Imphal had become a disaster and they were in disorderly flight, closely pursued by the Allied forces. Then, as the cold season drew on with the end of the wet monsoon in October, a third Arakan campaign began which cleared the Japanese from the Kaladan valley and the Mayu peninsula. This was followed in January 1945 by landings from the sea at Akyab and other places on the coast so that the essential forward airfields could be prepared in readiness for co-operation with the land invasion of Lower Burma.

Meanwhile equally decisive operations had been taking place in the two Pacific sectors. The Americans began an attack on Saipan in the Marianas on June 15, and in three weeks were in complete possession

of the island. This was followed by the liberation of Guam and the conquest of Tinian. And in November the Japanese began to feel the impact of long-range bomber attacks from the Marianas. Moreover, the completion of the Allied conquest of New Guinea enabled American troops on 17 October to land in the Philippines. Their attack in this quarter began in the Gulf of Leyte in the central Philippines and had disastrous consequences for Japanese naval power. For they had to risk their battle fleet in a desperate attempt to break up the attack. Its repulse in a great naval battle was decisive. This action was the last stand of the Japanese navy as an organized force.

On 31 January 1945 the first convoy from Ledo across northern Burma arrived at Wanting, on the Burma-China border, and passed on its way along the Burma Road towards Chungking. The land route to China was open. After their defeat at Myitkyina the Japanese re-formed at Bhamo and for some weeks held off attacks until American-led, Chinese-manned tanks stormed the town. Then more American reinforcements poured into what had become known as the Northern Combat Area Command. A British division moved down the railway corridor, and the American Mars Task Force took the difficult route down the east of the Irrawaddy. Other forces began to comb out the Northern Shan States, and finally reached Lashio. The Japanese were retreating fast towards central Burma, where the decisive battle of 1945 was to be fought.

It was, however, from the Manipur hills and the Chindwin region that the real blow came. General Slim's Fourteenth Army carried out a masterly advance down the Chindwin to Mandalay and Meiktila in the early part of the year. Mandalay fell in March. At the beginning of April, when the Americans made their landing at Okinawa in the Liuchiu Islands and brought about the fall of the Koiso Cabinet at Tokyo, the Japanese main army in Burma was so heavily defeated at Meiktila that it began to disintegrate. Some melted into the Shan hills eastward. Others tried to get away southward across the Sittang. Their Twenty-eighth Army in Arakan began hurriedly moving out by the An and Taungup passes.

At this juncture the Burma National Army, organized and trained by the Japanese, and under the command of Aung San, went over to the Allies. Its Burmese leaders had carried on lengthy clandestine negotiations with Mountbatten, and its changeover, as the Allied army pushed rapidly down the Irrawaddy and Sittang valleys, was a carefully concerted move skilfully carried out.

The advance now became a race. Mountbatten's aim had all along

been to capture Rangoon before the onset of the wet monsoon. And he achieved it. Prome was occupied before the Japanese Arakan army had extricated itself from the passes across the Yoma; its main escape route was thus sealed. Pegu was reached on 1 May, and on the following day Rangoon. The advance had been so swift that the plan for a sea-borne assault on Rangoon was rendered unnecessary. When the British advanced units arrived the Japanese had already evacuated the city.

One more major operation only had to be fought, the 'Battle of the Break-through', against 10,000 Japanese, whom General Koba collected in the Pegu Yoma from the remnants of the army moving out of Arakan and other forces on the west of the Prome-Rangoon road. It took place during the latter part of July, when the principal Allied powers were in session at Potsdam drafting their final answer to the requests for peace that Admiral Suzuki Kantaro, the new Japanese premier, had been proffering since the previous May. Thereafter it was only a matter of stamping out the resistance of outlying Japanese garrisons and chasing their forces through the mountains towards Siam.

The great gamble had failed. In May Germany had surrendered. The Americans were preparing to invade Japan. In Manchuria a million Japanese troops were awaiting a Russian declaration of war. Mountbatten's forces were preparing to land in Malaya and Sumatra. On 26 July the Allies at Potsdam published their terms for the Japanese surrender. When no answer was received the first atom bomb was dropped on Hiroshima on 6 August. Two days later Russia declared war on Japan. On 9 August an atom bomb was dropped on Nagasaki. On the following day Japan intimated her acceptance of the surrender terms.

CHAPTER 45

AFTER THE WAR, 1945-50

SOUTH-EAST ASIA before the Second World War was a little-known region to the majority of people in the West. It was completely overshadowed by India and China. The use of such terms as Further India or Indo-China to describe its mainland, and even of Indonesia or the Indian Archipelago for its island world, obscured its identity and minimized its importance. Now for a short time all that was changed. The limelight was focused upon the unfamiliar scene and broadcast announcers tried to master the strange, musical names. Burma, where the largest single land campaign was fought against the Japanese, became front-page news and figured in countless letters home. Thousands of Australian, British and Dutch families lost relatives in the labour gangs which slaved on the Burma-Thailand 'death railway'; still more over a far wider area of the world, including America and Africa, suffered bereavement through battle casualties. The post-war world, therefore, had become aware of South-East Asia as never before. And if this generalization is scarcely fair to Holland, a large proportion of whose national savings was invested in Indonesia, or to France, who regarded her Indo-Chinese empire as essential to the maintenance of her position in the world, the fact remains that their attention was concentrated solely on the countries they held.

So far as the peoples of the occupied territories were concerned, their experience of Japanese rule gave immense stimulus to their national movements. Moreover, they had witnessed a defeat of European forces by Asians which was so rapid, and at first so overwhelming, as to be almost incredible. And although the Asian victory had brought a vile tyranny such as the European had never practised, with plunder and famine instead of the much-advertised 'co-prosperity', nevertheless, with the possible exception of Malaya, it did not 'make them anxious for the restoration of white rule. In Indonesia, Burma and Vietnam it strengthened the desire for independence. In these countries, indeed, political passions ran so high that the hard facts of the economic situation were barely recognized.

For although their plight was desperate and measures to promote economic recovery should have been given priority over everything else, Indonesians, Burmese and Vietnamese were at one in their determination that European trade with their countries should never again be on the old footing, and in their belief that only through political independence could such an object be achieved.

(a) *Malaya*

Malaya's case was in many ways, but not all, exceptional. Before the war the Malays had been the least politically minded of all the peoples of South-East Asia. The British bureaucracy had been just and enlightened, and most of its members had tended to develop strong pro-Malay sympathies. During the occupation period, however, Malay national sentiment had become a reality; it was strongly anti-Chinese, and its rallying cry, 'Malaya for the Malays', transcended the particularism of the individual states. It showed itself in a most unpleasant form at the moment of Malaya's release from Japanese thralldom, when in many places Malays began to kill any Chinese on whom they could lay hands. The British military administration, which at first took over the management of the country, had to adopt stern measures to repress these outbreaks of fanaticism.

But these were not the only problems of law and order. Under the Japanese the Malay police force, which had been used against the guerrillas, had declined sadly in morale and efficiency. Firearms were easy to obtain, the Chinese secret societies had flourished, and for some time after the restoration of British rule there was an unparalleled outbreak of violent crime. Behind the scenes also the leaders of the Malayan Anti-Japanese Army, the M.P.A.J.A., most of whom were Communists, were making a determined bid for power. And although in December 1945 the British disbanded and disarmed them, giving each man a war gratuity of 350 dollars, their leaders resorted to the strike weapon, which they used with great effect in 1946, cashing in on the general discontent at high prices and the shortage of food.

The food problem was acute. Malaya was dependent upon supplies of imported rice, which at first were not available owing to the fall in production in Burma and the other rice-exporting countries. The government did what it could to stimulate local cultivation by means of subsidies, guaranteed prices and extensions of the irrigated areas. Rationing was imposed, and rice on the ration was sold at a price

much lower than its cost. But the amount per person was much lower than had been consumed before the war. Native production, however, increased, and by 1948 was above the pre-war level.

Immense efforts were put into reconstruction. The public health services were quickly revived, hospitals were re-equipped, sanitation improved and anti-malarial measures reintroduced. They brought immediate results. In 1947, for instance, the infant mortality rate was the lowest on record. Schools were reopened. They were so overcrowded that they had to work by shifts, with one school occupying the buildings in the morning and another in the afternoon. The shortage of teachers and equipment was truly formidable, and in 1946 the number of children attending school was twice what it had been before the war.

In both Kuala Lumpur and Singapore the Education Departments went ahead with a vigorous policy of expansion which aimed at ultimately providing free primary education for all children. The creation of a common Malayan citizenship from among the diverse racial groups in the country, without which political advance towards self-government was recognized to be impossible, was the most urgent problem of the new era, and special attention was directed to the framing of an education policy which should contribute towards its solution. This involved finding some means of integrating the Chinese schools, the breeding-ground alike of Chinese nationalism and of Communism, into the general system of education. Another interesting step taken was that of making English the second language in all vernacular schools. A scheme was also worked out for combining Raffles College and the King Edward VII College of Medicine to form a university, and in October 1949 the University of Malaya commenced its first session.

Equal energy was directed to the furtherance of economic recovery. A vast programme of renovation was undertaken to put the railways, roads and harbours again into working order. The revival of the tin and rubber industries was of vital importance. The Chinese mines, dependent mainly on hand labour, got away to a quick start. But the British-owned mines, which accounted for two-thirds of the normal production, were up against serious problems. Their dredges had been destroyed or put out of action early in the war. Now a dredge cost nearly four times its pre-war price and took two years to build. Government compensation for war damage helped to the tune of 75 million dollars, but there was long delay in obtaining materials for repairs. Against a pre-war production of 80,651 tons only 8,432 tons

were mined in 1946. But in the following year 36,079 tons were produced, and by 1950 the pre-war figure had been surpassed.

Rubber made a quicker recovery. The Japanese had cut down the trees on only 2½ per cent of the total of 3,302,000 acres under cultivation. The Malays, who owned 40 per cent of the acreage, were able to start production at once. On the big European estates, however, an immense outlay on buildings and machinery was entailed, and there was an acute labour shortage. Nevertheless by 1948 the industry had recovered its pre-war status and was going ahead with trees giving a much higher yield. The Government of Britain made a large grant towards war compensation, and by 1950 rubber exports were three times their pre-war value. The total acreage under rubber was 3,359,251 and the production had risen to 692,585 tons against 372,000 tons in 1938. As tin and rubber together accounted for 86 per cent of Malaya's exports, their rapid increase was the most significant feature of her economic recovery. Moreover, she had become more important to Britain than ever before on account of her American dollar earnings. They rose from 519 millions in 1948 to 1,195 millions in 1950. But much of this increase, it must be remembered, was due to the enhanced prices of these two commodities resulting from the American rearmament programme.

During the reconstruction period much was also done to expand the production of palm-oil, copra, pineapples and tea. The forests too played their part in aiding recovery. There was a big local demand for timber for new building and repairs, while Britain's post-war housing programme caused her to make heavy purchases of Malayan light hardwoods as a substitute for softwoods from hard-currency areas.

Long before the Second World War responsible officials had been exercised in their minds concerning the constitutional development of Malaya. As early as 1880 Governor Sir Frederick Weld had made the pertinent remark that we were teaching the people of Malaya to govern under our guidance, but not to govern themselves. The experience of trying to repel the Japanese invasion with ten separate administrations in so small a country had demonstrated the inefficiency of such an arrangement at a time of crisis. The hope that other states which had accepted British protection would join the Federation had proved an illusion. In the Federation itself the problem of safeguarding the sovereignty of the sultans while developing a strong central government at Kuala Lumpur had caused strange anomalies between theory and practice.

After the First World War attempts were made to solve this intractable problem by 'decentralization'. But these were vitiated by the plain fact that from an administrative point of view what was needed was a form of union which would reduce the friction and expense of dealing with so large a number of separate administrations. Such an arrangement, however, was outside the range of practical politics. The particularism of the individual states was too strong. After interminable discussions of every aspect of the question throughout Sir Laurence Guillemard's term of office as Governor and High Commissioner, 1920-7, the Federal Council was reconstituted in 1927. The Malay rulers, who had never taken part in its discussions, withdrew from it. Their places were taken by the Principal Medical Officer, the Controller of Labour, the Director of Public Works and the Director of Education. Further unofficial members were added, and the new Council had a membership of thirteen officials and eleven unofficials. In future every Bill passed by the Council had to be signed by each of the four rulers before coming into force.

But this was not decentralization in any sense. With Guillemard's departure, says Rupert Emerson,¹ it was 'tucked away in a cubby hole'. 'There was so much money', writes Sir Richard Winstedt, 'that the Rulers felt no inclination to criticize.'² The great depression, however, caused decentralization to become a living issue once more. After further interminable discussions it was decided in 1936 that the post of Chief Secretary to the government was the greatest obstacle in the way, and it was accordingly abolished. The office of Federal Secretary was substituted, with precedence after that of the four Residents. His duties were those of liaison and co-ordination, while the machinery of the Federation was in future to be used merely to facilitate the transaction of business common to all four states. It was not a good arrangement, for instead of uniting the country, while safeguarding legitimate local interests, its tendency was to stimulate particularism at the expense of the common good. Moreover, it disregarded the feelings and interests of the 'immigrant races'. Victor Purcell's complaint, that the matter was dealt with as if 'the only political realities were the states, their Sultans, and the treaties with the King', has much justification, as also his charge that 'the ruling caste was emphatically "Malay-minded"'.³

It is against this background that the MacMichael plan for a post-war Malayan Union must be seen. During the war it seemed obvious

¹ *Malaysia*, p. 173.

² *Malaya and its History*, p. 90.

³ *The Chinese in Southeast Asia*, p. 382.

to the planners of reconstruction that the great need was to promote a sense of security and common citizenship as a preparation for self-government within the British Commonwealth. The intention was excellent, but the way it was carried out caused an explosion of Malay national feeling as sudden and unexpected as the one with which a quarter of a century earlier Burma had greeted the announcement that she was to be excluded from the scope of the Indian constitutional reforms of 1921.

In the new Union all nine Malay states, together with Penang and Malacca, were to be combined to form one protectorate. Singapore was to remain a separate Crown colony. The sultan in each state would retain his throne and little else. He was to preside over a Malay Advisory Council, which would deal mainly with matters affecting the Mahommedan religion. Apart from that all power was to be concentrated in the central government at Kuala Lumpur, the State Councils would deal only with such matters as were delegated to them, and would be presided over in each case by a British Resident Councilor. MacMichael, who went to Malaya armed with special powers to investigate each sultan's conduct during the Japanese occupation and decide on his suitability to occupy his throne, was consequently able to negotiate treaties with all nine rulers, whereby they transferred their complete rights of legal sovereignty to Britain.

The other main provision of the plan related to citizenship of the Union. It was to be granted to (a) all persons born in the territory of the Union or in Singapore, and (b) immigrants who had lived there for ten out of the preceding fifteen years. Future immigrants could qualify for it after only five years' residence. Citizenship was to involve full equality of rights, including admission to the administrative services. There was to be no discrimination of race or creed.

The publication in January 1946 of a White Paper setting forth these proposals caused the storm to burst. Under the Prime Minister of Johore, Dato Onn Bin Jaafar, the United Malay National Organization, U.M.N.O., sprang into being with branches everywhere. It was pledged to the task of 'warding off the devastating ignominy of race extinction'.¹ Malays were mourning for a week and a mass non-co-operation movement was threatened. These efforts, however, had less practical effect than those of a group of ex-Malayan civil servants, including the nonagenarian Sir Frank Swettenham, who brought their influence to bear on the British government and stirred

¹ Dato Onn Bin Jaafar's words quoted by Purcell, *op. cit.*, p. 387.

up public opinion on behalf of the Malays¹ to such effect that the treaties and the scheme for a Malayan Union were alike dropped.

The British government then committed the mistake of going too far in the opposite direction. In April 1946 a Working Committee composed of representatives of the administration and U.M.N.O. was set up to draft new proposals. Later, another composed of Chinese and Indians was also set up, but only after the British government had given conditional approval of the Working Committee's proposals. In 1947 a revised constitution was drawn up on the basis of the recommendations of the two bodies. Legal sovereignty was handed back to the sultans, but they were to govern in accordance with British advice as previously. Singapore was to retain its separate status. Instead of a Union, all nine states, together with Penang and Malacca, were to form a Federation under a High Commissioner and Executive and Legislative Councils. In addition to the usual official members the Executive Council was to have unofficial members chosen from the various races in the country. The Legislative Council was to be composed of fifteen officials and sixty-one unofficial members, of whom thirty-one were to be Malays and the rest Europeans, Chinese, Indians and Eurasians. They were to be nominated by the High Commissioner at first, but as soon as possible election was to be introduced. The federal government was given very extensive powers, while those of the states were correspondingly limited.

The qualifications for Malayan citizenship were stiffened up appreciably. The people who automatically qualified for it in addition to Malays were Indians and Chinese British subjects of the second generation born in federal territory. Immigrants could become naturalized when they had lived in the Federation for at least fifteen years, if they intended to make it their permanent home.

The Malays were opposed even to this concession, since there was nothing to prevent the immigrants from retaining their original nationality while becoming citizens of Malaya. Chinese law, in fact, makes it impossible for a Chinese to divest himself of Chinese nationality. But the British government was convinced that a law permitting dual nationality was essential if the three races were to be welded together into a political unit. The main difficulty was that the Second World War had intensified national feeling. But the three races lived so closely intermingled that their co-operation must be assured if the ordinary amenities of life were to be preserved. Yet

¹ Winstedt in *Malaya and its History*, pp. 140-7, may be compared with Purcell, *op. cit.*, pp. 383 ff., on this subject.

one of those races was placed in a specially privileged position, for the new constitution, which came into effect on 1 February 1948, charged the High Commissioner with the special responsibility of safeguarding the position of the Malays. And in view of all the circumstances it is difficult to see what other arrangement could have been made.

The year in which the new Federation was inaugurated saw the outbreak of the Communist revolt. The Communists, who were comparatively few in numbers and almost exclusively Chinese, had received a setback to their attempt to paralyse economic recovery and discredit the government when in February 1946 firm measures were taken by the military. They thereupon went underground. Besides fomenting strikes they watched political developments with special interest, seeking to exploit any popular dissatisfaction.

The Chinese campaign against the proposals for federation in 1947 gave them a good opportunity for increasing their influence. For some months there were warnings of impending trouble. Then in June 1948 widespread outbreaks of violence occurred. European planters and tin miners and Chinese members of the Kuomintang party were murdered. This form of terrorism was intended to pave the way for revolt. The initial plan was to get a region under terrorist control and declare it an independent Communist area, then gradually to extend this over the whole country. Captured documents indicated that the declaration of a Communist Republic of Malaya was timed for 3 August 1948.

Once the government had recovered from its initial surprise its measures to deal with the threat showed the greatest energy and determination. But the Communists had laid their plans well. They had hidden large quantities of arms and their intelligence system was excellent. They split up into small groups making hit-and-run attacks and could make rings round the troops who were new to jungle warfare and were unable to speak the vernaculars of the countryside. And the anti-Communist Chinese were in such fear of the terrorists that they paid large sums of protection money.

The recruitment of 26,000 Malay armed police and the systematic training of the troops in jungle warfare were among the measures that gradually brought the situation more or less under control by the middle of 1949. But the revolt was by no means broken, and the rapid collapse of the Kuomintang in northern China in 1948, and throughout the remainder of the country in 1949, put new heart into the Communist movement in Malaya.

Nevertheless it was a case of the revolt of a very few, never more than 7,000; and captured documents showed that the rebels had

failed to win voluntary popular support and had been forced on to the defensive. On the other hand, the government's hope of victory within one year proved illusory. The Communists abandoned the more settled areas and went deeper into the jungle, whence at the time of writing they had still not been completely cleared, notwithstanding the introduction of the comprehensive Briggs Plan and the inspiring leadership of the High Commissioner, General Sir Gerald Templer.

(b) *Burma*

The Burmese had at first allowed themselves to hope that the nominal independence accorded them by the Japanese in 1943 might turn out to be the genuine article. They were soon disillusioned. Hence the return of the British was hailed with joy. But while they welcomed liberation from the Japanese tyranny, their experiences during the occupation period made them impatient of any form of foreign rule. At the end of the war Aung San, the commander of the Burma National Army, became the focus of nationalist aspirations, which found expression in the broad-based political organization known as the Anti-Fascist Peoples Freedom League, the A.F.P.F.L.

Aung San had sprung to fame as the organizer of a students' strike in the University of Rangoon in 1936. Thereafter he became the leader of the *Dobama Asiayone* ('We Burmans' Association), the extremist wing of the Burma Student Movement. The members of the association adopted the title *Thakin* ('lord'), the Burmese equivalent of the Indian 'Sahib', used as a term of respect for Europeans. Some of them were in contact with the Indian Communist Party and propagated Marxist doctrines in a small way. In 1940 some thirty of the *Thakins*, including Aung San, went to Japan at the invitation of the Japanese consul in Rangoon and received instruction in the role they were to play when the Japanese invaded Burma. They returned with the Japanese armies; and when Dr. Ba Maw became *Adipadi*, Aung San was appointed Minister of Defence, and his brother-in-law Than Tun Minister of Transport and Supply, in the Burmese Cabinet. There they were in an excellent position to organize the anti-Japanese swing of the Burma National Army. The movement was kept secret even from the *Adipadi* himself, who had planned for the army to detach itself from the Japanese as the British advanced down the Irrawaddy valley, but thereafter to maintain a neutral role, in the optimistic belief that he might somehow use it as a bargaining counter.

Ba Maw fled with the Japanese into Siam, leaving Aung San and the A.F.P.F.L. the most potent political force with which the British military government had to deal when it took over. The function of the military government, in which members of the administrative services who had been evacuated to India were incorporated, was to rally the personnel of the services that had remained in Burma during the occupation and re-establish administration on the old footing as soon as possible. This was carried out with such apparent success that in October 1945 civil government was officially restored. The changeover was made before effective measures to disarm the population had been taken. How unwise this was later events were amply to demonstrate.

British policy for Burma had been announced in a statement issued on 17 May 1945. This reaffirmed the intention to grant full self-government within the British Commonwealth. It envisaged a relatively short period of direct British rule in co-operation with the Burmese so that rehabilitation measures might be carried out which would in due course permit a general election to be held. Then the Constitution of 1937 would be re-established and the Burmese could begin to draw up a constitution on the basis of self-government. This would be embodied in legislation by the Imperial Parliament, and at the same time a treaty would be negotiated dealing with matters which would remain the responsibility of the British government after the grant of self-government.

Right from the start, however, the professed aim of Aung San and his party was complete independence. Dominion status did not appeal to them, for they had a deep distrust of British motives and feared that once British business interests regained their position in the nation's economy, self-government would prove illusory. They were by no means unaware of their need for British assistance, capital and expert knowledge, but they wanted to be in a position to keep it under firm control. When, therefore, the governor began to form his first ministry and offered the leaders of the A.F.P.F.L. places in it they demanded a majority of seats and the right for their representatives to accept guidance from the supreme council of the party. This was rejected, and they thereupon threw themselves into opposition.

Meanwhile Burma's progress towards recovery was held up by various difficulties. Much was done to restore road and rail transport and recondition the docks. But the much-needed relief supplies were very hard to obtain, and when the government cancelled the Japanese-issued currency the cultivators were everywhere without funds. The

police were hampered by need of arms and adequate transport, and disorderly conditions militated against the revival of agriculture and local trade. The Communists were becoming active, and before long the government, instead of concentrating all its attention on the recovery programme, was forced to deal with the political issues. And Governor Dorman-Smith's manœuvres in encouraging the development of rival parties to the A.F.P.F.L. did not improve the situation.

In August 1946 General Sir Hubert Rance, who as military governor had earned the trust and goodwill of most of the Burmese, succeeded Dorman-Smith and came prepared to pursue the policy of conciliation, which was already beginning to yield good results in India. And although Aung San and his friends worked up a serious strike threat which affected the police and government officials, they were willing to enter into friendly negotiations with Sir Hubert. The result of these was that he accepted the demand for an A.F.P.F.L.-dominated Council of Ministers, and in October 1946 Aung San became its leader.

The first act of the A.F.P.F.L. on coming into power was to exclude Communists from their ranks. The maintenance of law and order, the achievement of economic stability, and the establishment of public confidence were now Aung San's responsibility, and he found that the sole aim of the Communists was revolution. This made it possible for Britain to view his demands with greater sympathy, and when in January 1947 he led a delegation to London to confer with Attlee's Labour Cabinet agreement was easily reached. There was to be a general election in the following April, and the British government bound itself to accept the verdict of the Burma electorate regarding the form of self-government. Meanwhile the ministers in the Burma Cabinet were to be given control over the armed forces and the budget.

This was a fair and reasonable agreement, honestly negotiated. It fell far short of the extravagant demands that Aung San had made as a revolutionary leader. But responsibility had caused his own understanding of the situation to develop rapidly, and he was immensely impressed with the British government's sincerity. Hence, although two of the members of his delegation—U Saw, a past premier with great ambitions, and Ba Sein, a mere demagogue—refused to be associated in the agreement, Aung San returned to Burma determined to carry it out.

The task before him was far from easy. The disorderly elements had got out of control, and the non-Burmese peoples—the Karens, Shans, Kachins, and Chins—were ready to fight rather than come

under Burmese control. Britain had written into the agreement a proviso safeguarding their rights, but they were by no means reassured. At the April general election the A.F.P.F.L. won a resounding victory, and Aung San, who more than any other Burmese leader had come to realize the need for a positive policy of conciliation towards the hill peoples, allowed them practically to write their own terms into the new constitution. The Karens alone, with the memory still



GENERAL AUNG SAN

fresh of their cruel treatment at the hands of the Burma Independence Army, remained unsatisfied. They stood out for a state of their own, disregarding the fact that with the majority of them living in the Irrawaddy and Tenasserim divisions, inextricably mixed with the Burmese, such a solution presented almost insuperable difficulties and was in any case of doubtful wisdom.

Aung San did his utmost to meet their more reasonable claims with statesmanlike patience and understanding, and had he lived would

undoubtedly have succeeded in solving the problem. But on 19 July 1947 he and six of his colleagues in the Cabinet were murdered by hired assassins in the pay of the ambitious U Saw. It was a staggering blow which well explains the scepticism of many well-informed British regarding the efficacy of the method chosen for dealing with Burmese nationalist aspirations. No Burman at the time commanded such personal support or showed such gifts of leadership as Aung San, and what Burma needed more than anything else was effective leadership. The idea of a sovereign people making its will effective was entirely foreign to the political outlook of the country. Moreover, there is reason to believe that Aung San had determined to work out a settlement which would enable Burma to remain within the British Commonwealth. With him removed there was no leader left with sufficient influence to carry the country with him on such an issue. A.F.P.F.L. propaganda had always asserted with the utmost vehemence that nothing less than complete independence would satisfy Burma.

Sir Hubert Rance at once nominated Thakin Nu, vice-president of the A.F.P.F.L., as Aung San's successor. A deeply religious man who had never aspired to the position he was now called upon to occupy, he assumed the difficult task of holding his party together and saving the country from confusion. Under his leadership the Burma Constituent Assembly completed its work and on 24 September 1947 unanimously passed the new constitution. Its decision was for complete independence, and in mid-October Thakin Nu came to London to negotiate Burma's secession from the Commonwealth. The outcome was the signature on 17 October 1947 of a treaty recognizing the Republic of the Union of Burma as a fully independent state on a date to be fixed by parliament. A Burma Independence Bill was accordingly passed through parliament, and on 4 January 1948 Sir Hubert Rance formally handed over charge to the republic's first president, a Shan chieftain, the Sawbwa of Yawnghe, Sao Shwe Thaik.

Britain made a generous financial settlement with the new state and provided a naval, military and air mission for training its armed forces. Thakin Nu on his part concluded a defence agreement whereby British forces were to have right of access to ports and airfields in Burma should she need their assistance. With an undemarcated Yunnan border, many Burmese felt it was running an unnecessary risk to assume full responsibility for defence before building up adequate armed forces.

The Nu-Attlee Agreement was violently opposed by the Communists as well as by the more irresponsible political elements which



INDEPENDENCE MONUMENT, RANGOON

the revolutionary movement had brought to birth. The A.F.P.F.L. had stirred up an agitation stronger than it could check. Disorder developed into rebellion, and the government lost control over much of the country. Rangoon itself was threatened, and when a number of Burmese battalions went over to the rebels its defence depended upon the Karen, Kachin and Chin contingents in the army. To make matters worse, in September 1948 U Tin Tut, by far the ablest and most experienced man in the government, was murdered, and with his removal the direction of affairs was left mainly in the hands of politicians whose training had been as agitators, with few gifts of statesmanship and great ignorance of administration.



PANDIT NEHRU AND U NU

The worst blow came through mismanagement of the Karen question. An attempt to disarm them caused them to rebel, and their revolt became far more dangerous than any other rebel movement. The year 1949, therefore, was a bad one. The government had effective control only in Rangoon and a few widely-scattered parts of the country. Road, rail and river communications were cut. The export of rice was less than half its pre-war amount, and national bankruptcy seemed inevitable.

The usual escape from such a state of affairs through a military dictatorship was not Burma's fate for the simple reason that her military forces were inadequate for such a purpose. Intervention by

the Chinese Communists was feared, but they were too busy with their own problems; and effective Chinese military operations in Burma are not such an easy proposition as the alarmists are inclined to suggest. Burma therefore was left to work out her own salvation in her own way. Thakin Nu, through his transparent honesty and devotion to his task, gradually established confidence in the government. And as his team of young men gained experience and began to adopt a firmer front, so, little by little, their rule became more effective. By 1950 the critical corner had been turned. Since then, though serious difficulties remain, there have been indications of hopeful progress in a number of fields.

(c) *French Indo-China*

When in 1945 the defeat of Japan came within measurable distance many French officers in Indo-China hoped to be in a position to co-operate with Allied forces in liberating the country. The Japanese, however, forestalled such a move by staging a *coup d'état* on 10 March and taking over control from the French. They broadcast a statement that the colonial status of Indo-China had ended. Thereupon the Emperor of Annam; Bao Dai, and the Kings of Cambodia and Laos issued declarations of independence. Ho Chi Minh, the leader of the Viet Minh League, refused to recognize the emperor's declaration, and with seven provinces of Tongking under his control and an active resistance movement in Cochin China he was able to seize Hanoi as soon as the Japanese surrender was announced in August, while a national committee assumed power in Saigon.

In the previous month the Potsdam Conference had made quite different arrangements for the take-over from the Japanese. Chinese troops were to occupy the north down to the sixteenth parallel of latitude, and British troops the remainder. General Gracey, in command of the British contingent, arrived in Saigon on 13 September, and with his help the French authorities resumed control over that city and a number of others. But their writ ran no further, for the whole countryside was in the hands of nationalist guerrillas. Early in 1946 Admiral d'Argenlieu arrived as High Commissioner with General Leclerc as military commander, and the British forces were withdrawn.

In the Chinese sector above the sixteenth parallel it was quite a different story. The Chinese left Ho Chi Minh in control of the administration and refused admission to French troops. This situation continued until 28 February 1946, when a Franco-Chinese agreement

was signed under which, in return for concessions on the Yunnan-Hanoi Railway and recognition of the special position of their nationals in Indo-China, the Chinese agreed to withdraw their troops. Meanwhile in the previous month the French had come to terms with the King of Cambodia whereby his kingdom was to exercise a degree of autonomy, subject to the control of the French governor. Shortly afterwards a similar arrangement was made with the King of Laos.

Early in March an agreement was concluded with the Vietnam government at Hanoi. France recognized the Republic of Vietnam as a free state forming part of the Indo-Chinese Federation, which it was proposed to create, and of the French Union: a referendum was to be held in Cochin China to decide whether it should join the republic. It was also arranged that a further conference should be held to decide such matters as the diplomatic relations of the republic, the future status of Indo-China, and French cultural and economic interests in Vietnam. This was held in April at Dalat in Cochin China, and it was at once evident that the French interpretation of Vietnam's 'independence' was markedly different from that of the nationalist government.

On 1 June Admiral d'Argenlieu announced the creation of an autonomous republic of Cochin China as a provisional measure. This evoked a storm of protest as constituting an infringement of the agreement whereby Cochin China was to be free to decide its future status by referendum. Thereafter things went from bad to worse. In July a conference opened between France and Vietnam at Fontainebleau, and while it was in progress d'Argenlieu held a second Dalat conference with representatives of Cambodia, Cochin China, Laos and southern Annam. Vietnam was not invited to be represented. The Vietnam delegates walked out of the Fontainebleau conference in protest without any decision being taken, save for an agreement, signed on 14 September, providing for a cessation of hostilities and the settlement of a number of cultural and economic questions.

The agreement to cease hostilities was soon broken. There was violent agitation. The Vietnamese leaders would consider nothing less than full sovereignty and refused to budge an inch on the Cochin China question. In November Dr. Nguyen Van Thinh committed suicide as a protest against the 'unpatriotic' role he had found himself forced to play as the French puppet ruler of Cochin China. Armed uprisings brought French reprisals, and on 23 November they bombed Haiphong, causing frightful casualties. On 19 December the Vietnamese staged a surprise attack on French garrisons in Tongking and Annam, and full-scale war began.



BAO DAI AT THE HUÉ PALACE

France's plan for Indo-China was decided upon in a series of parliamentary debates in the summer of 1946, when Georges Bidault was prime minister. The Left proposed that a federation should gradually be formed by free negotiations with the representatives of the various states. They should be given equality of status and the right of secession. Bidault, however, insisted on the maintenance of



HO CHI MINH

French sovereignty; he argued that the recognition of dominion status after the model of the British Commonwealth would start a dangerous precedent for North Africa and Madagascar. The form of federation, therefore, that was finally accepted by the French parliament provided for federal bodies with purely advisory functions. The French parliament was to retain legislative power over all important matters.

On 24 March 1947 Ho Chi Minh made a firm statement of Vietnamese policy. If France would do to Vietnam, he said, what the United States had done to the Philippines and Britain to India the Vietnamese people would bring to France friendly co-operation. If not, they would continue to resist. To this the reply of d'Argenlieu's successor, Émile Bollaert, was: 'We shall remain. . . . The Constitution makes the French Union, of which Indo-China is an integral part, an institution of the Republic.'

The fact that Ho Chi Minh was a Communist was naturally a major obstacle to a settlement. Only ten of the 300 members of the Vietnamese National Assembly were known to be Communists, though the key positions in the administration were thought to be Communist-held. The movement, however, was primarily nationalist and depended for its main support on non-Communist nationalists. It has been the tragedy of Vietnam that its nationalist movement came under Communist direction. The suggestion has been made that in his anxiety to reach an agreement with France Ho Chi Minh was willing to forswear his Communism. But France would not enter into negotiations with him.

On 10 September 1947 France made a 'last appeal' to the rebels in Indo-China. She offered what she called a large degree of native control over native affairs, subject to Indo-China remaining in the French Union, with French control over military installations and the direction of foreign policy. An amnesty was to be proclaimed and prisoners exchanged. The appeal significantly made no reference to the question of recognizing Ho Chi Minh's government, or even of negotiating with it. Naturally, therefore, the Vietnam government rejected it. At the same time it appealed to the United Nations with the offer of peace on the basis of the unification of the three Vietnamese-speaking regions of Tongking, Annam and Cochin China into an independent state within the Indo-Chinese Federation and the French Union. France, however, successfully blocked the appeal.

The French made repeated overtures to Bao Dai to head a pro-French government in Vietnam. At first he refused to commit himself, but they went ahead with their preparations and on 20 May 1948 proclaimed the 'Central Provisional Vietnam Government' with Nguyen Van Xuan, the head of the French-sponsored state of Cochin China, as its president. Finally on 8 March 1949 Bao Dai was persuaded to become the head of a new French 'dominion' composed of Cochin China, Annam and Tongking, and officially took over on 30 December. It was, of course, yet another bogus version of

'independence'. Ho Chi Minh's position was in no way weakened, in spite of the fact that he had well over 100,000 of France's best troops fighting against him. He still held most of Tongking; elsewhere French troops occupied the cities and maintained some lines of communication. The economic life of the country was dislocated, and the strain on France herself was more than she could bear.

One of the first acts of the Communist government of China in the sphere of foreign affairs was, on 19 January 1950, to recognize the Viet Minh government of Ho Chi Minh as the sovereign power in Vietnam. Russia and her European satellites quickly followed suit. So the tragedy of Vietnam took a new turn, becoming merged into the 'cold war' between the American-led states and the Soviet bloc.

On 6 February 1950 Britain and the United States accorded formal recognition to Bao Dai. Both had at the outset sympathized with the Vietnam nationalist movement. Now France was to receive more and more American aid to continue the struggle, and Indo-China to become a vital outpost in the strategy of the Pentagon. Thus the general direction of policy slipped out of French hands into those of the State Department at Washington.

(d) *Indonesia*

Japan announced her willingness to accept the Potsdam terms on 10 August 1945. Two days earlier, at the invitation of Marshal Terauchi, the commander-in-chief of the Japanese armies in the southern regions, Sukarno, Hatta and a third Indonesian leader, Wediodiningrat, arrived in Saigon to discuss a declaration of Indonesian independence. It was arranged that a Commission for the Preparation of Independence should meet on 19 August in Batavia. The delegates returned to Java on 14 August. On the next day there were rumours that Japan had capitulated. The commission therefore got hurriedly to work, and on the 17th the proclamation of independence was issued. Not till five days later was Japan's capitulation officially announced by the Japanese commander in Java.

The original Allied arrangement had been for the American forces to occupy Indonesia. But this had to be abandoned, and instead the task was assigned to the British. The sudden collapse of Japan came so soon after this change of plan that it caught the British unprepared. So severe was the shortage of transport that no troops could be moved in until 29 September. Their task, when they began to arrive, was to disarm and repatriate 283,000 Japanese and protect 200,000 Dutch



PRESIDENT SUKARNO (WITH HAJI AGUS SALIM IN THE BACKGROUND)

and Allied prisoners of war and internees. To carry it out properly their numbers were at first far too few. It is not to be wondered at, therefore, that the British commander, General Christison, finding Sukarno's republican government in apparent control, requested its co-operation. And although his colleague, Vice-Admiral Patterson, stated clearly that the British did not recognize the Sukarno regime, his action was taken as tantamount to *de facto* recognition and many waverers of the pre-war administration decided to throw in their lot with the republic.

A few days later Dr. van Mook arrived in Batavia. He was prepared to open negotiations on the basis of Queen Wilhelmina's 1942 broadcast, but he announced that he would on no account parley with Sukarno as a collaborationist. On 14 November Sukarno was replaced as the head of the republican government by Sutan Sjahrir, a moderate, an intellectual, and one who had 'gone to the mountains' during the Japanese period. Informal discussions, therefore, were able to begin. A week before the change of government The Hague had announced its basic programme in vague terms that were already half a century out of date. Indonesia was to be a partner in a kingdom

of the Netherlands so constructed that the national self-respect of all its participating peoples would be assured. Sukarno had summarily rejected this. Sjahrir in his turn announced on 4 December 1945 that his government's basic demand was for Dutch recognition of the Indonesian Republic.

Meanwhile the British and Dutch forces went steadily and carefully ahead with the occupation of the islands, while the republic on its side expanded its forces. There were frequent ugly scenes and clashes. Heavy fighting took place when the British landed at Surabaya, and shortly after taking over General Mallaby was murdered. Such was the state of disorder that Dutch women and children could not be evacuated from many of the inland concentration camps where the Japanese had herded them.

On 10 February 1946 the Dutch government made a detailed statement of its policy and offered to discuss it with authorized representatives of the republic. It proposed to set up a Commonwealth of Indonesia, composed of territories with varying degrees of self-government, and to create an Indonesian citizenship for all persons born there. Internal affairs were to be dealt with by a democratically elected parliament; in which Indonesians would have a substantial majority. The ministry would be in political harmony with parliament but would have a representative of the Crown at its head. The different regions of Indonesia would be linked together in a federal structure and the Commonwealth would become a partner in the Dutch Kingdom. The Netherlands would support Indonesia's application for membership of the United Nations Organization.

Soon afterwards Sjahrir headed a small Indonesian delegation which went to confer with the Dutch government at The Hague. Again he made it clear that the starting-point for negotiations must be the recognition of the republic as a sovereign state. On that basis Indonesia would be willing to enter into close relations with the Netherlands and would co-operate in all fields. Thereupon the Dutch government offered a compromise: it was willing to recognize the republic as a unit of the federative state to be created in conformity with the declaration of 10 February. In addition it offered to recognize the *de facto* rule of the republic over those parts of Java and Madura not already under the protection of Allied troops. As Sjahrir was unable to accept these terms, the conference broke up and he and his colleagues returned home.

In June 1946 a crisis occurred in the government of the republic. The Communists, under Tan Malaka, made an attempt to overthrow

the Cabinet by kidnapping Sjahrir and several of his colleagues. The move, however, was defeated by the prompt action of Sukarno as president of the republic. He proclaimed a state of emergency and for some weeks exercised dictatorial powers. In the meantime, while negotiations were at a standstill, the Dutch had assumed control over Borneo and the Great East. In July a conference of representatives of these territories met at Malino, in Celebes, under Dr. van Mook and recommended the organization of the whole of Indonesia into a federation with four parts: Java, Sumatra, Borneo, and the Great East.

In August the Dutch government made another attempt to break the impasse by appointing three commissioners-general to go to Java and assist van Mook in new discussions with representatives of the republic. A conference between the two sides was held in October and November under the neutral presidency of the British special commissioner, Lord Killearn, at the hill station of Linggadjati, near Cheribon. After considerable pressure—notably British—from abroad, an agreement was reached on 15 November. The Dutch government recognized the government of the republic as exercising *de facto* authority over Java, Madura, and Sumatra. The two governments were to co-operate in establishing a sovereign democratic state on a federal basis to be called the United States of Indonesia. Of this Borneo and the Great East would form component parts. A constituent assembly was to come into being, composed of democratically elected representatives of the republic and the other component parts. The United States of Indonesia was in turn to form part of a Netherlands-Indonesian Union together with the Netherlands, Surinam and Curaçao. This would promote joint interests in foreign relations, defence, finance, and economic and cultural matters. The United States of Indonesia would apply for membership of UNO. Finally any dispute arising from the agreement was to be settled by arbitration.

There was considerable opposition to the agreement in both the Dutch parliament and the Central Indonesian National Committee, but in December 1946 it was passed by both, and on 25 March 1947 was signed at Batavia. It had been difficult enough to reach an agreement, but under the troubled conditions prevailing, and with frequent outbreaks of violence, it was supremely difficult to put it into practice. The Dutch were sincere in their intention to carry it out, but they did not believe that the republic seriously intended to do so. The important Masjumi Party, representing Moslem religious interests, was opposed to it and the republican government could not accept the

Dutch assumption that until the projected United States was actually established the Netherlands government was the sovereign power throughout Indonesia.

The Dutch accused the republic of not keeping its word, and on 27 May 1947 sent their demands in the form of an ultimatum. When a satisfactory reply was not forthcoming they proceeded to 'restore order' by 'police action'. Their troops occupied important areas of Java, Madura and Sumatra and cut off the republican forces into small isolated segments. While fighting was still in progress the United Nations Security Council, at the instance of India and Australia, issued a cease-fire order on 1 August, and shortly afterwards set up a Committee of Good Offices, composed of representatives of Australia, Belgium and the United States, to arbitrate in the dispute.

A conference took place in the United States warship *Renville* and resulted in another agreement, accepted by the disputants on 17 January 1948. There was to be a truce which provided for the establishment of a demilitarized zone. The United States of Indonesia was to be set up, but on different lines from the Linggadjati arrangements, for plebiscites were to be conducted to determine whether the various groups in the main islands wished to join the republic or some other part of the projected federation. Dutch sovereignty was to remain over Indonesia until it was transferred to the United States of Indonesia.

The *Renville* agreement, however, was no more successful than the one negotiated at Linggadjati. Both sides accused each other of violations of the truce, and the Indonesians accused the Dutch of establishing a blockade with the intention of forcing them to surrender. In July 1948 the Good Offices Committee, which had remained on the spot to supervise the implementation of the agreement, reported that the Indonesian complaints were substantially true. The Dutch then raised the Communist bogey. They asserted that the republic was in Communist hands. This led to an immediate purge by the republic of its Communist elements. Still the Dutch were not satisfied. In December 1948 negotiations broke down completely and they again resorted to 'police action'. They occupied the remainder of republican territory and clapped the leaders of its government in gaol.

This action caused serious agitation not only in the ranks of the United Nations but also throughout Asia. The Asian Conference, which met at New Delhi, asked the Security Council to intervene once more. In view of the pressure from many quarters the Security Council again took action. It ordered a cease-fire and called upon

the Dutch to return the republican capital of Jogjakarta in central Java. The Dutch obeyed the order, and once again the seemingly interminable discussions began with the republican leaders. In May they agreed to permit the republic to be reconstituted as a part of the United States of Indonesia, and in July Jogjakarta was handed over.

By this time trouble had arisen in a new direction: the non-republican territories had begun to press for the establishment of the interim government provided for in the Linggadjati agreement. The state of East Indonesia took the lead, and the agitation showed that there was widespread suspicion of the republic, in which Javanese interests predominated. The suggestion was made that the federation should be completed, with or without the republic. This did not mean that these territories wanted the continuance of Dutch rule. It showed that the Indonesian question was not to be solved by dealing with the republic in the expectation that the rest of Indonesia would toe the line.

The attempt at a solution by force had failed. The Dutch felt deeply aggrieved at the extent to which their actions had turned world opinion against them. There was a strong revulsion of feeling in Holland in favour of a round-table settlement which would satisfy the aspirations of the Indonesian peoples. A conference accordingly opened at The Hague on 23 August 1949 to arrange for the transfer of sovereignty. The Netherlands government, the republic, and the member states outside the republic were all represented and had the assistance of the United Nations Committee for Indonesia. Dutch policy now was to grant independence, not grudgingly but, as Dr. van Mook puts it, 'with good grace and liberality'.

On 2 November agreement was reached; on 27 December the provisional government of the new national state was constituted. Mr. Sukarno became its president, with Mr. Mohammed Hatta as its prime minister. The United States of Indonesia was constituted as a sovereign federal republic of sixteen states enjoying equal partnership with Holland under the Netherlands Crown. A system of co-operation with Holland by consultation was worked out and embodied in the agreement, and the Netherlands government made generous offers of assistance to its new partner.

Judged in the best light, the Dutch plan was 'to achieve a sufficient measure of internal security and economic reconstruction *before* the United States of Indonesia was to be declared independent'.¹ But

¹ Van Mook, *op. cit.*, p. 262.

nationalist sentiment takes little heed of such things when they are dictated by an external authority, and under post-war conditions in South-East Asia few people believed that once European authority was re-established its promises of future independence would be honoured.

(e) *Siam*

Siam, although Japan's ally and technically at war with the Allies, found her position little better than that of a conquered country. Her trade ceased, the Japanese confiscated whatever they required for their war effort, and completely failed to supply her with either the textiles or the machinery that she so badly needed. These facts, together with P'ibun's harsh treatment of officials who refused co-operation, aroused so much opposition to his regime that as soon as it became obvious that the Japanese were losing the war his government collapsed, in July 1944.

Pridi now became the real head of the government, but exercised his power through his friend Khuang Aphaiwong, who was prime minister until August 1945. At the end of the war the most urgent problem was that of the readjustment of relations with the victorious Allies. Khuang Aphaiwong fell foul of Pridi by attempting an independent line of his own. In September, therefore, he was dismissed and his place given to Seni Pramoj, who had been leader of the Free Thai Movement in the United States during the war and was now considered the most acceptable man for bringing about reconciliation with the Allies.

Pridi had already been paving the way towards the re-establishment of good relations. He had denounced Siam's declarations of war on the Allies, offered to return the territories annexed by P'ibun from French Indo-China, and suggested that disputed boundary questions should be referred to the United Nations. British commercial interests had suffered heavy losses in Siam, and there was naturally a demand for compensation. But unofficial American pressure was brought to bear, which caused her to relax her demands. The United States had never recognized the Siamese declaration of war and was consequently in a good position to advance her interests at the expense of Britain, who had done so. Britain's interests in Siam were much greater than America's but her claims for war damage brought constant American intervention in order to assure most-favoured-nation treatment to American trade. The post-war period therefore saw an immense growth of American influence in Siam. America had dollars to offer

and wished to act the part of rich uncle. Britain, impoverished by her war efforts, was in no position to compete.

France would not resume friendly relations on any other terms than the retrocession of the territories yielded by Vichy in May 1941. The United States again acted as mediator. The matter was also discussed in the United Nations before final settlement was reached at Washington on 17 November 1946. In the following month the much-disputed territories were returned to Indo-China and a conciliation commission was appointed to examine the ethnic, geographic and economic questions involved. Its report showed clearly that Siam had no real claim to the territories, but recommended that suitable arrangements should be made for her to receive her due share of the superabundant supplies of fish from the Great Lake.

The signing of the Franco-Siamese agreement removed one great obstacle in the way of Siam's membership of the United Nations. France agreed to sponsor her application. But Russia now threatened to obstruct her election unless she annulled her law against Communism and resumed diplomatic relations. Siam's opportunism was again equal to the emergency: she accepted Russia's terms. Russia therefore held her hand and Siam was received into membership by the General Assembly of 1947.

Siam's chief internal post-war problem was the instability of her governments. Seni's government lasted until only just after the British-Siamese agreement of 1 January 1946. He had little administrative experience and no idea how to handle the various political forces in the country. Pridi therefore tried Khuang Aphaiwong again as prime minister. But he lasted only until the following March, when Pridi himself took over the post.

During his premiership the young King Ananda was found dead on 9 June 1946 with a bullet-wound in his forehead. His death was a mystery that has never been satisfactorily cleared up. The commission of enquiry could not decide as between suicide, accident or murder. He was succeeded by his younger brother, the present King Phumiphon Adundet, then being educated in Switzerland.

In the following August Pridi handed over the premiership to a former colleague, Thamrong Nawasawat, who held office until 8 November 1947, when a military *coup d'état* swept away Pridi's authority and placed P'ibun once more in power. At the end of the war he and a number of his colleagues had been arrested as war criminals. The court, however, decided that there was no law under which they could be tried, and they were accordingly released. P'ibun

then began patiently and warily to build up his strength. The army was behind him, and he was regarded as the strong man who could give political stability. On both sides of Siam, in Burma on the one hand and Vietnam on the other, the Communist challenge to established authority was causing paralysis. Down in Malaya also the Communist threat was clearly to be seen.

When P'ibun decided that he could act without risk of serious external repercussions his one-day revolution was bloodless. He issued a new constitution, promised a general election in the near future, and installed Khuang Aphaiwong as interim prime minister. The election, held in January 1948, gave him the mandate he required for going ahead. He showed respect for world opinion by hiding his military dictatorship with the utmost care behind a ministry of all the talents. The chief difficulty was Pridi, who, it was suggested, might call in Chinese Communist or Viet Minh help in order to regain political power. But Siam became too hot for him. The new government decided that King Ananda had been murdered. Among others Pridi was accused of complicity and his arrest was ordered. He disappeared, however, and so effectively that in August 1948 no one knew his whereabouts.

P'ibun managed successfully to hold on to power. Shortly after winning the general election he took over the premiership himself. He revived his previous policy of modernism and launched a comprehensive scheme for the improvement of secondary education. But his chief efforts went towards strengthening Siam's military forces and building a new military city just outside the old town of Lopburi, where one may still see the ruins of King Narai's palace and Constant Phaulkon's mansion in close proximity to Mon-Khmer temples reminiscent of a time before the T'ai had set foot in that region.

In 1950, where this survey ends, he had survived several attempts to unseat him, and, compared with Burma, Vietnam and Malaya, Siam appeared like an oasis of calm, contentment and prosperity. Pridi was still in exile, and his sole chance of returning, it was thought, would be through a revolution supported by the Chinese minority or by an invasion from Communist China. Beneath the surface all was not so calm and contented. The large Chinese community, with its immense share in the country's commerce, had been deeply affected by the Communist victory in China, and to many Siamese it appeared to be more than ever a threat to the nation's security.

APPENDIX

APPENDIX

DYNASTIC LISTS, WITH GOVERNORS AND GOVERNORS-GENERAL

Burma and Arakan:

- A. Rulers of Pagan before 1044
- B. The Pagan dynasty, 1044-1287
- C. Myinsaing and Pinya, 1298-1364
- D. Sagaing, 1315-64
- E. Ava, 1364-1555
- F. The Toungoo dynasty, 1486-1752
- G. The Alaungpaya or Konbaung dynasty, 1752-1885
- H. Mon rulers of Hanthawaddy (Pegu)
- I. Arakan

Cambodia:

- A. Funan
- B. Chenla
- C. The Angkor monarchy
- D. The post-Angkor period

Champa:

- A. Linyi
- B. Champa

Indonesia and Malaya:

- A. Java, Pre-Muslim period
- B. Java, Muslim period
- C. Malacca
- D. Aceh (Achin)
- E. Governors-General of the Netherlands East Indies

Tai Dynasties:

- A. Sukhot'ai
- B. Ayut'ia
- C. Bangkok
- D. Muong Swa
- E. Lang Chang
- F. Vien Chang (Vientiane)
- G. Luang Prabang

Vietnam:

- A. The Hong-Bang, 2879-258 B.C.
- B. The Thuc, 257-208 B.C.
- C. The Trieu, 207-111 B.C.
- D. The Earlier Li, A.D. 544-602
- E. The Ngo, 939-54
- F. The Dinh, 968-79
- G. The Earlier Le, 980-1009
- H. The Later Li, 1009-1225
- I. The Tran, 1225-1400
- J. The Ho, 1400-1407
- K. The restored Tran, 1407-18
- L. The Later Le, 1418-1804
- M. The Mac, 1527-1677
- N. The Trinh, 1539-1787
- O. The Tay-Son, 1778-1802
- P. The Nguyen
- Q. Governors and governors-general of French Indo-China

APPENDIX

DYNASTIC LISTS

BURMA AND ARAKAN

A. RULERS OF PAGAN BEFORE 1044 (According to the Burmese chronicles)

	<i>date of accession</i>
1. Pyusawti	167
2. Timinyi, son of 1	242
3. Yimminpaik, son of 2	299
4. Paikthili, son of 3	324
5. Thinlikaung, son of 4	344
6. Kyaungdurit, son of 5	387
7. Thihtan, son of 6	412

(439-97 usurpers)

8. Tharamunhpya, grandson of 7	494
9. Thaiktaing, son of 8	516
10. Thinlikaungnge, son of 9	523
11. Thinlipaik, brother of 10	532
12. Hkanlaung, brother of 10	547
13. Hkanlat, brother of 10	557
14. Htuntaik, son of 13	569
15. Htunpyit, son of 14	582
16. Htunchit, son of 15	598
17. Popa Sawrahan, usurping priest	613
18. Shwe Onthi, son-in-law of 17	640
19. Peitthon, brother of 18	652
20. Ngahkwe, son of 19	710
21. Myinkywe, usurper	716
22. Theinhka, of blood royal	726
23. Theinsun, son of 22	734
24. Shwelaung, son of 23	744
25. Htunhtwln, son of 24	753
26. Shwemaik, son of 25	762
27. Munlat, brother of 26	785
28. Sawhkinhnit, son of 27	802

	<i>date of accession</i>
29. Hkelu, son of 28	829
30. Pyinbya, brother of 29 (founder of Pagan, 849)	846
31. Tannet, son of 30	878
32. Sale Ngahkwe, usurper	906
33. Nyaung-u Sawrahan, usurper	931
34. Kunhsaw Kyaunghpyu, son of 31	964
35. Kyiso, son of 33	986
36. Sokka-te, brother of 35	992

B. THE PAGAN DYNASTY, 1044-1287

List compiled from the chronicles:

1. Anawrahta	1044
2. Sawlu, son of 1	1077
3. Kyanzittha, son of 1	1084
4. Alaungsithu, grandson of 3	1112
5. Narathu, son of 4	1167
6. Naratheinhka, son of 5	1170
7. Narapatisithu, brother of 6	1173
8. Nantaungmya (Htilominlo), son of 7	1210
9. Kyaswa, son of 8	1234
10. Uzana, son of 9	1250
11. Narathihapate (Tarokpyemin), son of 10	1254
12. Kyawswa, son of 11	1287
13. Sawhnit, son of 12	1298
14. Uzana, son of 13	1325

List compiled from the inscriptions by Professor G. H. Luce:

Kings of Pukam, 1044-1287

1. Aniruddha (Anawrahta)	1044?-1077?
2. Mañ Lulāñ (Sawlu)	1077?-1084
3. Thiluiñ Mañ (Kyanzittha)	1084-1113
4. Cañsū I (Alaungsithu)	1113-1165?
5. Imtaw.Syañ (Narathu)	1165?-1174
6. Cañsū II (Narapatisithu)	1174-1211
7. Nātoñmyā, (Nantaungmya) son of 6	1211-1231?
8. Narasiñgha Uccanā, (Naratheinhka) son of 7	1231?-1235
9. Klacwā (Kyaswa), brother of 8	1235-1249?
10. Uccanā, (Uzana) son of 8	1249?-1256?
11. Mañ Yan, son of 10	1256
12. Tarukpliy (Narathihapate), brother of 11	1256?-1287

C. RULERS OF MYINSAING AND PINYA, 1298-1364

1. Athinhkaya	} The Three Shan Brothers	date of accession 1298
2. Yazathinkyan		
3. Thihathu		
3. Thihathu, at Pinya		1312
4. Uzana, son of Kyawswa of Pagan		1324
5. Ngashishin, half-brother of 4		1343
6. Kyawswange, son of 5		1350
7. Narathu, brother of 6		1359
8. Uzana Pyaung, brother of 6		1364
9. Thadominbya, descendant of 3 (founder of Ava)		1364

D. RULERS OF SAGAING, 1315-64

1. Sawyun, son of Thihathu	1315
2. Tarabyagyi, stepbrother of 1	1323
3. Shwetaungtet, son of 2	1336
4. Kyaswa, son of 1	1340
5. Nawrahtaminye, brother of 4	1350
6. Tarabyange, brother of 4	1350
7. Minbyauk Thihapate, brother-in-law of 6	1352

E. RULERS OF AVA, 1364-1555

1. Thadominbya (of Pinya)	1364
2. Nga Nu, usurper	1368
3. Minkyiswasawke	1368
4. Tarabya, son of 3	1401
5. Nga Nauk Hsan, usurper	1401
6. Minhkaung, son of 3	1401
7. Thihathu, son of 6	1422
8. Minhlang, son of 7	1426
9. Kalekyetaungnyo, son of 4	1426
10. Mohnyinthado	1427
11. Minrekyawswa, son of 10	1440
12. Narapati, brother of 11	1443
13. Thihathura, son of 12	1469
14. Minhkaung, son of 13	1481
15. Shwenankyawshin, son of 14	1502
16. Thohanbwa, usurper	1527
17. Hkonmaing, usurper	1543
18. Moby Narapati, son of 17	1546
19. Sithukyawhtin, usurper	1552

F. THE TOUNGOO DYNASTY, 1486-1752

	<i>date of accession</i>
1. Minkyinyo	1486
2. Tabinshwehti, son of 1	1531
3. Bayinnaung, brother-in-law of 2	1551
4. Nandabayin, son of 3	1581
(Interregnum 1599-1605)	
5. Anaukpetlun, grandson of 3	1605
6. Minredeippa, son of 5	1628
7. Thalun, brother of 5	1629
8. Pindale, son of 7	1648
9. Pye, brother of 8	1661
10. Narawara, son of 9	1672
11. Minrekyawdin, nephew of 9	1673
12. Sane, son of 11	1698
13. Tanninganwe, son of 12	1714
14. Mahadammayaza Dipati, son of 13	1733-52

G. THE ALAUNGPAYA OR KONBAUNG DYNASTY, 1752-1885

Capitals at Shwebo (1752-65), Ava (1765-83), Amarapura (1783-1823),
Ava (1823-37), Amarapura (1837-57) and Mandalay (1857-85)

1. Alaungpaya of Shwebo	1752
2. Naungdawgyi, son of 1	1760
3. Hsinbyushin, brother of 2	1763
4. Singu Min, son of 3	1776
5. Maung Maung, son of 4	1781
(Reigned only seven days)	
6. Bodawpaya, son of 1	1781
7. Bagyidaw, grandson of 6	1819
8. Tharrawaddy, brother of 7	1838
9. Pagan Min, son of 8	1846
10. Mindon Min, brother of 9	1853
11. Thibaw, son of 10	1878

H. MON RULERS OF HANTHAWADDY (PEGU)

1. Thamala, legendary founder of Pegu	825
2. Wimala, brother of 1	837
3. Atha, nephew of 2	854
4. Arcindama	861
5. A monk	885

	<i>date of accession</i>
6. Geinda	902
7. Migadeippagyi	917
8. Geissadiya	932
9. Karawika	942
10. Pyinzala	954
11. Attatha	967
12. Anuyama	982
13. Migadeippange	994
14. Ekkathamanta	1004
15. Uppala	1016
16. Pontarika	1028
17. Tissa	1043

(N.B. up to this point the list is purely traditional)

18. Wareru, son-in-law of Rama Khamheng of Sukhot'ai	1287
19. Hkun Law, brother of 18	1306?
20. Saw O, nephew of 19	1310
21. Saw Zein, brother of 20	1324
22. Zein Pun, usurper	1331
23. Saw E Gan Gaung, nephew of 21	1331
24. Binnya E Law, son of 19	1331
25. Binnya 'U, son of 24	1353
26. Razadarit, son of 25	1385
27. Binnya Dammayaza, son of 26	1423
28. Binnya Ran, brother of 27	1426
29. Binnya Waru, nephew of 28	1446
30. Binnya Kyan, cousin of 29	1450
31. Mawdaw, cousin of 30	1453
32. Shin Sawbu, daughter of 26	1453
33. Dammazedi, son-in-law of 32	1472
34. Binnya Ran, son of 33	1492
35. Takayutpi, son of 34	1526

(Burmese rule 1539-1550)

36. Smim Sawhtut, usurper	1550
37. Smim Htaw, son of 34	1551

(Burmese rule 1551-1740)

38. Smim Hkaw Buddhaketi	1740
39. Binnya Dala, father-in-law of 38	1747

(Mon independence extinguished 1757)

I. RULERS OF ARAKAN

The chronicles list fifty-four kings of the Dinnyawadi first dynasty (2666 B.C.-825 B.C.), and fifty-three kings of the second dynasty (825 B.C.-A.D. 746). These must be regarded as purely mythical. Then follow:

- Vesali dynasty, 12 kings, 878-1018
- First Pyinsa dynasty, 15 kings, 1018-1103
- Parin dynasty, 8 kings, 1103-67
- Krit dynasty, 4 kings, 1167-80
- Second Pyinsa dynasty, 16 kings, 1180-1237
- Launggyet dynasty, 17 kings, 1237-1433
- Mrohaung (Mrauk-u) dynasty, 1433-1785

The complete list is in A. P. Phayre, *History of Burma*, pp. 289-304. G. E. Harvey, *op cit.*, pp. 369-72, gives it from A.D. 146.

From the Sanskrit inscriptions of Arakan the late Professor E. H. Johnston¹ put together two lists of rulers. The historicity of the first cannot be checked, but it is probably a little nearer to fact than the lists of early rulers in the chronicles. It runs:

	<i>duration of reign</i>
1.	120 years
2.	120
3.	120
4. Bahubalin	120
5. Raghupati	120
6.	120
7. Candrodaya	27
8. The Annaveta kings	5
9.	77
10. Rimbhyappa (?)	23
11. Kuverami or Kuvera, a queen	5
12. Umavirya (?), husband of 11	20
13. Jugna (?)	7
14. Lanki	2

The second list is of a Candra dynasty. The coins of six of these rulers have been found. Johnson suggests that the dynasty began between A.D. 330 and 360. The chronicles show a Candra dynasty reigning between 788 and 1018. But save for its name and length, 230 years, it bears no resemblance to the other. Johnson's comment is: 'It would seem that the Chronicles derived ultimately from an authentic list, which has survived in a form corrupted beyond hope of restoration.'²

¹ 'Some Sanskrit Inscriptions of Arakan', BSOAS, xi, 2, pp. 357-85.

² *loc. cit.*, p. 369.

The Candra Dynasty (Johnson's list)

	<i>duration of reign</i>
1. Dven Candra	55 years
2. Rajacandra	20
3. Kalacandra	9
4. Devacandra	22
5. Yajñacandra	7
6. Candrabandhu	6
7. Bhumicandra	7
8. Bhuticandra	24
9. Niticandra	55
10. Viryacandra	3
11. Priticandra	12
12. Prthvicandra	7
13. Dhrticandra	3

The Mrohaung Dynasty

	<i>date of accession</i>
1. Naramekhla, son of King Rajathu	1404
2. Ali Khan, brother of 1	1434
3. Basawpyu, son of 2	1459
4. Dawlya, son of 3	1482
5. Basawnyo, uncle of 4	1492
6. Yanaung, son of 4	1494
7. Salingathu, uncle of 6 on mother's side	1494
8. Minyaza, son of 7	1501
9. Kasabadi, son of 8	1523
10. Minsaw O, brother of 7	1525
11. Thatasa, son of 4	1525
12. Minbin, son of 8	1531
13. Dikha, son of 12	1553
14. Sawhla, son of 13	1555
15. Minsetya, brother of 14	1564
16. Minpalaung, son of 12	1571
17. Minyazagyi, son of 16	1593
18. Minhkamaung, son of 17	1612
19. Thirithuḍamma, son of 18	1622
20. Minsani, son of 19	1638
21. Narapatigyi, great-grandson of 11	1638
22. Thado, nephew of 21	1645
23. Sandathudamma, son of 22	1652

	<i>date of accession</i>
24. Thirithuriya, son of 23	1684
25. Waradhammaraza, brother of 24	1685
26. Munithudhammaraza, brother of 25	1692
27. Sandathuriyadhamma, brother of 26	1694
28. Nawrahtazaw, son of 27	1696
29. Mayokpiya, usurper	1696
30. Kalamandat, usurper	1697
31. Naradipati, son of 27	1698
32. Sandawimala, grandson of 22	1700
33. Sandathuriya, grandson of 23	1706
34. Sandawizaya, usurper	1710
35. Sandathuriya, son-in-law of 34	1731
36. Naradipati, son of 35	1734
37. Narapawara, usurper	1735
38. Sandawizaya, cousin of 37	1737
39. Katya, usurper	1737
40. Madarit, brother of 38	1737
41. Nara-apaya, uncle of 40	1742
42. Thirithu, son of 41	1761
43. Sandapayama, brother of 42	1761
44. Apaya, brother-in-law of 43	1764
45. Sandathumana, brother-in-law of 44	1773
46. Sandawinala, usurper	1777
47. Sandathaditha	1777
48. Thamada	1782

CAMBODIA

A. FUNAN

1. Kaundinya (Hun-t'ien)	latter part of first century A. D.
2. Hun P'an-h'uang	second half of second century
3. P'an-p'an, son of 2 (reigned three years)	early third century
4. Fan Shih-man, general	c. 205-c. 225
5. Fan Chin-sheng, son of 4	
6. Fan Chan, usurper	
7. Fan Ch'ang, son of 4	
8. Fan Hsun, usurper	came to throne c. 240 reigning in 287

9. Chu Chan-t'an	reigning in 357
10. Kaundinya II	died before 434
11. Che-li-pa-mo	embassies to China 434-5
12. (Kaundinya) Jayavarman	reigning in 484 died 514
13. Rudravarman	succeeded to throne 514 reigning in 539

B. CHENLA

	<i>date of accession</i>
1. Bhavavarman I, grandson of Rudravarman of Funan	c. 550
2. Mahendravarman (Chitrasena), brother of 1	c. 600
3. Isanavarman I, son of 2	c. 611
4. Bhavavarman II, relationship unknown	635(?)
5. Jayavarman I, son of 4(?)	c. 650
6. Jayadevi, widow of 5	reigning in 713

(a) *Aninditapura*

Baladitya

Nripatindravarman, grandson of Baladitya, latter half of seventh century

Pushkaraksha, son of above, marries heiress of Sambhupura

(b) *Sambhupura*

Sambhuvarman, son of Pushkaraksha, first half eighth century

Rajendravarman, son of above, died in last quarter of eighth century

Mahipativarman, son of above

C. THE ANGKOR MONARCHY

	<i>date of accession</i>
1. Jayavarman II	802(?)
2. Jayavarman III, son of 1	850
3. Indravarman I, cousin of 2	877
4. Yasovarman I, son of 3	889
5. Harshavarman I, son of 4	900
6. Isanavarman II, brother of 5	c. 922
7. Jayavarman IV, usurper	928
8. Harshavarman II, son of 7	942
9. Rajendravarman II, grandson of 3	944

	<i>date of accession</i>
10. Jayavarman V, son of 9	968
11. Udayadityavarman I, maternal nephew of 10	1001
12. [Jayaviravarman, 1002(?)–1011(?)]	
13. Suryavarman I, usurper	1002
14. Udayadityavarman II, son of 13	1050
15. Harshavarman III, brother of 14	1066
16. Jayavarman VI, usurper	1080
17. Dharanindravarman I, brother of 16	1107
18. Suryavarman II, maternal great-nephew of 17	1113
19. Dharanindravarman II, cousin of 18	1150
20. Yasovarman II, son of 19	1160
21. Tribhuvanadityavarman, usurper	1166
22. Jayavarman VII, son of 19	1181
23. Indravarman II, son of 22	c. 1219
24. Jayavarman VIII, grandson(?) of 23	1243
25. Indravarman III, son-in-law of 24	1295
26. Indrajayavarman, a relative of 25	1308
27. Jayavarman Paramesvara, a relative of 26	1327–53(?)

L. P. Briggs's list of the remaining kings of Angkor:

28. Hou-eul-na	reigning in 1371
29. Samtac Preah Phaya	died 1404 or 1405
30. Samtac Chao Phaya Phing-ya, Nippean Bat	1405–9
31. Lampong, or Lampang Paramaraja	1409–16
32. Sorijovong, Sorijong, or Lambang	1416–25
33. Barom Racha, or Gamkhat Ramadhipati	1425–29
34. Phommo-Soccorach, or Dharmasoka	1429–31
35. Ponha Yat, or Gam Yat	1432–

D. THE POST-ANGKOR PERIOD

Ponha Yat (Sri Suryavarman)	1432
Srey-racha	1459
Dharmaraja	1473
Srey Sokonthor Bat	1504
Nay Kan, usurper	1508–26
Ang Chan, at Pursat	1516–28
at Lovek	1528–66
Barom Racha (Sotha)	1566
Chettha I	1576
Prah Rama, usurper	1594
Ponha Tan	1596
Ponha An	1598

	<i>date of accession</i>
Srey Sauryopor	1600
Chetta II	1618
Ponha To	1625
Ponha Nu	1630
Ang Non	1640
Rama Thupdey Chan	1642
Batom Racha	1659
Chettha III	1672
Ang Chey	1673
Ang Non	1674
Chettha IV	1675
Thommo Racha	1702
Ang Em	1704
Thommo Racha (second reign)	1706
Ang Em (second reign)	1710
Sottha II	1722
Thommo Racha (third reign)	1738
Ang Ton	1747
Chettha V	1749
Ang Ton (second reign)	1755
Prah Outey	1758
Ang Non	1775
Ang Eng	1779
(Interregnum 1796-1802)	
Ang Chan	1802
Ang Mey	1834
Ang Duong	1841
Norodom	1860
Sisovath	1904
Monivong	1928
Norodom Sihanouk	1940

CHAMPA

A. LINYI

K'iu-lien	192
Son	?
Fan Hsiung	270
Fan Yi	c. 284
Wen (previously chief minister)	336
Fan Fo embassies to China	372, 377
Fan Hu-ta, son of Fan Fo	?

B. CHAMPA

According to G. Maspero, *Le Royaume de Champa*.

First Dynasty, A.D. 192-336

	<i>date of accession unless otherwise indicated</i>
Sri Mara	192
X, son of Sri Mara	
Son and grandson of X	
Fan Hiong	reigning in 270
Fan Yi	end of reign 336

Second Dynasty, 336-420(?)

Fan Wen	336
Fan Fo	349
Bhadravarman I.	reigning in 377
Gangaraja	
Manorathavarman	
Wen Ti	

Third Dynasty, 420(?) - 529(?)

Seven rulers with title Fan	420(?) - 510(?)
Devararman	reigning in 510
Vijayavarman	reigning in 526-7

Fourth Dynasty, 529(?) - 757(?)

Rudravarman I	529(?)
Sambuvarman	reigning in 605
Kandharpadharma	629(?)
Bhasadharma	end of reign 645
Bhadresvaravarman	645
Daughter of Kandharpadharma	
Prakasadharm Vikrantavarman I	653
Vikrantavarman II	686(?) - 731(?)
Rudravarman II	reigning in 749

Fifth Dynasty 758(?) - 859(?)

Prithindravarman	758(?)
Satyavarman	between 774 and 784

			<i>date of accession unless otherwise indicated</i>
Indravarman I			between 787 and 801
Harivarman I			between 803(?) and 817(?)
Vikrantavarman III			reigning in 854

Sixth Dynasty, 875(?)–991(?)

Indravarman II			between 875 and 889
Jaya Sinhavarman I			between 898 and 903
Jaya Saktivarman			
Bhadravarman II			reigning in 910
Indravarman III			end of reign 959
Jaya Indravarman I			between 960 and 965
Paramesvaravarman I			end of reign 982
Indravarman IV			982
Lieou Ki-Tsong			986(?)

Seventh Dynasty, 991(?)–1044(?)

Harivarman II			991(?)
Yan Pu Ku Vijaya			between 999 and 1007
Harivarman III			reigning in 1010
Paramesvaravarman II			reigning in 1018
Vikrantavarman IV			end of reign 1030
Jayasinhavarman II			1044

Eighth Dynasty, 1044–74 (?)

Jaya Paramesvaravarman I			1044
Bhadravarman III			reigning in 1061
Rudravarman III			1061

Ninth Dynasty, 1074 (?)–1139 (?)

Harivarman IV			1074 (?)
Jaya Indravarman II (first reign)			1080
Paramabhadhisatva			1081
Jaya Indravarman II (second reign)			1086
Harivarman V			between 1114 and 1129

Tenth Dynasty, 1139 (?)–45 (?)

Jaya Indravarman III			1139(?)
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Eleventh Dynasty, 1145 (?)–1318

	<i>date of accession unless otherwise indicated</i>
Rudravarman IV	reigning in 1145 (?)
Jaya Harivarman I	1147
Jaya Harivarman II
Jaya Indravarman IV	1167 (?)

*(Division into two kingdoms)**A. KINGDOM OF VIJAYA*

Suryajayavarman	1190
Jaya Indravarman V	1191

B. KINGDOM OF PANRANG

Suryavarman	1190
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(Kingdom reunited)

Suryavarman (of Panrang)	1192–1203
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(A Khmer province 1203–20)

Jaya Paramesvaravarman II	1220
Jaya Indravarman VI	reigning in 1254
Indravarman V	1265 (?)
Jaya Sinhavarman II	end of reign 1307
Jaya Sinhavarman III	1307
Che Nang	1312–1318

Twelfth Dynasty, 1318–90

Che Anan	1318
Tra Hoa	1342
Che Bong Nga	end of reign 1390

Thirteenth Dynasty, 1390–1458

Ko Cheng	1390
Jaya Sinhavarman V	1400
Maha Vijaya	1441
Moho Kouci-lai	1446
Moho Kouci-yeou	1449

Fourteenth Dynasty, 1458–71

Moho P'an-lo-yue	1458
P'an-lo T'ou-ts'üan	1460

INDONESIA AND MALAYA

A. JAVA, PRE-MUSLIM PERIOD

(Compiled from Krom, *Hindoe-Javaansche Geschiedenis*)

(N.B.—The blanks indicate that no date is known).

I. West Java

	reigning in A.D.
Devavarman (?)	
Purnavarman	132
P'o-to-kia	c. 400
Dvaravarman (?)	424
	435
Jayabhupati	
	1030
Niskalavastu	
Deva Niskala	
Ratu Devata	
Sanghyang	1333-57
	1552

II. Middle Java

Simo (?)	
Sanjaya, Raka Mataram	674
Pancapana, Raka Panangkaran	732
Raka Panunggalan	778
Raka Varak	
Raka Garung	
Raka Pikatan	829 or 839
Raka Kayuvangi	864 (?)
Raka Vatu Humalang	879-82
Balitung, Raka Vatukura	886
Daksa, Raka Hino	898-910
Tulodong, Raka Layang	915
Vava, Raka Pangkaya	919-21
	924-28

III. East Java

Devasimha	
Gajayana	
A . . . nana (?)	760
Sindok, Raka of Hino	
	929-47

	<i>reigning in A.D.</i>
Sri Isanattungavijaya, daughter of Sindok (married to Lokapala)	947 (?)
Makutavamsavardhana, son of above	
Dharmavamsa Anantavikrama	991-1007
Airlangga	1019-49
Juru (? Janggala)	1060
Jayavarṣa of Kediri	1104
Kamesvara I	1115-30
Jayabhaya	1135-57
Sarvvesvara	1160
Aryyesvara	1171
Kroñcaryyadipa, Gandra	1181
Kamesvara II	1185
Sarvvesvara II, Srngga	1190-1200
Kertajaya	1216-22

IV. Singosari and Majapahit, 1222-1451

	<i>date of accession</i>
1. Rajasa (Ken Angrok)	1222
2. Anusapati, stepson of 1	1227
3. Tohjaya, son of 1	1248
4. Vishnuvardhana, son of 2	1248
5. Kertanagara, son of 4	1268
6. Jayakatwang of Kediri, usurper	1292
7. Kertarajasa Jayavardhana (Vijaya), nephew and son-in-law of 5	1293
8. Jayanagara, son of 7	1309
9. Tribhuvana, daughter of 7	1329
10. Rajasanagara (Hayam Wuruk), son of 9	1350
11. Vikramavardhana, nephew and son-in-law of 10	1389
12. Suhita, daughter of 11	1429
13. Kertavijaya (Bhre Tumapel), son of 11	1447-51

V. East Java Kings after 1451

Rajasavardhana, Bhre Pamotan	1451
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(Interregnum 1453-6)

Hyang Purvaviscsa, Bhre Vengker	1456
Singhavikramavardhana, Bhre Pandan Solar	1466-78 (?)
Ranavijaya	reigning in 1486
Pateudra	reigning in 1516

B. JAVA, MUSLIM PERIOD

1. Bantam

	<i>date of accession</i>
1. Susuhunan Gunung Jati (Faletahan)	1526 (died c. 1570)
2. Maulana Hasanuddin (Pangeran Sebakinking) son of 1	c. 1550
3. Maulana Yusup (Pg. Pasarean), son of 2	1570
4. Maulana Muhamjad (Pg. Sedangrana), son of 3	1580
5. Sultan Abdul Kadir, son of 4	1596
6. Abdul Fatah, Sultan Agung, son of 5	1651
7. Abdul Kahar, Sultan Haji, son of 6	1682-7

II. Demak

1. Raden Patah Senapati Jimbun, son of 'Bravijaya', last king of Majapahit	(?)
2. Adipati Yunus, son of 1	1518
3. Pg. Sultan Tranggana, brother of 2	1521-46
4. Pg. Sultan Prawata, son of 3	(?)
5. Aria Pangiri (Adipati?), son of 4	(?)
6. Pangeran Mas ('king of Java'), son of 5	(?)

III. Rulers of Mataram

Sutavijaya Senopati	1582
Mas Djolang	1601
Tjakra Kusuma Ngabdurrahman, Sultan Agung (1625 takes title of Susuhunan)	1613
Prabu Amangkurat I, Sunan Tegalwangi	1645
Amangkurat II	1677
Amangkurat III, Sunan Mas	1703
Pakubuwana I, Sunan Puger	1705
Amangkurat IV	1719
Pakubuwana II	1725
Pakubuwana III	1749

(Division of Mataram into Surakarta and Jogjakarta, 1755)

IV. Rulers of Surakarta

Pakubuwana III (of Mataram)	
Pakubuwana IV	1788
Pakubuwana V	1820
Pakubuwana VI	1823

	<i>date of accession</i>
Pakubuwana VII	1830
Pakubuwana VIII	1858
Pakubuwana IX	1861
Pakubuwana X	1893
Pakubuwana XI	1939
Pakubuwana XII	1944

V. Sultans of Jogjakarta

Abdurrahman Amangkubuwana I, Mangkubumi	1755
Abdurrahman Amangkubuwana II, Sultan Sepuh	1792
Abdurrahman Amangkubuwana III, Raja	1810
Abdurrahman Amangkubuwana IV, Seda Pesijar	1814
Abdurrahman Amangkubuwana V, Menol	1822
Abdurrahman Amangkubuwana VI Mangkubumi	1855
Abdurrahman Amangkubuwana VII	1877
Abdurrahman Amangkubuwana VIII	1921
Abdurrahman Amangkubuwana IX	1939

C. MALACCA

Paramesvara (Megat Iskandar Shah)	1493
Sri Maharaja, son of above	1424
Raja Ibrahim, son of above	1444
Raja Kasim (Muzaffar Shah), half-brother of above	1446
Mansur Shah, son of above	1459
Ala'ud-din Riayat Shah, son of above	1477
Mahmud, younger brother of above	1488-1511

D. ACHEH (ACHIN)

Ali Mughayat Shah	1496
Salah ud-din ibn Ali	1528
Ala'ud-din al-Qahhar ibn Ali	1537
Husain	1568
Sultan Muda (a few days)	1575
Sultan Sri Alam	1575
Zainal Abidin	1576
Ala'ud-din of Perak (Mansur Shah)	1577
Sultan Boyong	1589 (?)
Ala'ud-din Riayat Shah	1596
Ali Riayat Shah	1604

	<i>date of accession</i>
Iskandar Muda (Meukuta Alam)	1607
Iskandar Thani	1636
Safiyat ud-din Taj al-Alam bint Iskandar Muda (widow of Iskandar Thani)	1641
Naqiyat ud-din Nur al-Alam	1675
Zaqiyat ud-din Inayat Shah	1678
Kamalat Shah Zinat ud-din	1688
Badr al-Alam Sharif Hashim Jamal ud-din	1699
Perkara Alam Sharif Lamtui	1702
Jamal al-Alam Badr al-Munir	1703
Jauhar al-Alam Amin ud-din (a few days)	1726
Shams al-Alam (a few days)	1726
Ala'ud-din Ahmad Shah	1727
Ala'ud-din Shah Jahan	1735
Mahmud Shah (until 1781)	1760
Badr ud-din (until 1765)	1764
Sulaiman Shah	1775
Ala'ud-din Muhammad	1781
Ala'ud-din Jauhar al-Alam I (under regent until 1802)	1795
Sharif Saif al-Alam	1815
Jauhar al-Alam II	1818
Muhammad Shah ibn Jauhar al-Alam I	1824
Mansur Shah	1838

(Dutch occupation 1874)

E. GOVERNORS-GENERAL OF THE NETHERLANDS EAST INDIES

1609	Pieter Both
1614	Gerard Reynst
1616	Laurens Reaal
1618	Jan Pieterzoon Coen
1623	Pieter de Carpentier
1627	Jan Pieterzoon Coen
1629	Jacques Specz (acting)
1632	Hendrik Brouwer
1636	Anthony van Diemen
1645	Cornelis van de Lijn
1650	Carel Reyniersz
1653	Joan Maetsuycker
1678	Rijklef van Goens
1681	Cornelis Speelman
1684	Johannes Camphuijs

- 1691 Willem van Outhoorn
1704 Johan van Hoorn
1709 Abraham van Riebeeck
1713 Christoffel van Swoll
1718 Henricus Zwaardcroon
1725 Matheus de Haan
1729 Dirk Durven
1732 Dirk van Cloon
1735 Abraham Patras
1737 Adriaan Valckenier
1741 Johannes Thedens
1743 Gustaaf W. van Imhoff
1750 Jacob Mossel
1761 P. A. van der Parra
1775 Jeremias van Riemsdijk
1777 Reinier de Klerk
1780 William A. Alting
1796 Pieter van Overstraten
1801 Johannes Siberg
1805 Albert H. Wiese
1808 Herman W. Daendals
1811 Jan Willem Janssens
1811 Thomas Stamford Raffles (Lieut.-Gov. of the English East India Company)
1816 John Fendall (Lieut.-Gov. of the English East India Company)
1816 Commissaries-General of William I of the Netherlands
1818 G. A. Baron van der Capellen
1826 L. P. J. Viscount du Bus de Ghisignies (Commissary-General)
1830 J. Count van den Bosch
1833 J. C. Baud
1836 D. J. de Eerens
1840 P. Merkus
1844 J. C. Reynst
1845 J. J. Rochussen
1851 A. J. Duymaer van Twist
1856 C. F. Pahud
1861 L. A. J. W. Baron Sloet van den Beele
1866 P. Mijer
1872 J. Loudon
1875 J. W. van Lansberge
1881 F. 's Jacob
1888 C. Pijnacker Hordijk
1893 C. H. J. van der Wijk
1899 W. Rooseboom

- 1904 J. B. van Heutsz
 1909 A. F. van Idenburg
 1916 J. P. Count of Limburg-Stirum
 1921 D. Fock
 1926 A. C. D. de Graeff
 1931 B. C. de Jonge
 1936 A. W. L. Tjarda van Starkenborgh-Stachouwer
 1942 H. J. van Mook (to 1948) (Lieut.-Gov.-Gen.)

TAI DYNASTIES

A. SUKHOT'AI

	<i>date of accession</i>
1. Sri Int'arat'itya	1238
2. Ban Mūang, son of 1	(?)
3. Rama Khamheng, brother of 2	c. 1275
4. Lō T'ai, son of 3	c. 1317
5. T'ammaraja Lūt'ai, son of 4	1347
6. T'ammaraja II, son of 5	1370 (?)
7. T'ammaraja III, son of 6	1406
8. T'ammaraja IV, brother of 7	1419

(T'ammaraja IV and subsequent rulers were merely hereditary governors under Ayut'ia.)

B. AYUT'IA

	<i>date of accession</i>
1. Rama T'ibodi	1350
2. Ramesuen, son of 1	1369
3. Boromoraja I, uncle of 2	1370
4. T'ong Lan, son of 3	1388
2. Ramesuen (second reign)	1388
5. Ram Raja, son of 2	1395
6. Int'araja, nephew of 3	1408
7. Boromoraja II, son of 6	1424
8. Boromo Trailokanat, son of 7	1448
9. Boromoraja III, son of 8	1488
10. Rama T'ibodi II, brother of 9	1491
11. Boromoraja IV, son of 10	1529
12. Ratsada, son of 11	1534
13. P'rajai, half-brother of 11	1534
14. Keo Fa, son of 13	1546
15. Khun Worawongsa, usurper	1548
16. Maha Chakrap'at, brother of 13	1549

	date of accession
17. Mahin, son of 16	1569
18. Maha T'ammaraja, Chief of Sukhot'ai	1569
19. Naresuen, son of 18	1590
20. Ekat'otsarot, brother of 19	1605
21. Int'araja II (Songt'am), son of 20	1610
22. Jett'a, son of 21	1628
23. At'ityawong, brother of 22	1630
24. Prasat T'ong, usurper	1630
25. Chao Fa Jai, son of 24	1656
26. Sri Sut'ammaraja, brother of 24	1656
27. Narai, brother of 25	1657
28. P'ra P'et'raja, usurper	1688
29. P'rachao Sua, son of 28	1703
30. T'ai Sra, son of 29	1709
31. Maha T'ammaraja II (Boromokot), brother of 30	1733
32. Ut'ump'on, son of 31	1758
33. Boromoraja V (Ekat'at), brother of 32	1758-67

C. BANGKOK

1. P'ya Taksin, Chinese general in Siamese service	1767
2. Rama I (P'ra P'utt'a Yot Fa Chulalok), Siamese general	1782
3. Rama II, son of 2	1809
4. Rama III (P'ra Nang Klao), son of 3	1824
5. Rama IV (Maha Mongkut), brother of 4	1851
6. Rama V (Chulalongkorn), son of 5	1868
7. Rama VI (Maha Vajiravudh), son of 6	1910
8. Prajadhipok, brother of 7	1925
9. Ananda Mahidol, nephew of 8	1935
10. Bumipol Adulet, brother of 9	1946

D. MUONG SWA

List of thirty-five rulers, undated, up to the year 1316, the date of the birth of Fa-Ngoun, founder of the kingdom of Lang Chang, taken from local chronicles (Le Boulanger, *Histoire du Laos Français*, pp. 39-40).

1. Phaya-Nan-Tha (of Ceylon?)
2. Phaya-Inthapatha (of Cambodia), who married his predecessor's widow
3. Thao-Phou-Tha-Saine, son of 2
4. Phaya-Ngou-Lucum, son of 3.
5. Thao-Phe-Si, son of 4
6. Ay-Saleukheuk, son of 5

7. Ay-Tiet-Hai, son of 6
8. Thao-Tiantha-Phanit, a betel-nut merchant who came from Vientiane
9. Khoun-Swa, a Kha chief
10. Khoun-Ngiba, son of 9
11. Khoun-Viligna, son of 10
12. Khoun-Kan-Hang, son of 11
13. Khoun-Lo, eldest son of a Tai prince
14. Khoun-Swa-Lao, son of 13
15. Khoun-Soung
16. Khoun-Khet
17. Khoun-Khoum
18. Khoun-Khip
19. Khoun-Khap
20. Khoun-Khoa
21. Khoun-Khane
22. Khoun-Phéng
23. Khoun-Phéng
24. Khoun-Pheung
25. Khoun-Phi
26. Khoun-Kham
27. Khoun-Houng
28. Thao-Thene, son of 27
29. Thao-Nhoung
30. Thao-Nheuk
31. Thao-Phin
32. Thao-Phat
33. Thao-Vang
34. Phaya-Lang-Thirat
35. Phaya-Souvanna-Kham-Phong, son of 34, father of Thao-Phi-Fa and grandfather of Fa-Ngoun

E. LANG CHANG

(List compiled from Le Boulanger, *op cit.*)

	<i>date of accession</i>
1. Fa Ngoun	1353
2. Sam Sène T'ai, son of 1	1373
3. Lan Kham Deng, son of 2	1416
4. P'ommat'at, son of 3	1428
5. Pak Houei Luong, son of 2	1429
6. T'ao Sai, brother of 5	1430
7. P'aya Khai, son of 3	1430
8. Chiang Sai, son of 2	1433
9. Son of 3, name unknown	1434

	<i>date of accession</i>
10. Kam Kheut, son of a palace slave	1435
11. Sai Tiakap'at, son of 2	1438
12. T'ène Kham, son of 11	1479
13. La Sène T'ai, brother of 12	1486
14. Som P'ou, son of 13	1496
15. Visoun, son of 11	1501
16. P'ot'isarat, son of 15	1520
17. Sett'at'irat, son of 16	1548
18. Sène Soulint'a (regent)	1571
19. Maha Oupahat, relationship uncertain	1575
18. Sène Soulint'a (king)	1580
20. Nakhone Noi, son of 18	1582

(Interregnum 1583-91)

21. Nokèo Koumane, son of 17	1591
22. T'ammikarat, cousin by marriage of 21	1596
23. Oupagnouvarat, son of 22	1622
24. P'ot'isarat II, son of 18	1623
25. Mone Kèo, brother of 24	1627
26. Oupagnaovarat, son of 25	} dates unknown
27. Tone Kham, son of 26	
28. Visai, brother of 27	
29. Souligna Vongsa, son of 27	1637
30. Tian T'ala, son-in-law of 29	1694
31. Nan T'arat, usurper	1700
32. Sāi Ong Hué, grandson of 29	1700

In 1707 the kingdom was split up into two independent states with capitals at Vien Chang (Vientiane) and Luang Prabang.

F. VIEN CHANG (VIENTIANE)

1. Sāi Ong Hué, of Lang Chang	(1700)
2. Ong Long, son of 1	1735
3. Ong Boun, son of 2	1760

(Interregnum 1778-82)

4. Chao Nan, son of 3	1782
5. Chao In, brother of 4	1792
6. Chao Anou, brother of 5	1805-28

G. LUANG PRABANG

1. King Kitsarat, son of 29 of Lang Chang	1707
2. Khamone Noi, cousin and son in law of 1	1726

	<i>date of accession</i>
3. Int'a Som, brother of 1	1727
4. Sotika Koumane, son of 3	1776
5. Tiao-Vong, brother of 4	1781
(Interregnum 1787-91)	
6. Anourout, son of 3	1791
7. Mant'a T'ourat, son of 6	1817
8. Souka Seum, son of 7	1836
9. Tiantha, brother of 8	1851
10. Oun Kham, brother of 9	1872
(Interregnum 1887-94)	
11. Zakarine, son of 10	1894
12. Sisavang Vong, son of 11	1904

VIETNAM

A. THE LEGENDARY DYNASTY OF THE HONG-BANG, 2879-258 B.C.

Kingdom called Van-Tang

Capital at Phong-chau

B. THE THUC DYNASTY

Kingdom called Au-lac

Capital at Loa-thanh

	<i>date of accession</i>
Thuc An-Duong Vuong	257-208 B.C.

C. THE TRIEU DYNASTY

Kingdom called Nam-viet

Capital at Phien-ngu (Fan-yu)

Trieu Vo-Vuong (or Vo-De)	207 B.C.
Trieu Van-Vuong	136
Trieu Minh-Vuong	124
Trieu Ai-Vuong	112
Trieu Vuong Kiên-Duc	111

(Kingdom incorporated in China)

D. THE EARLIER LI DYNASTY

Capital at Song-bien

Li Nam-Viet De Bon (Li Bi)	A.D. 544
Trieu Viet-Vuong Quang-Phuc, usurper	549-71

	<i>date of accession</i>
Lí Dao-Lang Vương Thiên-Bao	549-55
Lí Hâu-De Phat-Tu	571-602
(602 Vietnam again under Chinese domination)	

E. THE NGO DYNASTY

Kingdom called Dai-co-việt

Ngo Vương Quyên	939
Duong-Binh Vương Tả-kha, usurper	945
Ngo Nam-Tan Vương Xuong-Van	951-65
Ngo Thiên-Sach Vương Xuong-Ngap	951-4

(965-8 period of anarchy)

F. THE DINH DYNASTY

Dinh Tiên-Hoang Đế	968
Dinh De-Toan	979

G. THE EARLIER LE DYNASTY

Le Dai-Hanh Hoàng-Đế	980
Le Trung-Ton Hoàng-Đế	1005

H. THE LATER LI DYNASTY

Lí Thái-To (Cong-Uan)	1009
Lí Thái-Ton (Phat Ma)	1028
Lí Thanh-Ton	1054
Lí Nhon-Ton	1072
Lí Than-Ton	1127
Lí Anh-Ton	1138
Lí Cao-Ton	1175
Lí Huê-Ton	1210
Lí Chiêu-Hoang	1224

I. THE TRAN DYNASTY

Tran Thái-Ton	1225
Tran Thanh-Ton	1258
Tran Nhon-Ton	1278
Tran Anh-Ton	1293

	<i>date of accession</i>
Tran Minh-Ton	1314
Tran Hiên-Ton	1329
Tran Du-Ton	1341
Duong Nhut-Le	1369
Tran Nghe-Ton	1370
Tran Duê-Ton	1372
Tran De-Hiên (<i>or</i> Phc-De)	1377
Tran Thuan-Ton	1388
Tran Thieu-De	1398

J. THE HO DYNASTY

Ho Qui-Li	1400
Ho Han-Thuong	1400-7

K. THE RESTORED TRAN DYNASTY

Tran De-Quy <i>or</i> Tran Gian-Dinh De	1407
Tran De Qui-Khoang	1409-13

L. THE LATER LE DYNASTY

Le Loi <i>or</i> Binh-Dinh Vuong	1418
Le Nga, usurper	1420
Tran Cao, usurper	1426
Le Thai-To <i>or</i> Cao Hoang-De	1428
Le Thai-Ton <i>or</i> Van Hoang-De	1433
Le Nhon-Ton <i>or</i> Tuyen Hoang-De	1442
Le Nghi-Dan, usurper	1459
Le Thanh-Ton <i>or</i> Thuan Hoang-De	1460
Le Hiên-Ton <i>or</i> Duê Hoang-De	1497
Le Tuc-Ton <i>or</i> Kham Hoang-De	1504
Le Ui-Muc De	1504
Le Tuong-Duc De	1509
Tran Cao	1516
Tran Thang } usurpers	1516
Le Bang }	1518
Le Du	1518
Le Chieu-Ton <i>or</i> Than Hoang-De	1516-26
Le Hoang-Dê-Xuan (<i>or</i> Thung) <i>or</i> Cung Hoang-De	1522-7

(Interregnum of the Mac:

Mac Dang-Dung	1527
Mac Dang-Doanh	1530)

	<i>date of accession</i>
Le Trang-Ton <i>or</i> Du Hoang-De	1533
Le Trung-Ton <i>or</i> Vo Hoang-De	1548
Le Anh-Ton <i>or</i> Tuan Hoang-De	1556
Le The-Ton <i>or</i> Nghi Hoang-De	1573
Nguyen Duong-Minh, usurper	1597
Nguyen Minh-Tri, usurper	1597
Le Kinh-Ton <i>or</i> Huê Hoang-De	1599
Le Thanh-Ton <i>or</i> Uyen Hoang-De	1619
Le Chan-Ton <i>or</i> Thuan Hoang-De	1643
Le Than-Ton <i>or</i> Ugen Hoang-De	1649
Le Huyen-Ton <i>or</i> Muc Hoang-De	1662
Le Gia-Ton <i>or</i> Mi Hoang-De	1671
Le Hi-Ton <i>or</i> Chuong Hoang-De	1671
Le Du-Ton <i>or</i> Hoa Hoang-De	1705
Le De Duy-Phuong	1729
Le Thuan-Ton <i>or</i> Gian Hoang-De	1732
Le I-Ton <i>or</i> Huy Hoang-De	1735
Le Hiên-Ton <i>or</i> Vinh Hoang-De	1740
Le Man Hoang-De	1786-1804

M. THE MAC DYNASTY

Mac Dang-Dung	1527
Mac Dang-Doanh	1530
Mac Phuc-Hai	1540
Mac Phuc-Nguyen	1546
Mac Mau-Hop	1562
Mac Toan	1592
Mac Kinh-Chi	1592
Mac Kinh-Cung	1593
Mac Kinh-Khoan	1623
Mac Kinh-Hoan	1638-77

N. THE TRINH FAMILY OF TONGKING

Trinh Kiêm	1539
Trinh Côi	1569
Trinh Tong	1570
Trinh Trang	1623
Trinh Tac	1657
Trinh Con	1682
Trinh Cuong	1709
Trinh Giang	1729

	<i>date of accession</i>
Trinh Dinh	1740
Trinh Sam	1767
Trinh Can	1782
Trinh Khai	1782
Trinh Phung	1786-7

O. THE TAY-SON RULERS

Nguyen Van Nhac, eldest of the three brothers	1778-93
Nguyen Van-Huê, younger brother	1788-92
Nguyen Quang-Toan, son of Van-Huê	1792-1802

P. THE NGUYEN OF HUÊ

Nguyen Duc-Trung	(?)
Nguyen Van-Lang	died 1513
Nyuyen Hoang-Du	died 1518
Nguyen Kim	died 1545
Nguyen Hoang	1558-1613
Nguyen Phuc-Nguyen	succeeded 1613
Nguyen Phuc-Lan	1635
Nguyen Phuc-Tan	1648
Nguyen Phuc-Tran	1687
Nguyen Phuc-Chu	1691
Nguyen Phuc-Chu	1725
Nguyen Phuc-Khoat	1738
Nguyen Phuc-Thuan	1765
Nguyen (Phuc)-Anh (becomes Emperor Gia-long of Annam)	1778
Gia-Long	1802
Minh-Mang	1820
Thieu-Tri	1841
Tu-Duc	1848
Nguyen Duc Duc	1883
Nguyen Hiêp-Hoa	1883
Kiên-Phuc	1884
Ham-Nghi	1885
Dong-Khanh	1886
Thanh-Thai	1889
Duy-Tan	1907
Khai-Dinh	1916
Bao Dai	1925

Q. GOVERNORS AND GOVERNORS-GENERAL OF FRENCH INDO-CHINA

Civil Governors

M. Le Myre de Vilers, July 1879–November 1882
 M. Thomson, January 1883–July 1885
 General Begin, July 1885–June 1886
 M. Filippini, June 1886–October 1887
 Noël Pardon, 23 October–2 November 1887, Lieut.-Gov. intérimaire
 Piquet, 3 November–15 November 1887, Lieut.-Gov. intérimaire

Governors-General

Conetans, November 1887–April 1888
 Richaud, April 1888–May 1889
 Piquet, May 1889–April 1891
 Bideau (intérimaire)
 De Lanessan, April 1891–October 1894
 Rodier (intérimaire)
 Rousseau, December 1894–March 1895
 Foures (intérimaire)
 Paul Doumer, February 1897–March 1902
 Paul Beau, October 1902–February 1907
 Bonhoure (intérimaire)
 Klobukowsky, September 1908–January 1910
 Picquie (intérimaire)
 Luce, February–November 1911
 Albert Sarraut (1st term), November 1911–January 1914
 Van Vollenhoven (intérimaire)
 Roume, March 1915–May 1916
 Charles (intérimaire)
 Albert Sarraut (2nd term), January 1917–May 1919
 Montguillot (intérimaire)
 Maurice Long, February 1920–April 1922
 Baudoin (intérimaire)
 Merlin, August 1922–April 1925
 Montguillot (intérimaire, second term)
 Alexandre Varenne, November 1925–January 1928
 Montguillot (intérimaire, third term)
 Pierre Pasquier, August 1928
 René Robin, February 1934
 Jules Brevié, September 1936
 General Georges Albert Julien Catroux, August 1939
 Admiral Jean Decoux, July 1940

High Commissioners

Admiral Georges Thierry d'Argenlieu, 6 September 1945

Emile Bollaert, 27 March 1947

Léon Pignon, 20 October 1948

General Jean de Lattre de Tassigny, 6 December 1950

Jean Letourneau, 1 April 1952 (also Minister for the Associated States)

Commissioners General

Jean Letourneau, 22 April 1953 (also Minister for the Associated States)

Maurice Dejean, 28 July 1953

General Paul Ely, 10 June 1954

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- II. Local Chronicles
- III. Contemporary Accounts (Collections of Documents, Memoirs)
- IV. Early and Mediaeval Periods
- V. Burma
- VI. Indo-China (Annam, Cambodia, Cochin China, Laos, Tongking)
- VII. Malaya and Indonesia
- VIII. Thailand
- IX. Biography
- X. General Works

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† Superintendent of the Indian Museum, Calcutta.

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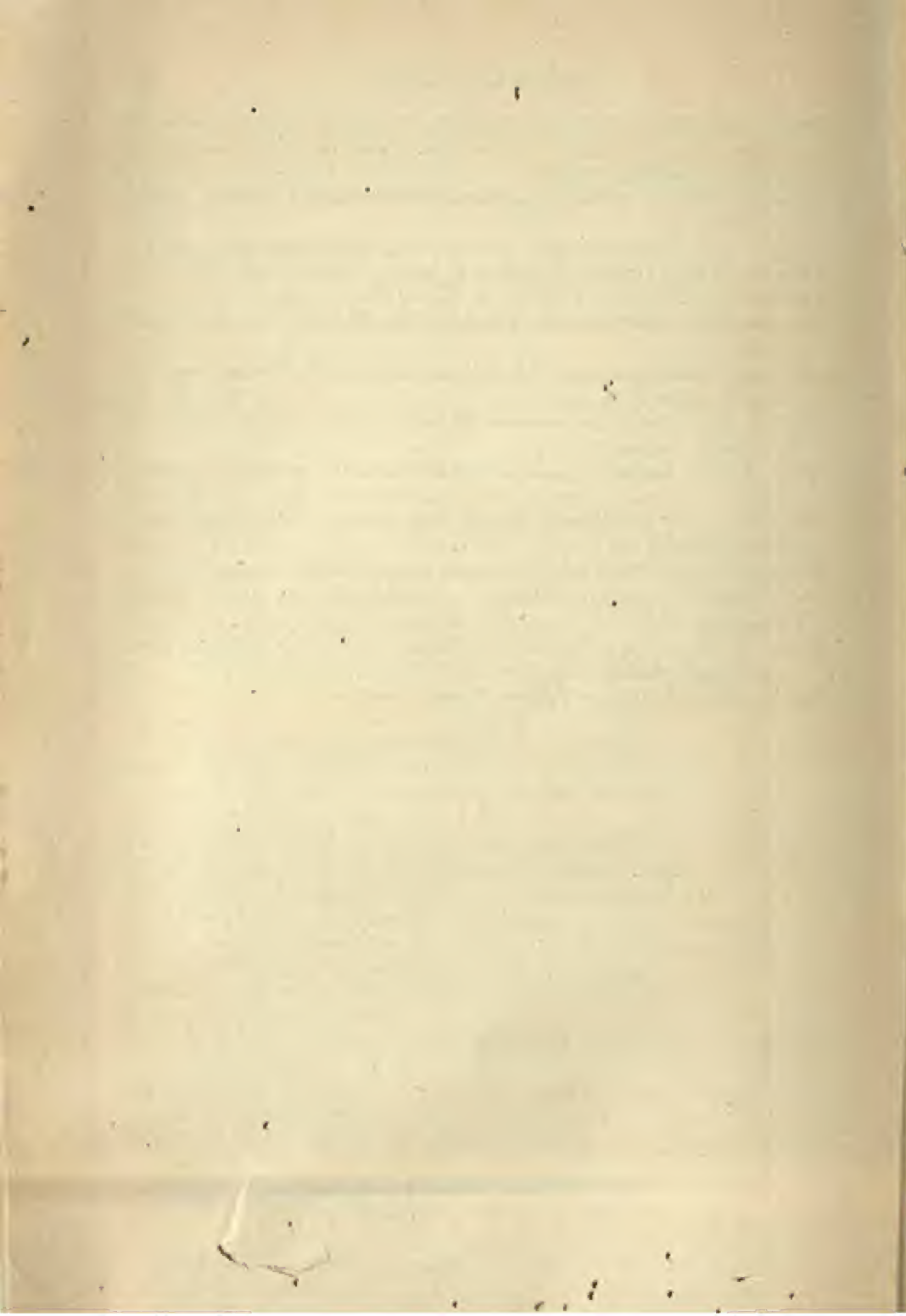
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SOUTH-EAST ASIA



INDEX

- ABDUL JALIL of Johore, 287
 Abdullah of Perak, 475-8
 Abhidhanmapitaka, 537
 Abreu, Antonio d', 198-9
 Abulfatah Agung of Buntam (Sultan Agung), 264-5
 Aché, Comte d', 423
 Acheh, Achinese, 54, 182, 193, 199, 232-3, 239, 261, 277, 284-90, 426-32, 436, 443, 474, 494-9, 500, 662
Adat, adatrecht, 408
 Adityavarma, 79, 80
 Administrative Act of 1806, 405
 Adviser (Unfederated State, Malaya), 488-9
 Afghan war, Afghanistan, 524-5, 549, 553
 A.F.P.F.L., 692, 706-12
 Agastya, 42, 58
 Agent, British, at the Court of Ava, 541-3, 553, 565
 Agra, 544
 Ahom dynasty, kingdom of Assam, 145, 513
 Ai-lao, 119
 Airlangga, v, 54, 61-4, 66
 Akbar, the emperor, 218
 Aksobhya, 66, 76-7
 Akui route, 538
 Akyab, 123, 695
 Ala'uddin (Johore), 283
 Ala'ud-din Riayat of Acheh, 199, 284-5
 Alaungpaya, 141, 343-51, 379-80, 388-9, 429
 Alaungsithu, 129
 Albuquerque, Don Affonse de, 188, 198, 206, 615
 Alexander of Rhodes, 357
 Ali Mughayat Shah of Acheh, 284
 Almeida, Francisco de, 197-8
 Alves, Captain Walter, 351
 Amangku Buwono I, 276
 Amangku Buwono II of Jogjakarta, 410
 Amangku Buwono III, 415, 466
 Amangku Buwono IV, 466
 Amangku Buwono V, 466
 Amangkurat I (Sunan Tegalwangi), 260, 263-4
 Amangkurat II (Adipati Anom), 264-9
 Amangkurat III (Sunan Mas), 269
 Amangkurat IV, 269
 Amaraपुरा, 135, 502, 506, 508, 510, 512, 517, 522-3, 528-30, 536
 Amaravati (Quang-nam), 159
 Amaravati, Buddhist images, 14, 15, 19, 27
 Amboina, 198-203, 232, 237, 240, 245, 249-50, 256-7, 260, 262, 276, 281, 410, 431, 463, 467
 America, United States of, 400-1, 406, 462, 495-6, 542, 557, 559, 671, 682-97, 717, 722-5
 American Independence, War of, 424, 428, 505
 Amherst, Lord, 515
 Amoghapasa, Bodhisattva, 65, 67, 68, 78
 Amsterdam, 226, 233
 An Pass, 696
 Ananda Mahidol, 725-6
 Ananda temple, Pagan, 21, 127-9
 Anaukpetun, King, 239, 299, 315-18
 Anawrahta, 101, 122, 123-7, 140, 329, 623
 Andaman islands, 429-30, 515
 Anderson, John, 435
 Anderson, Sir John, 486
 Ang Chan, 373-4, 397, 400
 Ang-Duong, 400-1
 Ang Eng, 367, 373, 397
 Angkor, 4, 85-118, 144, 151-4, 160, 162-5, 205, 207, 373, 564, 566, 608, 618.
See also Siemreap
 Angkor Thom, 96, 107-9, 117-18
 Angkor Wat, 103-5
 Ang Mey, 400
 Ang Non, 361-3, 367, 392
 Ang Nou (Rama Tibodi), 390
 Ang Snguon, 374
 Ang Sor, 563
 Ang Tong, 390-2, 395
 Aninditapura (Baladityapura), 87, 88, 90, 91
 Annam, 4, 6, 23, 103, 161-76, 207-8, 255, 302, 355-75, 376, 379, 383-5, 388, 556-67, 572-7, 599, 643-8, 713, 718
 Anthéunis, Lucas, 239, 317
 Antwerp, Truce of, 246, 249
 Arabs, 38, 51, 55, 64, 91-2, 122, 176, 190, 197, 258, 276, 457, 659
 Arakan, vii, 15, 23, 36, 119-43, 185, 191-2, 205, 211, 218-23, 254-6, 315-16, 328-42, 503, 505, 509-17, 519, 525, 528, 533-4, 536, 538, 649, 695-7
 Argenlieu, Admiral G. Thierry d', 713-17
 Argyre, 16, 120, 328

- Arimittiya, 503
Arjunavivaha, 62
 Armenians, 322-3, 326, 349-50, 532
 Aru Palakka of Boni, 262, 299, 494
 Arya Viraraja (Banjak Wide), 69, 71, 74-5
 Asoka, Maurya emperor, 15, 17
 Assam, 3, 6, 21, 145-6, 353, 398, 508,
 513-17, 519, 565, 595
 Astia, 53
 Attlee, Clement, 708
 Auckland, Lord, 524
 Aung San, 696, 706-10
 Aurungzeb (Mughal), 322, 338, 342
 Australia, 259, 685, 699, 722
 Austric languages, 9-10
 Ava, 134-42, 191-2, 210-23, 302, 316-27,
 342-54, 388, 423, 502, 539, 542, 549-51,
 553, 601, 603, 620
 Avalokitesvara (Lokesvara), 63, 108, 121.
 See also Lokesvara
 Ayut'ia, 116-18, 141, 144-58, 205, 207-8,
 214-23, 239, 246, 255, 297-314, 316-
 17, 350-2, 357, 362, 372, 376, 380,
 386-91, 395, 398, 588, 615, 618
 BAABULLAH, Sultan of Ternate, 203
 Bacle, 574
 Bac-ninh, 573-4
 Bacsono-Hoabinhian culture, 6
 Bac-thanh, 371
 Bagyidaw, 514-23
 Baker, Captain George, 347
 Bakr Id (Muslim festival), 216
 Baladitya, 87, 90
 Balambangan, island in Sulu Sea, 425-8,
 431
 Balambangan (Java), 184, 204, 254
 Balaputra, 45, 47, 51, 59
 Balat, 561
 Balbi, Gasparo, 219
 Bali, Balinese, 60-1, 69, 72, 77-8, 79,
 184, 203, 254, 267, 277, 416, 494, 618
 Balitung, 42, 45, 46, 58
 Ball, George, 241-2
 Ballestier, 401-2
 Ba Maw, 628-9, 691, 706-7
 Banda islands, 77, 193, 233-50, 262, 273,
 281
 Bandula, Maha, 514-16, 528
 Bangkok, 307, 311-12, 373-4, 389-402,
 445-60, 562-4, 578, 612, 672-82, 689
 Banjarasin (Borneo), 277, 280, 410,
 413, 416, 494
 Banka, 38, 416, 461, 501, 662
 Ban Naphao, 566, 592
 Bannerman, Colonel, 439
 Bantam, 184, 204, 227-33, 237-46, 264-7,
 276-7, 279, 303, 357, 410, 413-15, 424
 Banteay Srei, 98-9
 Bao Dai, 713, 715, 717-18
 Ba Pe, U, 627
 Ba Phnom, 564
 Baphuon, 101
 Bassak, 85, 90, 362, 379, 381
 Bassain, 142, 210, 220, 344, 349, 351,
 422, 502, 518
 Batavia (Sunda Kalapa, Jacatra, Jakarta),
 201, 246-50, 252-65, 301, 334, 337,
 340, 377, 408, 412, 424-5, 463, 494,
 496-501, 633, 687, 718-19, 721
 Batavian Republic, 281, 405, 431
Batig saldo, 471, 491
 Batik work, 8, 636
 Battambang, 373, 397, 561, 564, 582,
 608-12, 684
 Bayinnaung, 20, 205, 212-18, 220, 299,
 318, 350, 357, 376, 379, 389
 Bayon temple, 96, 106, 108-10
 Beau, Paul, 642-3, 645-6
 Behaine, Pigneau de, Bishop of Adran,
 363, 366-75, 556
 Ben, Mandarin, 373
 Bencoolen, 205, 277, 424, 431, 441-2,
 462, 494
 Bengal, 127, 137, 187, 205, 326, 329-42,
 413, 416, 508-9, 512, 515, 534, 537-8,
 695
 Bengal, Bay of, 205, 239, 303, 319, 322,
 328, 421-3, 429, 505
 Benson, Colonel Richard, 524
 Bernam, 283, 447
 Bernard, Sir Charles, 550, 555, 621
 Best, Captain Thomas, 239
 Bhadravarman, 31
 Bhagadatta of Lankasuka, 33
 Bhairava-Buddha, 67-8, 72, 79
 Bhamo, 145, 186, 303, 320-1, 537-9,
 541-3, 550, 565, 611, 696
Bharatayuddha, 64
 Bhavavarman, 31, 85-7
 Bhavavarman II, 88
 Bien-hoa, 361-2, 560-1
 Billiton, 416, 494, 501, 662
 Binh-Thuan, 573-4, 576
 Binnya Dala, last king of Pegu, 327, 343-
 8, 354
 Binnya U, 135, 141
 Bintang island, 199, 283, 427
 Birch, J. W. W., 477
 Black Flags, 569-70, 572, 575, 597-8
 Black river of Tongking, 574-5, 594-5,
 597-9
 Bodawpaya, 342, 354, 395, 444-5, 502-17
 Bombay Burmah Trading Corporation,
 552, 554, 581
 Bonaparte, Louis, 405-7
 Bonnard, Admiral, 560-2
 Borneo, 70, 77, 84, 184, 188, 193, 199,
 201, 239-40, 277-9, 294, 401, 416, 432,
 435-60, 465, 479, 494, 499-501, 662,
 668, 670, 721
 Borobudur, 41-50, 58, 420

- Boromokot (Maha T'ammaraaja II), 388-90
 Boromoraja of Ayut'ia, 388-9
 Boromoraja of Cambodia, 218
 Boromoraja I, 152
 Boromoraja II, 118, 153-4
 Boromoraja III, 158
 Bosch, Johannes van den, 468-70, 472
 Both, Pieter, 234
 Bouet, General, 572-3
 Bougainville, Louis Antoine de, 556
 Bourreau-Delandes, 305
 Bowring, Sir John, 402, 578-81
 Bowyear, Thomas, 323, 359
 Braam, J. P. van, 293, 429
 Brahman, 12, 19, 157
 Brantas river, 60, 63, 71
 Briggs plan, 706
 Britain, British, 280-1, 382, 399, 405-6, 410-20, 421-33, 434-60, 462, 465, 473-89, 495, 536-55, 557, 559, 563, 565, 571, 578-93, 601-12, 616, 620-32, 649-54, 662-71, 674, 676, 683-7, 690, 698-713, 718-21, 724-5
 British Commonwealth, 707, 710, 716
 Brito, Philip de, 205-6, 223, 299, 315-16, 331-2
 Broach, 16
 Bronze kettledrums, 7
 Brooke, Henry, 346-7
 Brooke, Sir James, 401, 453, 456-60, 493, 579
 Brouwer, Hendrik, 254
 Browne, Colonel Horace, 543, 548-9
 Bruas, 283
 Brunei, 77, 184, 199, 203, 427, 454-9, 493, 662
 Bruno, Sicur de, 344-8
 'Bubat bloodbath', 79-80
 Buddhism, Mahayana, 33, 39, 58, 63, 99, 101, 107, 121, 124, 131, 146, 160, 170, 688
 Buddhism, Theravada or Hinayana, 12, 19, 56, 93, 107, 114-16, 121, 124-5, 131, 142, 207-8, 328-9, 377, 615, 688
 Buddhism, Tantrayana, 12, 39, 63, 65, 66, 79, 124
 Buddhist, 37, 214, 221, 316, 330, 377, 385, 399, 504, 529, 536, 543, 622
 Budi Utomo, 636, 639
 Buffer State Commission, 609
 Bugis, Buginese, 262, 264, 289-95, 433, 453, 455, 494
 Buitenzorg (Bogor), 34, 275, 412
 Bukit Meriam, 33
 Bunga Mas, 435-6, 445, 448-9
 Burma, Burmese, 12, 35, 80, 119-43, 144, 155, 185, 191, 205, 207-23, 239, 254-6, 297, 302, 315-27, 328-30, 342-54, 362, 366, 379, 384, 388-96, 398, 435, 437, 444, 456, 502-55, 565, 582, 585-6, 593, 595, 601-2
 Burma Road, 537, 684, 686, 694, 696
 'Burmese Era' beginning A.D. 638, 120, 215
 Burnaby, Richard, 304, 309
 Burney, Henry, 381-2, 399, 446-50, 522-4
 Bussy, Charles Castelnau de, 505
 Buton, 257
 Butterworth, Governor, 557
 Buysakes, A. A., 461-4
 CABOT, John, 224
 Cachar, 514-15
 Caesar Fredericke, 214, 216, 220
 Calcutta, 349, 351, 365, 411, 429, 432, 444, 446-7, 449, 462, 505-17, 519-21, 524-7, 531, 537, 546-7, 549-50, 553
 Cambay, 64, 177
 Cambodia(n), 10, 12, 14, 20, 22, 30-1, 41, 58, 63, 80, 85-118, 124, 130, 141, 147, 154, 159, 162-5, 185, 207, 218-20, 255, 299, 356-7, 361-3, 366-8, 372-4, 377, 379, 387, 390-2, 395, 397, 400, 556-67, 575-7, 591-2, 602, 611, 643-8, 684, 713, 718
 Cammon, 598-9, 605
 Cam Oun, 597-8. *See also* Deo-van-Tri
 Campbell, Sir Archibald, 516-17
 Campbell, J. G. D., 585, 588-9
 Camphuys, Jghannes, 266
 Camranh Bay, 27
 Cam-Sinh, 595, 597
 Candra dynasty (Arakan), 15, 36, 121, 329
 Canh, son of Nguyen Anh, 368-71
 Canning, John, 511-13, 517
 Canton, 37, 51, 52, 176, 188, 364, 426, 559-60, 683
 Cao-bang, 175
 Capellen, G. A. G. P., Baron van der, 461-6
 Carimon islands, 432, 441
 Carnarvon, Lord, 476-8
 Castlereagh, Lord, 419-20
 Castleton, Samuel, 242
 Catholic, Catholicism, 306, 312, 557, 615
 Cavanagh, 451-2
 Cavendish, Thomas, 203, 225
 Cécile, Admiral, 557
 Celebes, 15, 184, 203-4, 239, 257, 262, 290-1, 465, 467, 494, 500, 721
 Ceram, 240-2, 248, 256, 260
 Ceylon, 56, 125-6, 139, 139, 142, 147, 150, 207, 260-2, 269, 273, 276-7, 279-81, 388, 406, 442, 461, 669
 Chaise, Père de la, 306, 310
 Chaiya, 22, 40, 56
 Chakravartin, 93, 94
 Chakri dynasty, 296, 672
 Chakri, General (Rama I), 373, 395
 Cham, 10-11, 73, 76, 87, 94, 101, 106-7, 111, 117, 124, 150, 159-68, 185, 356, 360-1, 618, 645

- Champa, 4, 14, 20, 23, 26-8, 29, 31-3, 35, 41, 58, 70, 73, 80, 83, 85, 86, 87, 91, 99, 101, 103, 106-7, 112, 139-68, 187-9, 208
 Chandan, 28-9
 Chandi Djago, 65, 66, 79
 Chandi Javi, 77, 79, 80
 Chandi Kalasan, 41, 43
 Chandi Mendut, 43, 48-50
 Chandi Mleri, 65
 Chandi Pawon, 49-50
 Chandi Ploasan, 44
 Chandi Sevu, 44
 Chandi Singosari, 80
 Chandrabhanu, 149
 Chandrakanta Singh, 514
 Chantabun, 117-8, 368, 390, 392, 608, 610-11
 Chao-Anou, 381-3, 385
 Chao Mun Vai Voronat, 595-7
 Chao-Nan, 381, 385
 Chao Noi, 593
 Chao Pho, 593
 Chao T'o, General, 169-70
 Chapata, 107, 130
 Chapman, Charles, 365-6
 Charles II, 250, 265, 306
 Charner, Admiral, 560, 562, 566
 'Charter for the Asiatic Settlements', 1804, 405, 408
 Chaudoc, 400, 565
 Chau Ju-kua's *Chu-fan-chi*, 55-6
 Chaumont, Chevalier, 306-7, 309
 Che Bong Nga, 167-8, 173
 Cheng-ho, Admiral, 83, 180-1
 Chenla, 27, 31, 85, 89-92, 103, 116, 361-2
 Cheribon, 264-5, 269, 271, 406, 472
 Cherok Tekun, 33
 Chettis, Chettyar, 650, 652, 654, 656
 Chevalier, 365
 Chief Secretary (Malaya), 486
 Chiang Kai-shek, 667, 694
 Chieng Khouang, 378, 383, 593-4
 Chiengmai, 100, 112, 141, 151-8, 207-9, 212-15, 222, 299, 302, 317, 320, 327, 350-1, 384, 388-9, 394, 504, 537-8, 596
 Chiengrai, 153, 504
 Chiengsen, 100, 213, 381, 394, 504
 Chieu, Gilbert, 646
 Chin (tribes), 536, 709, 712
 China, conferment of titles on South-East Asian rulers, 30, 136-7, 139, 182
 China, missions to South-East Asia, 24-6, 69-70, 83, 112, 114-15, 116, 131, 137, 166, 172, 180. *See* Cheng-ho, K'ang T'ai, Kublai Khan
 China, missions from South-East Asia to, 25-31, 33-5, 39-40, 50-7, 84, 86-7, 90-1, 112, 115-16, 119, 121, 127, 132, 136, 142, 147, 149, 151-2, 159-62, 164-5, 173, 180-3, 371
 China, modern, 444, 456, 458, 537, 542-3, 558-60, 567-8, 577, 579, 603, 609, 661, 683-4, 686-7, 694, 696, 713-14, 718, 726
 China trade, 176, 198, 204-5, 227-8, 284, 303, 321, 364-5, 424-31, 439, 537-8, 542, 546, 565, 569, 667, 670
 China, Vietnamese struggles for independence of, 169-71, 173-4
 China war of 1861, 557, 560, 566, 574
 Chinese invasions of South-East Asia, 70-1, 132-4, 138-40, 146, 166, 168, 172-4, 180, 208, 303, 320, 351-3, 384, 389-90, 550, 573, 594-5, 597, 718. *See* Kublai Khan, Yung Li
 Chinese piracy, 459, 474
 Chinese recognition of South-East Asian rulers, 83-4, 132, 136, 141, 157, 161-2, 171, 174-5, 180-1, 360, 370-1
 Chinese suzerainty, 115, 131, 136-9, 144, 174, 181-2, 370-1, 385, 435-6, 566, 571, 573-4
 Chinese in Indonesia, 272-5, 409, 464, 466, 469, 659, 661-3
 Chinese in Malaya and Borneo, 436-7, 455, 460, 473-80, 483, 487, 663-7, 670, 681, 688-9, 699-700, 704
 Chinese in Sumbas (Borneo), 277-8
 Chin Buan ('Kingbering'), 512-14
 Chindwin river, 121, 123, 136, 324, 521, 536, 538, 686, 691, 696
 Chin dynasty, 32
 Ch'in dynasty, 169-70
 Chi Tarum river, 34
 Chit Hlaing, U, 627
 Chitrasena (Mahendravarmān), 31, 85-7
 Chittagong, 205, 328-42, 505, 509-10, 512-13
 Choiseul, Duc de, 365
 Chola, 51-55, 62, 126-7
 Cho-p'o, 34, 35, 45
 Chou Ta-kuan, 100, 101, 112, 114-15, 149
 Christian, Christianity, 202-3, 232, 312, 316, 335, 357, 378, 499, 556-9, 570, 636, 681
 Christianon, General, 719
 Chryse, 16, 120
 Chulalok, General, 380-1
 Chulalongkorn, 215, 581-6, 595, 597, 608, 672-3
 Chula Sakarat. *See* 'Burmese Era'
 Chungking, 690, 694-6
 Chusan, 557
 Cinnamon, 257, 273, 279, 436, 469
 Clarke, Sir Andrew, 475-7
 Clifford, Sir Hugh, 482, 566
 Cloves, 64, 198-9, 225, 232, 237, 240, 260, 278, 436, 491
 Cochin China, 14, 469, 254, 357, 364-75, 556-77, 582, 591-2, 601-2, 643-8, 654-5, 690, 713, 718

- Coen, Jan Peterszoon, 240-50, 252-4, 271-2, 318, 334
 Coffee, production and trade, 271-2, 406, 417, 463-4, 469-70, 491, 500
 Cokayne, George, 241-2
 Col des Nuages, 27, 159, 167, 171, 174
 Colombo, 216-17
 Colonial Office, transference of Straits Settlements to, 452, 473
 Communism, Communists, 619, 637-8, 647-8, 664, 677-80, 689, 694, 700, 705-6, 708, 710-13, 717-18, 720, 722, 726
 Confucianism, 185, 556, 558
 Conjeeveram, 23, 120, 125
 Conti, Nicolo de, 190-1
 Cook, Captain James, 426
 Co-operative movement, 652, 656, 659, 661, 663
 Cornwallis, Lord, 421, 514
 Coromandel Coast, 13, 21, 51, 239, 245, 261, 288, 303, 307, 309, 322, 333, 421-4
 Cotton, cultivation and trade, 271, 424, 469, 537-8
 Council of India, or the Indies, 234, 261, 273, 340, 407, 462
 Courbet, Admiral, 572-4
 Courthope, Nathaniel, 243-7
 Cox, Captain Hiram, 507-9, 511, 514, 537
 'Coxinga' (Kuo Hsing Yeh), 258
 Cranganore, 16
 Cranssen, W. J., 413
 Crawford, John, 390, 415, 420, 440-1, 445-6, 448, 520-1, 537
 Crimean War, 532
 Crosthwaite, Sir Charles, 621
 Culture system in Java, 464, 468-72, 491-2, 633, 661
 Curzon, Lord, 608, 611
 Dacca, 332-8, 340
 Daendels, Marshal Herman Willem, 406-10, 413, 415, 418, 461-2, 468
 Daing Kemboja, 292
 Daing Parani, 290-1
 Daing Merewah, 291
 Daksa, 58
 Dale, Sir Thomas, 244-6
 Dalhousie, Marquis of, 526-32, 538, 546
 Dalrymple, Alexander, 425-7
 Dammazedi, 142, 214
 Damrong, Prince, 584, 586, 588
 Danubyu, 344, 516
 Dara Jingga, 79
 Dara Petak, 73-4
 Davies, Major H. R., 611
 Dekker, Edward Douwes, 'Multatuli', 491
 Deli, 284, 495, 500
 Demak, 184, 204
 Desa (Java), 416-17, 462-3, 469-70
 Desfarges, Marshal, 307-12
 Deshima, 258
 'Deutero-Malays', 7
 Deva-raja cult, 93-4, 97, 101, 108, 116, 159
 Devawongse, Prince, 584, 605-7
 Develle, 607-8
 Deventer, C. Th. van, 633
 Dhammapala, 125
 Dhammathat (Burmese rendering of Dharmashastra), 215-16
 Dharanindravarman I, 102-3
 Dharmakirti, 53
 Dharmashastras, 13
 Dharmasraya, 66-7
 Dharmavamsa, 52, 60-1
 Dhonburi, 396
 Dianga, 205, 331-41
 Dickens, John, 437
 Diemen, Antonie van, 256-60, 337, 377
 Dindings, 291
 Dinh-binh-phu, 594
 Dinh dynasty, 161, 171
 Dionysius Periegetes, 16
 Dipo Negoro, 466-7, 618
 Djakarta, vii, 34
 Dobama Asiayone, 706
 Dominicans, 356-7
 Dong-duong, 27, 160
 Dong-son culture, 7-8, 169
 Du Thanh-Nhon, 367
 Doumer, Paul, 642
 Drake, Sir Francis, 203, 225-7
 Dubruant, 308, 311-12
 Du Bus de Gisignies, 465-8
 Dufferin, Lord, 553
 Duplex, Joseph, 344-6, 364-5, 422
 Dupré, Admiral, 569-70
 Dupuis, Jean, 568-70
 Durven, Diederik, 270
 Dutch, 184, 205-6, 224-82, 285-96, 299-314, 319-21, 332-41, 357-9, 364, 377, 405-20, 421, 424, 430-3, 438-43, 446, 453-6, 458, 461-72, 474, 490-501, 616, 620, 624, 630, 633-41, 658-62, 668-9, 686-8, 698, 718-24
 Dutch Fundamental Law (1814), 461
 Dutch Liberals, 492
 Dvaravati, 20, 36, 86, 87, 100, 122, 147
 Dyaks, 184
 Dyarchy, 626-8, 631, 643
 EAST INDIA COMPANY, 227, 246, 250, 294, 310-14, 317, 345, 351, 359, 364-6, 398, 411, 413, 419, 424, 434, 441, 444, 455, 515, 527, 531
 Ekat'otsarat, the 'White King', 297
 Elout, Cornelia Theodorus, 461-4
 England, English, 224-51, 265, 270, 279, 285, 299-314, 317-26, 364-6, 426
 Entente Cordiale of 1904, 611
 Erberfelt, Pieter, 250, 272

- FA-HIEN, 20, 34
 Fai Fo, 356, 359
 Fan Chan (Funan), 25
 Fan Fo (Lin-yi), 28, 31
 Fang, 390, 392
 Fa Ngoun, 116, 151, 207
 Fan Hsiung (Lin-yi), 26
 Fan Hsun (Funan), 25
 Fan Man or Fan Shih-man, 24-5, 28, 120
 Fan Yi (Lin-yi), 27
 Farquhar, R. J., 431-2, 439-40
 Federal Council (Malaya), 485-6
 Federation of 1896 (Malaya) 483-4, 488
 Federation of 1948 (Malaya), 704
 Fendall, John, 420, 462
Feringhi of Arakan, 330-40
 Fernandez, Duarte, 158
 Ferry, Jules, 551-2, 572, 575
 Fitch, Ralph, 214, 220-1, 224
 Fleetwood, Edward, 323
 Floris, Pieter Willemszoon, 239, 333
 Fontainebleau conference, 714
 'Footwear question', 548-9
 Forced deliveries and contingencies, 408, 416
 Formosa, 258, 574-5, 683
 Forrest, Henry, 317-18
 Forsyth, Sir Douglas, 546
 Fort St. George (Madras), 303, 309, 318, 321-6, 348, 425, 428
 Fournier, Commandant, 574
 'Fourth English War', 279-80, 293, 428-9
 Fra Mauro's map, 187
 France, French, 256, 280-1, 285, 296, 301-14, 322, 326, 344-8, 354, 364-75, 385, 405-7, 410, 413, 419, 421-4, 428-31, 480, 505-7, 511, 532, 544, 550-77, 582, 591-612, 616, 640, 642-8, 654-8, 674, 683-4, 686, 713-8, 725
 Franklin, William, 509-10, 537
 Frederick Henry, Prince, 300
 'Free Thai' movement, 725
 Friel, 364
 Fullerton, Robert, 435, 446-50
 Funan, 14, 23-31, 33-7, 41, 49, 85-7, 93, 147
 Fytche, Albert, 541-2, 565, 623

 GAJA MADA, 75-81
 Gajayana, 42, 58
 Gallizia, first Catholic bishop of Burma, 326
 Galvão, Antonio, 202
 Gama, Vasco da, 197
Gamelan (orchestra), 8
 Gandhara sculpture, 19
 Gandhi, Mohandas Karamchand, 617, 636, 639
 Ganges, river, delta, 329, 332-40
 Garnier, Francis, 542, 566-70, 572, 593, 595-6
 Gaung Gyi, 530

 Gayatri, 73, 76
 Genouilly, Rigault de, 560
 Gerini, Major, 582
 Germany, 552, 673-4, 683, 687, 695, 697
 Gharib Newaz, 324
 Gia-dinh, 362, 370, 556, 560
 Gia-Long, 371-5, 381, 556. *See also* Nguyen Anh
 Gillespie, Sir R. R., 413, 415-16, 419
Globe, the, 239
 Goa, 198, 199, 203, 216-17, 231-2, 234, 261, 302, 315, 317, 331-2, 337
 Godwin, General Sir Henry Thomas, 528-9
 Goens, Rijkloff van, 261, 264
 Goessens, Joan, 338
 Golconda, Kingdom of, 309
 Good Offices Committee, 722
 Government of Burma Act, 1935, 629
 Government of India Act, 1935, 628-9
 'Great East', 721
 'Greater India', vi, 4, 20
 Gresik, 176, 201, 204, 233, 253
 Groscurin, 605, 607
 Guam, 685, 696
 Gujeratis, Gujerat, 177, 183
 Gunavarman, 39
 Gunavarman of Kashmir, 34
 Gupta style in art, 14, 31, 34, 43, 121
 Gyfford, William, 358-9

 HAAS, Frederic, 552
 Hague, The, 238, 472, 495, 639, 719, 723
 Haiphong, 569, 714
 Hairun, Sultan of Ternate, 203
 Haji, Sultan of Bantam, 265
 Halin, 120-1
 Halmahera, 198
 Hamja, Sultan of Ternate, 256
 Han dynasty, 4, 26
 Hankow, 543, 567
 Hanoi, 121, 166, 168, 172-5, 370, 373-4, 568-72, 598, 645-6, 684, 713-14
 Haribara, 30-1, 88-9, 97
 Hariharalaya, 93-4
 Haripunjaya (Lamp'un), 103, 112
Harivamsa, 64
 Harivarman IV (Champa), 162-3
 Harmand, Dr., 572-5
 Harshavarman II (Angkor), 99
 Harshavarman III, 101-2
 Hartsinck, Pieter, 406
 Hassan Udin, 184
 Hassan Udin of Macassar, 261-2
 Hastings, Warren, 365-6, 421, 428-9
 Ha-tien, 355, 362, 366-7, 387, 392, 565
 Hatta, Mahommed, 690-1, 718, 723
 Hawke, Lord, 426-7
 Hayam Wuruk (Rajasanagara), 76-82, 156

Heeren XVII, 233, 244, 247
Heerendiensten, 405, 408, 470
 Henzada, 344, 349
 Herbert, Captain John, 427
 Heutsz, Johannes Benedictus van, 497-9
 Heyn, Paulus Cramer, 334
 Hiao-Wu, emperor, 39
 Hiep-Hoa, 573, 575
 Higginson, Nathaniel, 323, 359
 Hinduization, 12, 18
 Hippalos, Greek pilot, 18
 Hludaw, 155, 541, 544, 553
Hmannan Yazawin, 'Glass Palace Chronicle', 130, 133
 Hmawza (Old Prome), 15, 20, 120
 Ho, 594-5, 597
 Ho Chi Minh, 647, 689-90, 713, 716-18
 Hoëvell, W. R., Baron van, 472
 Hogendorp, Dirk van, 405, 416
 'Ho-ling', 20, 45
Homo australicus, 5
Homo modjokertensis, 5
Homo soloensis, 5
Hongitocht, 260, 278, 465
 Hong Kong, 456, 557, 581, 648, 667, 683, 685
 Horsfield, Thomas, 420
 Houtman, Cornelis de, 226-31, 285
 Hsenwi, 353
 Hsinbyushin, 351-4, 380, 392
 Hsipaw, 212, 353
 Hué (Thu'a-thien), 23, 26, 31, 173, 355, 358, 361-4, 369-71, 378, 383, 387, 397, 557, 559-61, 565, 568-70, 572-5, 592, 596, 715
 Hughes, Sir Edward, 429
 Hugli, 335, 429
 Hukawng valley, 695
 Hunt, Richard, 242
 Hurgronje, Snouck, 497-8
 Hussein, Sultan of Johore, 433, 440-1

 IBN BATUTA, 79, 177, 187
 Ibn Iskander, 266
 Illanos of Sulu (Moros, Balanini), 279, 294, 453-4
 Imhoff, Gustaaf Willem, Baron van, 274-6, 292
 Imphal, 695
 India, 442, 444, 446-52, 477, 480, 521-2, 525, 531, 537-9, 543-4, 548-51, 554, 557, 582-3, 586, 620, 623, 625-9, 661, 666, 695, 722
 Indian immigration to S.-E. Asia, 487, 616, 651, 663-7, 704
 Indian influence, 4-5, 60. *See also* Hinduization
 Indian National Congress, 617, 637
 Indo-China (French), 554, 556-7, 591-612, 640, 642-8, 654-8, 667-8, 683-7, 693, 713-18, 724-5

Indonesia(n), 6, 13, 64, 77, 198, 274-5, 405-20, 475, 490-501, 616-17, 633-41, 658-62, 686-93, 698-9, 718-24
 Indra (Sailendra king), 47
 Indragiri, 289, 294
 Indrapura (Banteay Prei Nokor), 93, 161-2, 171
 Indravarman II (Champa), 97, 160-1
 Indravarman III (Angkor), 114-15
 Int'araja, 153
 Int'a-Sorn, 378-80, 383, 385
 Irrawaddy delta, 126, 132, 142
 Irrawaddy river, 10-11, 15, 35, 122, 132, 187, 210, 303, 352, 516, 535-6, 538-9, 541-2, 565, 649, 686, 696, 706, 709
 Isanavarman I, 86-90
 Iskander Muda of Aceh, 261, 286, 495
 Islam, 19, 57, 79, 83, 131, 176-85, 198, 202, 277, 467, 488, 498-9, 615, 619, 636, 667, 688, 703, 721
 I-tsing, 20, 22, 37-9, 120, 170-1

 JAAFAR, Dato Onn Bin, 703
 Jacatra, 229, 240-6
 Jaintia, 515
 Jambi, 235, 246, 289-90
 James I, 238, 247, 286, 358
 James II (Duke of York), 310-11, 321
 Janggala, 64, 81
 Janssens, General Jan Willem, 411-13, 416
 Japan, Japanese, 249-50, 258, 297-9, 356, 385, 617, 635, 646, 648, 670, 673, 681-99, 706, 713, 718, 724
 Japara, 184, 199, 204, 240, 245
 Jatakas, 14, 18, 20, 65, 119-20
 Java, Javanese, 12, 30, 34-5, 37-84, 91, 160-1, 166, 176, 181, 183, 186-91, 198, 202, 225, 229, 240, 244, 248, 260-81, 405-20, 461-72, 490-501, 583, 618, 620, 633-41, 658-61, 667, 686, 691, 693, 721, 723
 Java Bank, 467
 Jayabhaya, 64
 Jaya Indravarman IV (Champa), 106
 Jayakatwang, 71-2
 Jayanagara, 73-6, 79
 Jayanasa (Jayanaga), 38
 Jaya Simhavarman III (Champa), 73, 166-7
 Jayavarman, 29-30
 Jayavarman I, 88, 90
 Jayavarman I bis., 91
 Jayavarman II, 58, 92-4, 160
 Jayavarman III, 94-5
 Jayavarman IV, 99
 Jayavarman V, 99
 Jayavarman VI, 102
 Jayavarman VII, 96, 105-12, 130, 145, 164-5
 Jayavarman VIII, 112-15
 Jayavarman Paramesvara, 115-16

- Jehangir, Mughal emperor, 239
 Jervois, Sir William, 477
 Jesuits, 302, 307-14, 315, 356, 377-8, 558
 Jett'a (Rama T'ibodi II), 157-8
 Jogjakarta, 41, 43, 276, 279-80, 406,
 415-16, 464, 466-7, 723
 Johore, 182, 233-4, 283-6, 294-5, 364,
 432-3, 443, 450-1, 474, 488-9, 670,
 703
 Jordanus, Fra, 189-90
 Jourdain, John, 240-6, 299
 Judicial reforms, Java, 409, 418, 463
 Junk Ceylon (Puket), 288, 312, 398, 430,
 445, 504
 KARAW valley, 321, 521-2, 549
 Kachin (people), 536, 550, 688, 709, 712
 Kaingsa's *Manusarashwemin*, 318
 Kalgani, 142
 Kalinga, 17, 40
 Kambu-Mera dynastic legend, 85
 Kamesvara, 64
 Kampar, 283
 Kampot, 362, 562, 564
 Kanaung, the prince, 529-30
 Kanburi river, town, 22, 302, 320, 689
 Kandy tooth of Buddha, Ceylon, 56, 216,
 223
 Kangany system, 666
 K'ang T'ai, 24-6
 Kanishka (Kushana emperor), 17
 'Kan-t'o-li', 35
 Karen, 135, 546, 688-9, 708-9, 712
 Kartasura, 264, 267, 269, 273-4
 Kartini, Raden Adjeng, 635
 Kaundinya, 14, 20, 24, 25, 29, 85, 86,
 87, 90
 Kaundinya II, 29, 33
 Kaunghmudaw pagoda, 325
 Kaungton, 392-3, 380
 Kautilya's *Arthashastra*, 14
 Kaveripatnam, 16, 20
 Kedah, 15, 22, 40, 177, 182, 283, 286,
 288, 291, 294, 398, 421, 427-8, 430,
 434-6, 445-6, 448, 450, 454, 488-9,
 504, 612
 Kediri, 64-5, 68, 71-2, 74, 75, 105, 263-4,
 267, 467
 Keeling, William, 237-8
 Kelantan, 448-51, 482, 488-9, 504, 612
 Kelung, 574
 Kempeitai, 689
 Ken Angrok (Rajasa), 64-5, 71, 72
 Ken Dedes, 65
 Keng Cheng, 603
 Kenghung, 537-8
 Kengtung, 352, 536, 601, 603
 K'eo Fa, 387
 Kertanagara, v, 57, 65-78, 80, 187
 Kertanajasa Jayavarddhana (Vijaya), 71-
 75, 79
 Kertavijaya, 84
 'Kew Letters', 281, 294, 430, 438
 Khamone-Noi, 379, 383-4
 Khmer, 10, 22-3, 85-118, 144-54, 159,
 162-5, 207, 611, 618, 645
 Khone, 605
 Khuang Aphaiwong, 724-5
 Kiang Hung, 601, 603, 609
 Ki Hadjar Dewantoro, 639
 Kimberley, Lord, 474-6
 Kindat, 538
 King-Kitsarat, 378-80, 383
 Kinwun Mingyi, 544, 547-8
 K'jahi Tapa, 276-7
 Klang (Selangor), 283, 291, 473
 Kock, Mercus de, 466-7
 Kolandia, 16, 20
 Ko-lo-feng, 22, 121
 Kompong-thom, 565
 Konbaung dynasty, 343-54, 519, 536-55
 Koninklijk Pakervaat Maatschappij, 501
 K'orat, 22, 118, 382, 386, 390, 395,
 397
 Kosa Pan, 307
 Kra, Isthmus of, 22, 28, 51
 Kratié, 87, 90, 91, 564
 Kuala Lumpur, 473, 478, 480, 483-4,
 488, 700-1, 703
 Kuala Selinsing, 33
 Kuang-An, 561
 Kublai Khan, 57, 68-72, 112, 115, 131-2,
 151, 166, 172, 186-8
 Kuching, 460
 K'un-lun, 8, 10, 122
 Kuo-min-tang, 617, 647, 664, 689, 705
 Kutaraja, 495, 497
 Kutei, 15, 34, 494
 Kuthodaw pagoda, 536
 Kuti, 74-5, 76
 Kwangsi, 169
 Kwangtung, 27, 169
 Kyanzittha, 103, 121, 126-9
 Kyaukse, 123, 130, 132, 134, 138, 140,
 318, 351
 LABOURDONNAIS, Bertrand-François Mahé
 de, 422
 Labuan island, 427, 456, 458, 493
 Lagratière, Rear-Admiral de, 561-5
 Lagrée, Doudart de, 542, 562-4, 566, 568,
 593
 Lally, Comte de, 423
 Lambert, Commodore, 526-7, 529
 Lampongs, 277
 Lancaster, Sir James, 226-8, 319
 Lan Chang, 116, 151, 158, 207-23. *See*
 also Luang Prabang
 Lankasuka, 28, 33
 Lan-Khan-Deng, 208
 Lang-aon, 172, 574-5
 Lanun, 454-5, 457-9

- Laos, 116, 130, 144, 153, 158, 186, 207, 239, 351, 376-85, 400, 501-8, 611, 622, 642-3, 684, 713-4
- Laplace, Admiral, 556
- Lara Djonggrang, 58
- Larut (Perak), 473, 476, 480
- Lashio, 611, 696
- Ledo, 696
- Le dynasty, 174-5, 360, 384, 571
- Lefèvre, Mgr., 557-8
- Le Hoan, 161, 171
- Leonowens, Anna, 579, 583, 589
- Leria, Father Giovanni-Maria, 377-8
- Lester, Ensign Thomas, 348-9
- Le Thanh-Ton, 174, 208, 2360
- Le Van-Duyet, 556
- Leyden, Dr. John, 411-12
- Li Anh-Ton, 163
- Li Bon, 32, 170
- Li dynasty, 165, 172
- Light, Francis, 280, 293-4, 427-30, 434-7, 445, 453
- Ligor, 28, 40, 100, 149, 183, 294, 441, 443, 451, 454
- Li Hung Chang, 574-5
- Lingga, 294, 441, 443, 451, 454
- Linggadjati Agreement, 721-3
- Lingai, 292, 477
- Linschoten, Jan Huygen van, 227, 229
- Lin-yang, 35
- Lin-yi, 23, 26-8, 31-3, 85. *See also* Champa, Chams
- Lisbon, 226, 228-9, 232
- Li Thanh-Ton, 162, 172
- Lokesvara, 109, 111
- Lombok, 277, 499
- Lonthor, 243, 247-8
- Lopburi (Lavo), 100-1, 103, 145, 147, 151-2, 312, 386, 588, 726
- Lo T'ai, 150
- Loubère, Simon de la, 307
- Louis XIV, 256, 265-6, 301-14, 421, 615
- Lovek, 222, 299, 302, 362
- Low, Sir Hugh, 456-7, 478-9
- Low, James, 446, 449-50
- Luang Prabang, 6, 101, 145, 149, 151, 156, 158, 207, 213, 218, 222, 299, 317, 378-85, 387, 394, 397, 591-8, 602, 604, 611
- Lu T'ai, 150-1
- MACAO, 252, 356, 367
- Macassar (Celebes), 77, 203, 234, 240-2, 256-7, 260-3, 265, 277, 364, 410, 413, 453, 463, 467, 501
- Mac Cuu, 362
- Mac dynasty, 174-5, 355
- Mace, 193, 198, 237, 260
- Mackenzie, Colin, 420
- Macpherson, Sir John, 429-30, 434
- Mac Thien Tu, 362, 366-7, 392
- Madras, 309-11, 318, 321-7, 345, 348, 359, 423-8, 534
- Madura, Madurese, 69, 78, 184, 204, 253, 263, 269, 274, 413, 416, 721-2
- Maetsuycker, Joan, 261-5
- Magellan, 201
- Mahabharata, 60, 62, 64, 89
- Mahabodi temple, Buddhagaya, 127, 129, 131, 142
- Maha Chakrap'at, King, 210, 213-15
- Mahadammayaza Dipati, 324, 344
- Mahamuni image, 328-9, 503
- Maha Sakarat, beginning A.D. 78, 215
- Maha Tewi, Princess, 209, 214, 222
- Maha Thihathura, 394, 502
- Maha Vajiravudh, 672-5
- Mahazedi pagoda, 217
- Mahmud of Malacca, 182-3, 199, 283-4
- Mahipativarman, 91, 92
- Mahmud II of Johore, 433
- Mahommedan, Muslim, Moor, 84, 192, 197, 199, 204, 206, 254, 278, 328, 330, 340, 483, 485, 701, 703
- Ma Huan, 83-4
- Majapahit, 42, 56, 71-84, 177, 179, 183-4, 204, 253, 263, 267, 270, 618
- Makanum, 16
- Malabar, 191, 197, 261
- Malacca (city), 18, 83, 84, 156, 158, 176-85, 188, 192-3, 198-206, 231-4, 251, 255, 257, 280-1, 283-96, 301, 337, 411, 430-2, 437-9, 441, 448, 462-3, 476, 489, 615, 663, 671, 703
- Malacca (straits), 21, 38, 55, 198, 226, 280, 293, 364, 366, 424, 442, 454-5, 458
- Malang, 500
- Malay, Malaya, 10, 86, 91, 171, 183, 193, 278, 283-96, 386, 389, 398-9, 411-12, 421-33, 435-6, 442, 444, 447, 450-60, 473-89, 616, 658, 662-71, 688-9, 691-2, 699-706, 726
- Malayu (Jambi), 37-9, 53, 56, 57, 66-70, 72, 78-9, 83, 179
- Maldivé islands, 53
- Malino conference, 721
- Manava Dharmashastra, 13
- Manchu dynasty, 175, 258, 302, 319-20
- Mandalay, 121, 123, 135, 503, 536-55, 696
- Mangrai, 112, 146, 151
- Manila, 201, 203, 233, 249, 252, 357, 426, 437
- Manipur, 121, 321, 324-6, 347, 350-1, 353, 514-19, 521-2, 538, 691, 695-7
- Manjusri, Bodhisatva, 79
- Manku Bumi, Sultan Ampangku Buwono, 275-6
- Manrique, Fra Sebastião, 335-7
- Mansur Shah (Raja Abdullah), 182
- Mant'a-T'ourat, 385
- Manu, Laws of, 81, 99, 141, 152, 215

- Marathas, 321, 509, 513
 Margary, Augustus, 543, 571
 Marignolli, John, 189-90
 Martaban, 140, 141, 143, 149, 210-11, 215, 219, 222-3, 299, 302, 316-17, 320, 325, 516, 518
 Masjumi Party, 721
 Masulipatam, 234, 239, 246, 303-4, 309, 317, 333
 Ma Tuan-lin, 32, 89
 Mataram, 41-2, 82, 204, 253-4, 257-8, 260, 262-70, 290
 Maulivarmadeva, 79
 Maung Gyi, Sir J. A., 627
 Maung Ok, 526
 Maungun, 15
 Maurice of Nassau, 207
 Mauritius, 227, 259, 422, 429, 505, 509, 512
 Maw Shans, 134, 136, 137, 138
 Max Havelaar, 491
 McLeod, Captain, 537
 Mecca, 254, 265, 498-9
 Meester-Cornelis, 407, 412
 Megat Iskandar Shah, 180-1. *See also* Paramesvara
 Meiktila, 696
 Mekong river, 10, 22, 25, 27, 31, 85, 87-118 *passim*, 144, 151, 163-4, 169, 207-8, 255, 360, 376, 378, 398, 536, 542, 554, 560, 565-7, 582, 595-9, 601-3, 605, 607-10, 682, 685
 Mekut'i, King, 213-14
 Menam river, 10-11, 14, 22, 35, 56, 86, 103, 112, 122, 144-58 *passim*, 208, 219, 390, 554, 606-7, 609-10
 Mep'ing river, 144
 Mergui, 141, 158, 205, 302-14, 322, 389, 396, 421, 423, 429, 504, 516
 Merini, Father, 378
 Middleton, David, 237-8
 Middleton, Sir Henry, 237, 240
 Mijer, Governor-General P., 634
 Milard, Pierre, 423
 Minjam, 283
 Minangkabau, 190, 261, 290-5, 452, 473, 477
 Minbin, 330-1
 Mindon Min, 529-47, 565, 583
 Mindanao, 454
 Mines: Bauxite, 662; Coal, 657; Iron, 670; Lead, 653; Silver, 653; Tin, 654, 662, 668-9; Tungsten, 654; Zinc, 657
 Ming dynasty, 39, 80, 83, 116, 136, 151, 157, 168, 173-5, 190, 258, 286, 302, 319, 361
 Ming Jui, 352-3, 389
 Mingun pagoda, 504
 Mingyi Swasawke, 136-7
 Minhkaung, 137
 Minhkamaung, 332
 Minh-Mang, 375, 383, 385, 400, 556-7, 559, 592-3
 Minhthi of Arakan, 329
 Minkiyinyo, 140
 Min Razagyi, 315, 331-3
 Minrekyawdin, King, 321, 324
 Minthagyi, 523-5
 Minto (Gilbert Elliott), Lord, 410, 412, 418-19, 431, 439, 511-12
 Minto-Morley reforms, 625
 Mir Jumla, 338-9
 Misón, 27, 31, 159-60
 Mitchell, Sir Charles, 482-3
 Mi-tho, 361, 370, 560
 Mogaung, 145, 150, 252
 Mogok, 544
 Mohnyin, 136-40, 150, 252
 Moira, Lord (Marquis of Hastings), 419, 432, 439
 Moksobomyo (Shwebo), 327, 343
 Moluccas, 60, 64, 77, 84, 180, 184, 193, 198-203, 225, 231-51, 254, 260-2, 281, 431, 442, 453, 465, 499
 Momein (Tengyueh), 542
 Mon, 10-11, 15, 20, 35, 57, 86, 100, 103, 107, 114, 117-43, 129, 146-7, 149, 191, 210-23, 316, 318-27, 329-31, 343-54, 379, 388, 392-4, 399-400, 423, 502, 504, 516, 650. *See also* Talang
 Moné, 212
 Mongkolbaurey, 397
 Mongkut, King Maha, 314, 398-9, 532, 541, 547, 563-4, 578-82, 584, 594, 616
 Mông Lem, 609
 Mongol, 68-72, 112, 124, 131-4, 136, 146, 151, 166, 172-3, 186, 188, 190
 Mông Sing, 609-10
 Monsoons, 18, 311, 390, 422
 Montagu-Chelmsford reforms, 625-6
 Monte Corvino, John of, 188
 Mook, Dr. H. J. van, 687, 693, 719, 721, 723
 Morant, Sir Robert, 583, 589
 Motte, Lambert de la, 302-3, 357
 Mouhot, Henri, 378, 566, 592, 596
 Moulmein, 22, 121, 210, 219, 222, 299, 521, 534, 537-8, 543, 596, 686
 Mountbatten, Lord, 694, 696-7
 M.P.A.J.A., 699
 Mranma, 123
 Mrohaung, 36, 55, 138, 205, 211, 256, 328-42, 509, 512, 516
 Muang Kesa, King, 208-9
 Muar river, 199, 283, 443
 Muda Hashim, 456-7
 Mughal, 205-6, 218, 330-41
 Mulavarman, 15, 34
 Mun river, 27, 87, 90, 117
 Munda, 9-10
 Mundy, Captain, 457-9
 Muntinghe, H. W., 413, 415, 462, 465

- Muong Lai, 597-8
 Muong Swa, 207
 Murundas, 25, 28
 Muscovy Company, 224
 Muzaffar, Sultan of Perak, 287-8
 Myanaung (Lunhse), 344
 Myat Tun, 530
 Myazedi inscription, 122, 129
 Myédé, 529
 Myedu, 123, 136-40, 212
 Myingun Prince, the, 550
 Myinsaing, 133-4
 Myitkyina, 352, 691, 695-6
 Myothugyi, 621-2
 Mysore, 21

 NAAF river, 341, 505, 515
 Naga peoples, 6
Nagarakertagama, 65-80, 177-8
 Nalaka, 243, 247-8
 Nakhon Si Thammarat, 386, 390
 Nakorn Pat'om, 124
 Nalanda (Bengal), 37, 39, 51, 52
 Nambi, 74-5
 Nanchao, 88, 90, 112, 121-3, 138, 144, 171
 Nanda Bayin, 217-23, 316, 331, 376
 Nang Klao, 578-9
 Naning, 295
 Nan-yuë (Nam-viet), 170
 Napoleon's Egyptian expedition, 406
 Napoleon III, 561, 563, 565, 582
 Narai, King of Siam, 256, 301-14, 321, 581, 726
 Naramcikhla, 137, 329-30
 Narapathi, 138-9
 Narapatigyi, 337-8
 Narapatisithu, 107, 129-31
 Naresuen, King, 218-23, 297, 376, 618
 Nationalism in S.-E. Asia: Burma, 617, 626, 706; Indo-China, 617, 642-8; Indonesia, 617, 633-41; Malaya, 616
 Nat worship, 125-6
 Naungdawgyi, King, 216, 351, 389
 Neck, Jacob van, 227, 231-2
 Nederburgh, S. C., 281, 405
 Nederlandsche Handelmaatschappij, 465, 471
 Negapatam, 52, 55, 280
 Négrais, 216, 310, 322, 345-50, 422-3
 Négrier, General de, 574-5
 Negri Sembilan, 295, 473, 489
 Netherlands Steam Navigation Co., 493
 'New Course', Dutch, 616, 624, 633-41
 New Guinea, 259, 279, 638, 667, 689, 691, 694, 696
 Ney Elias Commission, 543, 601
 Ngasaunggyan, 132, 186
 Nghe-an, 163, 174
 Ngo Quyen, 171
 Nguyen of Hue, 168, 255, 355, 360-75, 387, 556, 571
 Nguyen-Ai-Quoc, 647-8. *See also* Ho Chi Minh
 Nguyen Anh (Nguyen Phuc-Anh), Emperor Gia-Long, 363-75
 Nguyen Hoang, 175
 Nguyen Van-Huê of Tay-son, 370
 Nguyen Van Xuan, 717
 Nha-trang, 159-60
 Nicobar islands, 189, 429
Niddesa, 14, 23, 28
 Ningyan, 553
 Ninh Binh, 569
 Nokeo Koumane; 217-18, 222, 376
 Norodom (acc. 1860), 561-4, 575, 591
 Norodom (Ang Votey), 401
 North-East Coast Province (Java), 274-6, 406, 408
 Nripatindravarman, 90-1
 Nu, U, 710, 713
Nusantara, 72-3, 76-7, 278
 Nutmeg, 64, 193, 198, 237, 260, 278, 436, 491
 Nyaung-u, 130
 Nyaungyan Prince, the, 547, 556

 Oe Eo in Funan, 14, 23, 29, 90
 Odoric of Pordenone, 167, 179, 187-9
 Ong-Boun, 380-1
 Ong-Long, 379-80
 Opium, 274, 424, 492, 576, 580, 583
 Ord, Sir Harry, 473-5, 583
 Ostend Company, 326-7
 Oudong, 562-3, 566
 Oun Kham, 594-5, 597-8

 PACIFIC OCEAN, 683-5, 691, 693-5
 Padang, 500
 Padri wars, 493, 499
 Pagan (Burma), 4, 21, 107, 121-35, 146, 186, 213, 320, 326, 329, 418
 Pagan Min, 525-9
 Pahang, 70, 156, 179, 181-3, 283, 286-8, 443, 451-2, 481-2, 489
 Painan Contract, 289
 Paknam, 401, 606-9, 685
 Pakubuwono I (Pangéran Puger), 269
 Pakubuwono II, Susuhunan, 273-5
 Pakubuwono III, 275-6
 Pakubuwono VII, 467
 Palembang, 15, 38-84, 179, 181, 261, 410, 413, 416, 465, 494, 501, 662. *See also* Srivijaya
 Pallava, 20, 23, 29, 33, 89, 120, 125
 Pallu, Bishop of Heliopolis, 303, 357
 Palmerston, Lord, 458-9
 Pamalayu, 66-72, 79
 Pañcapana of Panangkatan, 41-3, 47
 Panduranga (Phan-rang), 101, 159, 164
 Pangéran Gusti, 276-7
 Pangéran Puger (Pakubuwono I), 269
 Pangkor Engagement, 476-7

- Panglima Polem, 498
 Panjalu, 64
 P'un-p'an (person), 24; (state), 33, 86, 96
 Paramesvara, founder of Malacca, 179-81.
See also Megat Iskandar Shäh
 Pararaton, 64-6, 73-4
 Pasé, 180-2
 Pasuruan, 267
 Patani, 156, 158, 179, 205, 233, 235, 239,
 245-6, 255, 286, 297-301, 358, 421,
 445, 594
 Patapan, 47
 Patenôtre, M., 575
 Pateudra, 84
 Pavie, Auguste, 591, 596-9, 603-10
 Payao, 144, 153
 P'aya Sai Tiakap'at, 208
 P'aya Sam Sène T'ai (Oun Hueun),
 207-8
 Pegu, 20, 122, 135, 137, 141-3, 149, 191,
 205, 210-23, 239, 315-19, 324-7, 329,
 343-50, 399, 528-32, 534, 536, 538,
 544, 620, 649, 697
 Pei river, 557
 Peking, 384, 560, 571, 573-5, 603
 Pellew, Sir Edward, Lord Exmouth,
 406
 Pemberton, Lieutenant R. B., 538
 Penang, 33, 226, 280, 295, 398-9, 411,
 429-31, 434-9, 444-50, 454, 466, 473,
 489, 504, 663, 703
 People's Party (Burma), 627
 Pepper, 203, 227, 240, 246, 261, 284, 289,
 436, 469, 491, 500
 Perak, 283-8, 291, 295, 445-50, 473-80,
 483, 489
Periplus of the Erythran Sea, 15-16, 20
 Perlae, 57
 Perlia, 488-9, 612
 Pernot, Colonel, 598
 Perserikatan Kommunist Indiä (P.K.I.),
 637-8
 Perserikatan Nasional Indonesia (P.N.I.),
 638
 Pescadores, 574-5
 Petapoli, 333
 Petroleum, 501, 653, 661-2, 668
 Phan Thanh-Gian, 560, 565
 Phaulkon, Constant, 256, 304-14, 726
 Phayre, Sir Arthur Purves, 528-38, 541,
 565, 630
 Philastre, M., 569-71
 Philip II of Spain, 203, 225, 228, 237
 Philippines, 201, 203, 226, 234, 430-1,
 455, 559, 671, 685-6, 696
 Phimeanakas, 109
 Phnom Kulen, 94
 Phnom Penh, 23, 118, 153, 362, 374, 392,
 397, 400, 562, 596
 Phumiphon Adundet, 725
 Phui-yen, 31, 576
 P'ibun Songgram, 679-80, 682, 684-5,
 690, 724-6
 Pikatan, 47
 Pindale, King, 319-20
 Pinto, Fernão Mendes, 206, 209-11
 Pinya, 134-5
 Piracy, 278-9, 331, 444, 453-60, 471,
 476, 495, 499
 Pires, Torné, 283
Pithecanthropus erectus, 5
 P'itsanulok, 154, 157, 215, 390, 392
 Plaine des Jones, 565
 Pocock, Admiral Sir George, 423
 Poivre, Pierre, 364
 Polo, Marco, 57, 166, 176, 179, 186-9
 Pondicherry, 16, 20, 311-12, 345-8, 364,
 368-9, 550
P'ongsawardan, 153
 P'ong Tuk, 14, 22, 35
 Pontianak (Borneo), 432, 494
 Popa, Mount, 216
 Porakad, 16
 Porte d'Annam, 27, 171
 Portuguese, Portugal, 183, 194-206, 224-
 34, 235, 244, 249, 252, 258, 261, 270,
 272, 283-6, 302, 315-16, 319, 326, 330-
 5, 355-8, 398, 453, 581, 615
 P'ot'isarat, 208-9
 Potsdam Conference, 697, 713, 718
 'Prabalingga paper', 409
 Prabang image, 'Emerald Buddha', 380
 Prajadhipok, 675-80
 P'rajai, King, 209
 Prambanan, 45, 58
 Pra Naret (King Naresuen), 218-23
 Prapanca, 65-81
 P'ra Pathom, 14, 22, 35
 Pra P'etrāja, 312, 386
 Prasat T'ong, King, 255, 300-1
 Preanger, 267, 269, 417, 463-4, 637
 Prendergast, General, 554
 Priamam, 288
 Pridi Banomyong, 677-80, 690, 724-6
 Pring, Martin, 245
 Prome, 15, 120, 210, 222, 316, 321, 342,
 344, 517, 528, 686, 697
 'Proto-Malays', 7
 Ptolemy, Claudius, 16, 23, 120, 190,
 328
 Public health measures, 625, 666, 676,
 692, 700
 Puket (Junk Ceylon), 288, 312, 398
 Pu Kombo, 564
 Pulo Condore, 187, 364, 369, 425, 560,
 646
 Pulo Panjang, 363, 368
Puranas, 89
 Purnavarmān, 30
 Pushkaraksha, 91
 Putte, Isaac Franssen van de, 491, 495
 P'ya Bahol, 678-80

- P'ya Bodin, 382-3, 400-1, 592
 P'ya Manupachorn, 677-9
 Pyanchi, 135-6
 P'ya Surrisak, 597-8
 P'ya Taksin (Paya Tak), 352-4, 366-7,
 372-3, 380-1, 384, 389-96, 618
 Pye, King, 302, 320
 Pyu people, language, 10-11, 22, 35, 120-
 2, 129, 144

 QUAI D'ORRAY, 573, 596, 598, 602, 604-5
 Quang-binh, 162, 370
 Quang-nam, 26, 31, 168, 355, 363
 Quang-tri, 162, 370
 Qui-nhon, 370, 570
 Quoc-ngu, 357, 645

 RABI, Prince, 586
 Railways, China-Burma, 542-3, 611;
 Mandalay-Toungoo, 552; Siam, 586-8;
 Tongking-Yunnanfu, 611; Hanoi-
 Kunming, 683, 714; Assam, 695;
 'Death railway', 689, 698
 Raffles, Sir Thomas Stamford, 294, 296,
 411-20, 430-3, 435, 443, 451-2, 462-3,
 466, 468, 520, 534
 Raheng pass, 22
 Raja Haji, 292-3
 Raja Kasim (Mudhafar or Muzaffar Shah
 of Malacca), 156-7, 181
 Raja Kechil, 290-1
 Rajaraja (Chola king), 53
 Rajasavarddhana, 84
 Raja Singa of Ceylon, 260-1
 Rajendra (Chola king), 53
 Rajendravarman (Lower Chenla), 91, 92
 Rajendravarman II, 99
 Rakhaing (-pyi), 328
 Rama I (Chakri), 370, 381, 395-7
 Rama II, 374, 381, 578
 Rama III, 399-402, 578, 584
 Rama IV *See* Mongkut
 Rama V, 583. *See also* Chulalongkorn
 Rama Khamheng, 57, 112, 115, 140,
 146-50, 167
 Rama T'ibodi I, Ramadhipati, 116, 151-2
 Rama T'ibodi II, 158
 Ramayana, 14, 58, 89
 Ramesuen, King, 152-3
 Ramree island, 341
 Ramu, 331
 Rangga-Lawe, 73-4
 Rangoon, 141, 344, 347, 349, 354, 429,
 508, 511, 515-16, 518, 524-5, 534-5,
 538, 541-2, 546, 550, 552, 555, 651,
 686, 697, 712
 Ratburi, 390, 394
 Ratu Fatima of Bantam, 276-7
 Raymond, George, 226
 Razadarit, 136-7, 141-2
 Reael, Laurens, 243, 252

 'Red Flags', 570, 573, 594
 Red River of Tongking (Songkoi), 567-8,
 570-2, 595
 Regency (district), 463
Regerings-reglement of 1818, 462-3
Regerings-reglement of 1854, 490
 Rembau, 292, 294-5
 Renville (ship, agreement), 722
 Resident, British, in Burma, 323-6, 507,
 517, 519-24, 543, 547-9
 Resident, French (Indo-China), 570,
 575-7
 Resident, Residency (Java), 408, 416, 463,
 469
 Resident-General (Malaya), 483-6
 Residential system in Malaya, 456, 476-
 80, 481-2
 Reynst, Gerard, 241
 Riau, 280-95, 428-9, 432-3, 441, 443,
 454, 496
 Rice, 260, 409, 416, 436, 470-1, 487, 534,
 539, 546, 649-51, 654-6, 662, 692, 699,
 712
 Richardson, Dr. David, 537
 Riebeck, Jan van, 260
 Rivière, Captain Henri, 572
 Roberts, Sir Frederick (Lord), 623
 Rolin-Jacquemins, M., 582, 586
 Rosebery, Earl of, 603-8
 Rosengün, 243
 Rotterdam Lloyd, 493
 Round Table Conference (Burma), 628
 Rubber, 486-8, 656-8, 660-2, 669-70, 701
 Rudravarman (Champa), 32
 Rudravarman (Funan), 30-1, 86
 Rudravarman III (Champa), 162
 Run, Pulo, 242-5, 248
 Russia, 496, 673, 683, 685, 697, 718, 725

 'SADENG' (Bali), 77-8
 Sagaing, 134-6, 324
 Saigon, 361, 363, 365-70, 560-4, 566,
 568, 570, 576, 608-9, 678, 713
 Sailendra dynasty, 37-50, 54, 58, 92, 179,
 295
 Sai-Ong-Hué, 378-80
 Sai Vuong's reforms, 360
 Sakdi Na, 155
 Salido, 288
 Salisbury, Lord, 543, 552, 601-3, 610
 Salween river, 22, 119, 123, 140, 144,
 351-2, 525, 536, 538, 601, 686
 Samaratunga, 47
 Sambas, 494
 Sambhupura, Sambor, 90, 91, 101, 163, 564
 Sambhuvarman (Champa), 32-3
 Samudra, 57, 79, 176-7, 184
 Samudragupta, 29
 Samuel, Thomas, 239, 317, 538
 Sandathudamma, 338-41
 Sandoway, 344

- Sandwip island (Sundiva), 331-2, 333, 342
 Sangrama, 101
 Sanjaya, 41-2, 47, 91
 Sanskrit, language, literature, inscriptions, 13-15, 19, 25, 44, 58, 89, 131
 Santo Stefano, Hieronimo de', 142-3, 192
 Sarawak, 401, 456-60, 493, 668
 Sarekat Islam, 619, 636-8, 640, 661
 Sarraut, Albert, 642-6
 Sarr'a of Cambodia, 219, 222
 Saw, U, 710
 Sawankhalok, 149-50, 155, 157, 219, 588
 Schomburgk, Sir Robert, 451
 Schouten, Joost, 300
 Scott, Sir James George, 595, 601, 609-10
 Sea-Dyaks, 454-9
 Second King (Siam), 157
 Security Council (U.N.), 722-3
 Seignelay, 307
Sejarah Melayu (Malay Annals), 156, 181, 198
 Selangor, 283, 289, 291, 295, 428, 445-7, 449, 473-4, 480
 Semarang, 273, 407-8, 412, 463
 Semaun, 636-7
 Séne Soulin'a, 217
 Seni Pramoj, 724-5
 Serebas and Sekarran tribes (Sea-Dyaks), 457-9
 Setr'at'irat, 209, 213-17
 Shah Jahan, 332, 335-8
 Shahpuri island, 515
 Shah Shuja, 338-40
 Shan, 124, 132-42, 150, 207-23, 325, 327, 329, 343, 352, 525, 536, 546, 550, 596, 601, 709
 Shan-Brothers, the Three, 133-4, 141
 Shayista Khan, 205, 340-1
 Shin Araham, 124, 129, 130
 Shinsawbu, Queen, 142
 'Shoe Question', 546-9
 Shore, Sir John, 505, 507-8
 Shwebo, 120, 123, 343-4, 347, 351, 529
 Shwe Dagon Pagoda, 119, 141-2, 221, 344, 543
 Shwemyo, 537
 Siak, 284, 289-95, 432
 Siam, Siamese, 6, 12, 80, 112, 124, 150-8, 179, 181-3, 185, 192, 205, 207-23, 239, 254-6, 288, 295, 297-314, 317-18, 327, 350, 354, 361-3, 366, 368, 370, 372-4, 379-85, 386-402, 421, 429, 434, 444-52, 482, 503-4, 521, 546, 561-4, 578-612, 615-16, 662, 668, 670, 672-82, 684, 697, 724-6
 Siamese embassies to Versailles, 306-7
 Siamtan, 294
 Siemreap, 93, 97, 373, 397, 564, 591, 608-12, 684
 Simon Commission, 628
 Sindok, 59, 60
 Singapore, 199, 296, 399, 401, 421, 427, 432-3, 438-60, 474, 481-2, 487-9, 494, 496, 500, 520, 537, 581, 662-3, 667-71, 683, 689, 691-2, 700, 703-4
 Singkep Company (tin), 501
 Singora, 22, 301, 307
 Singosari, 42, 56, 58, 65-72, 76, 187
 Singu, 394
 Sinhalese Buddhism, 114, 125, 130, 147, 150, 388
 Sip-Song Chu-Thai, 594-5, 598
 Sip-Song-Panas, 379
 Sisophon, 397
 Si T'ep, 35
 Sittang river, 16, 135, 214, 686, 696
 Siva, Saivite, Saivism, 9, 19, 31-2, 40, 42, 44, 58, 60, 63, 65, 79, 85, 88, 93, 97, 99, 101, 105, 107, 109, 114, 131, 159
 Siva-Buddha, cult of, 12, 65, 71
 Si Vatha, 576
 Si Votha, 561
 Sladen, Sir Edward, 541-2, 623
 Slaves, slave-trade, slavery, 332-40, 408, 417-18, 463, 478, 480, 494, 546, 584
 Slim, General, 696
Smaradahana, 64
 Smim Htaw, 214
 Smim Htaw Buddhaketi, 325-7, 388
 Smim Sawhtut, 212
 Smith, Sir Cecil Clementi, 482
 Sneevliet, Hendrik, 636
 Société des Missions Etrangères, 306, 357-9, 365
 Sogatu, Marshal, 112, 166, 172, 187
 Solok, 294
 Sorna, Nagi princess, 24, 86, 87, 90
 Sona, 15, 119
 Songt'am (Int'araja), 297-300
 Son-tay, 573-4
 Sora, 74
 Sotika-Koumane, 384
 Souka-Seum, 385, 592
 Souliga-Vongsa, 376-8
 Spain, Spanish, 201, 206, 225, 235-8, 242, 244, 247-9, 252, 258-9, 261, 302, 430, 455
 Spanish Armada 1588, 226
 Spears, Thomas, 530-1, 537, 539
 Speex, Jacques, 254
 Speedy, Captain T. C. S., 480
 Speelman, Cornelis Janszoon, 262-7, 289-90, 341
 Speult, Herman van, 249
 Sprye, Captain, 537-8, 542
 Sri Chulamanivarmadeva Vihara, 52
 Sri Deva (Sailendra king), 54
 Sriksabetra (Hmawza), 35, 120-1
 Sri Mara, 25
 Srivijaya, 22, 37-57, 60-2, 67, 68, 79, 171, 180, 251, 295

- State Council (Malaya), 479, 484-6
 Staveley, John, 317-18
 Stilwell, General Joseph, 686, 691-5
 Straits Settlements, 435-60, 473, 475
 Strangh, William, 305
 Strover, Captain, 542
 Stung Treng, 27, 85-7, 599, 603, 605
 Succadana (Borneo), 240
 Sudira Usada, 636
 Suez Canal, 474, 493, 542
 Suffren, the Bailli de, 280, 429, 505
 Sugar production, trade, 272, 464, 469-70, 491-2, 500, 661
 Sugar Law (1870), De Waal's, 491-2
 Suhita, 84
 Sukarno, President, 638-9, 690-1, 718-23
 Sukhot'ai, 56, 112, 115, 132, 140, 146-58, 167, 214, 394
 Sultan Sepuh (Jogjakarta), 415
 Sulu Archipelago, 203, 279, 425-7, 453-5
 Sumatra, 15, 16, 20, 37-84, 156, 177, 184, 187-91, 199, 226, 233, 239, 244, 250, 277, 279-81, 283-96, 440-2, 465, 475, 494-5, 499-501, 638, 660-2, 693, 721-2
 Sunan Agung of Mataram (Susuhunan), 245, 253-5, 257-8, 260, 263
 Sunda (kingdom), 69, 77-80
 Sunda (strait), 38, 55, 57, 246, 250, 259, 279, 364, 407, 424, 426
 Sung dynasty, 29, 39, 51, 161, 163
 Sungei Jugra, 283
 Sungei Ujong, 295, 452, 473, 477
 Supayalat, 548
 Surabaya, 37, 62, 66, 201, 204, 253, 406-8, 417, 463, 500, 637, 720
 Surakarta, 275, 279-80, 406, 410, 415-16, 467
 Surapati, 267-9, 272
 Surat, 234, 239, 244, 246, 305
 Suryavarman I, 100-1, 147, 162
 Suryavarman II, 103-5, 163-4, 172
 Sutan Sjahrir, 690, 719-21
 Sutomo, 639
 Suvarnabhumi, 15, 18, 20, 25, 119
 Swettenham, Sir Frank, 477, 483-5, 703
 Symes, Michael, 502, 507-8, 510-11, 520, 537
 Syriam, 142, 299, 315-27, 333, 345-8, 423, 516, 653
 Szechwan, 21, 119
 Szumao, 538
 TAIKINSHWEHTI, 140, 143, 158, 205, 210-12, 318, 330
 Tachard, Père, 306-14
 Tack, Major, 267
 Tagaung, 133, 135, 139, 186
 T'ai, Thai, 11, 56, 90, 103, 111, 112, 114, 116-18, 130, 144-38, 165, 167, 169, 207-23, 618, 726
 T'ai administration, 154-5
 Taikthugyi, 621-2
 Taingda Mingyi, 548
 T'ai Sra, 387
 Ta Keo, 100
 Takola (? T'iu-ku-li), 25, 28
 Taku forts, 557
 Talaing, 20, 122
 Talifu, 567
 Tambralinga, 28, 53, 56, 100, 111, 149
 See also Ligor
 Tamil, 181-2
 Tamruk (Tamralipti), 20
 Tammaraja of Ayut'ia, 215-21
 Tang dynasty, 33, 97, 121, 161, 171
 Tan Malaka, 637, 720
 Taoism, 185
 Tao Sri Suda Chan, 209-10
 Tara, 41
 Tarok Kan Mingyi, 134
 Tarokpyemin (Narathihapate), 130-2
 Taruma, 20, 39
 Tasman, Abel Janszoon, 258-9
 Taungup Pass, 696
 Tavoy, 151, 219, 222, 299, 350, 390, 396, 504, 516
 Taylor, Thomas, 345-6
 Tayson brothers, 363, 365-71, 397
 Telingana, 20, 122
 Tenasserim, 141, 151, 158, 191-2, 205, 222, 254, 299, 317, 350, 389, 396, 399, 448, 504, 517, 519-21, 525, 528, 533-4, 536-8, 620, 654, 686, 709
 T'ene Kham, 208
 Tengku Hussein, 294-5
 Tengyueh (Momein), 542
 Ternate, 64, 198-203, 225, 234, 237, 256, 260-2, 278, 281, 410
 Thakin Party, 688-9, 706
 Thalun, King, 318-19
 Thamada, last king of Arakan, 342, 503
 Thanh-hoa, 146, 163, 169, 173, 174, 355
 Than Tun, 706
 Tharrawaddy Min, 523-5, 529, 536, 538
 Thathanabaing, 623
 Thaton (Sudhammavati), 15, 35, 96, 101, 124, 126, 140
 Thatpinnyu temple, 129
 Thayetmyo, 549
 Thibaw, King, 547-50, 552-5
 Thieu-Tri, 557-8
 Thihathu, Hsinbyushin, 138
 Thihathura, 139
 Thinhkaba, 135
 Thirithudamma, 334-7
 Thongnabwa, 138-9
 Thoreux, Captain Maurice, 605
 Three Pagodas Pass, 219, 302, 320, 354, 389, 504
 Tiantha Koumane, 566, 592-4
 Tibão Sebastian Gonzales, 205, 331-2

- Tibet, 11, 53, 66, 123, 565
 Tidore, 198-203, 237, 242, 247, 261-2, 278
 Tiku, 288
 Timor, 413
 Timur Khan, 115
 Tin, 239, 260, 283, 287-8, 292, 416, 436, 486-8, 494, 501
 Tin Tut, U, 712
 Tipu Sultan, 509
 Tjokro Aminoto, 636-7
 Tobacco, 495, 500, 658, 661
 Tongking, 4, 6, 7, 26, 32, 41, 90, 91, 105, 119, 146, 166, 169-75, 255, 355-75, 550, 554, 556-77, 594-5, 616, 642-8, 654, 713-18
 Tonle Sap, 25, 87
 Toungoo, 135, 140-1, 143, 205, 222-3, 315-16, 342, 351
 Tourane, 159, 173, 361, 365, 369, 557-61, 570
 Towerson, Gabriel, 250
Traiphum P'a Ruang, 150
 Trailok (Boromo Trailokanat), 154-7
 Tra-kieu, 27, 159
 Tran Anh-ton, 173
 Tran dynasty, 165, 172-3
 Trang, 446
 Tran Ninh, 376, 378, 380, 383, 593-5, 599
 Treaties, etc., Amiens, 406; Anglo-Burmese (1862), 539, 541; Anglo-Burmese (1867), 541, 546; Anglo-Dutch (1619), 247-50, 318; Anglo-Dutch (1824), 441-3, 453, 455, 495; Anglo-French (1896), 612; Anglo-Siamese (1855), 579-81; Anglo-Siamese (1909), 488; Anglo-Siamese (1946), 725; Anti-Comintern Pact, 683; Bongaya, 262, 291; Breda, 250; Burma-Italy, 544; Franco-Siamese (1893), 609; Franco-Siamese (1946), 725; Harmand, 575; Linggadjadi, 721-3; London Convention (1814), 419, 441, 461; Low's Perak Treaty (1826), 449-50; Nu-Attlee (1947), 710; Paris (1763), 426; Siak (1858), 495; Sumatra (1871), 474-5; Thai-Japanese (1940), 684; Tientsin, 560, 571, 575; Versailles (1783), 429, 617; Vichy-Tokyo, 684; Wanghsia (1844), 557
 Trengganu, 156, 177, 182, 294, 428, 448-52, 482, 488-9, 612, 670
 Tribhuvana, 76
 Trincomalee (Ceylon), 429
 Trinh Can, 355-6
 Trinh Cuong, reforms of, 359
 Trinh family, 255, 355
 Trinh Giang, reforms of, 359-60
 Trunchoyo (Trunadjaya), 263-4, 267
 Tripitaka, Pali canon, 124, 536
 Tuban, 62, 68, 71, 204, 253
 Tu Duc, 558-61, 568, 570-2, 575, 593
 Tuku Uma, 497-8
 Tulodong, 59
 Tumasik (Singapore), 54, 77, 179
 Tun-hsün, 25
 Tun Perak, 181-2
 Turkey, Turks, 271, 496
 Twist, van, 492
 Uson, 381-3
 Udayadityavarman II, 101
 Udong, 387, 397, 400
 U.M.N.O., 703-4
 Union of Burma, 710
 Union Indochinoise, 576
 Union of Malaya, 703
 United Netherlands, 461
 United States of Indonesia, 721, 723
 U.N.O., 720-1, 724-5
 U T'ong, 151
 Uttara, 15, 119
 VACHET, Père, 305-6
 Vaisali, 329
 Valkenier, 273-4
 Varthema, Ludovico di, 143, 192-4
 Veddas, 6
 Vereenigde Oostindische Compagnie (V.O.C.), 233-5, 252-82, 287-8, 405-20, 453
 Vergennes, Charles Gravier, 365
 Verhoeff, Pieter Willemsz, 237-8
 Versailles, 303, 305, 311, 369
 Vespasian, 18
 Victoria, Queen, 401, 544, 580
 Vien Chang (Vientiane), 107, 149, 208, 217-18, 255, 351, 376-85, 387, 392, 394, 397, 400, 566, 592, 594, 598
 Vienna, Congress of, Treaty of, 419, 461
 Vietnam, 648, 689, 713, 718, 726
 Vietnam, Vietnamese, 169-75, 357-75, 392, 397, 400-1, 556-77, 580, 591-612, 618, 642, 648, 655-6, 698-9, 713-18, 726
 Vijaya (Binh Dinh), 161-8, 172, 174
 Vikrama dynasty, 120
 Vikramavardhana, 82-3
 Village Act, Burma, 622
 Village Regulation Upper Burma, 622, 634
 Vinaya, 536
 Vinh-long, 400, 565
 Virabumi, 82-3
 Vishnu, Vaisnavite, 30-1, 63, 88, 97, 99, 105, 107, 121, 131, 159
 Vishnu (Sailendra king), 46-50
 Vishnuvardhana, 65-6, 67
 Vliet, Jeremias van, 300-1
 V.O.C., 233-5, 252-82, 287-8, 405-20, 453
 Volksraad, 639-40
 Voorburg, Gerrit van, 339
 Vries, Maarten Gerritz de, 258
 Vyadhapura, 23, 86, 90

- WADDINGTON, M., 601-3
Wagaru Dhammathat, 141
 Wai, Pulo, 238, 242-3, 247
 Wampoa Academy, 557, 647
 Wang Chi, 138-9
 Wang Mang, Emperor, 15
 Wareru, Mogado, 132, 140-1, 143, 149
 Warwijck, Wybrand van, 234
 Washington (U.S.A.), 684, 694, 718, 725
 Wat Visoun, 208
 Wawa, 59
Wayang (shadow drama), 8, 62
 Weld, Sir Frederick, 481-2, 701
 Wellesley Province, 33, 398, 437, 445, 481, 489
 Wellesley, Arthur, Duke of Wellington, 437
 Wellesley, Richard, Lord Mornington, Marquis, 431, 508-10
 Weltden, Anthony, 310-11
 Weltevreden, 407
 Wen (Chinese emperor), 29
 Wen (Lin-yi), 27-8
 Westervolt, Adam, 257, 301
 Wetwin, 137
 White, Sir Frederick, 626
 White, George, 304, 310
 White, Samuel, 305, 309
 White elephant cult, 93, 191
Wilde vaart, the, 232-3
 William V of Orange, 281
 William VI of Orange (King William I), 461, 465, 468
 Williams, Dr. Clement, 538-9
 Wilson, Commodore, 425
 Wingate, Ord, 693-5
 Wise, Henry, 459-60
 Wonogiri, 62
 Worawong, P'ya Sri (Prasat T'ong), 300
 Wu, Emperor, 15
 Wungyis, 541, 547
 Wu-ti, Emperor, 170
 Wuysthoff, van, 255, 377, 565
 XAVIER, St. Francis, 202, 302
 YALE, Elihu, 309, 311
 Yamada, 297-300
 Yandabo, Treaty of, 517, 519-20, 522, 524
 Yang Ma (Lin-yi), 32
 Yasodharapura (Angkor), 96, 99, 106
 Yasovarman I, 96-7, 160
 Yasovarman II, 105-6
 Ye, 317, 516
 'Yellow Flags', 570, 594-5
 Yenan, 694
 Yenbay Mutiny, 647
 Ye-p'o-t'i, 34, 35
 Ye-tiao, 15
 Yi-k'o-mu-su, 71
 Yule, Sir Henry, 520, 538
 Yung-ch'ang, 22, 110-20, 186
 Yung Li (Ming), 302, 319-20, 353
 Yung-lo, 83, 173
 Yunnan, 132, 134, 136, 145, 157, 186, 213, 320, 347, 351-3, 536-8, 543, 565-8, 570-1, 574, 595, 611
 Yunnanfu, 537, 568
 'ZABAG', 45, 51, 54, 55, 91
 See also Srivijaya
 Zwaarderkroon, Henricus, 270-1





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